

An Invasion By Any Other Name...

Peace News

Central New York's Voice for Peace and Social Justice
January 1993 PNL 603

Somalia: A War for Peace
A Report on the Creation of a Crisis

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Sebila/Croatia

Somalia: Iraq



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The Syracuse Peace Council

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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.

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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.
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ANZUS Plowshares 422-3181	Recycle First 471-2806
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Atlantic States Legal Foundation 475-1170	Diane Swords 478-7442
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Marcy Waldauer 471-2821	Seneca Peace Council 568-2344
CNY Environment	Service Employees Int'l
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CNY N.O.W. 652-3823	Sierra Club
Coalition for Choice 677-9758	Eileen Clinton 471-6069
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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 Phillipino People	Student African-Amer. Society 443-4633
John & Sally Brule 445-0698	Syracuse Community Choir
Gay/Lesbian Alliance 422-5732	Karen Mihalji 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
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Pax Christi	Fredric Noyes 437-9579
Frank Woolever 446-1693	Women's Center (SU) 443-4268
Peace Brigades International	Women's Health Outreach
Ed Kinane 478-4571	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.)

In This Issue:

We roll into the new year with the warm and fuzzy left-overs of a wonderful two days with the FOR PTI folks in Syracuse, but so as not to lose our "too serious" image, we rush straight into Malcolm X the commodity, sneak into the Sudan for fundamentalist murder and repression of women, skip up to the Gulf for a trip down memory lane (although it appears George has the same idea), and dive head first into Somalia, with all its subtleties and history addressed, 'cause it sure as hell ain't happening in the corporate press. Then we come back to home for a Cooperative Economics thing, a book review, a short story by a local author, and a "Peaces" segment for a fraction of what couldn't, or wouldn't, fit. Welcome to the New Year's Order.

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 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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February Issue Deadlines

Articles	January 15
Ads	January 20
Calendar Items	January 20

Peace Newsletter

January 1993
PNL 603

Table of Contents

Letters	4
SPC Page	5
Pointers for Peacemakers	6
Training FOR a Sustainable Future	7
Malcolm Bought and Sold	8
Fatima Calls This Murder	9
Re-Visiting the Gulf	10
Somalia: A War for Peace <i>Special Pull-Out Section</i>	11-14
Community Update	15
The Politics of Cooperation, Part II	16
<i>In Review: The Socialism of Fools</i>	18
<i>On Short Fiction by Judy Margo</i>	19
<i>Peaces & the Unclassifieds</i>	21
Community Calendar	23

About the cover: *An Invasion By Any Other Name*...(quote by Ara)

What do you say about Somalia? I've heard a lot of confusion from people feeling uneasy about our role in Somalia, but unsure how to proceed. How do you criticize "just plain, all-american, humanitarian aid"? And *why* do you criticize it? I mean, not everything we do *has* to be bad, does it? Well feel free to feel annoyed—I sometimes think that's the only freedom we'll have left, soon. Face it, They've gotten good. "They" practiced in many countries—through Grenada, Panama, Iraq (we can't seem to leave that one alone' cause it went so well)—and know better than ever how to confuse *our* interests with "*Theirs*."

Whatever it is, our presence in Somalia is not humanitarian. We would have listened earlier, we would have acted sooner, and we would listen to the people who live there. But Globo-cop knows no boundaries. I'm not going to waste your time by repeating what we have inside the Newsletter (pgs. 11-14). Instead I'll vent a bit on my own.

Notice in Serbia and Croatia, nobody is questioning anybody's ability to govern their country; just their ability to "win." Thanks to the wonder of american racism, the Somali people have "slipped into a chaotic state of anarchy," 'cause we all know they need the "great white hope" to come and save their poor, incompetent souls. Our government has always, and apparently will always, refuse to recognize complicated and highly developed systems of tribal and clan communities based on cultural tradition and respect of elders. Indigenous governments have no place in our new world's order. Especially since they tend to be communities of color.

Considering how our "fore-Fathers" bastardized what they learned from the Hodenosaunce, adding patriarchy and slavery to democracy, and slaughtering the people who taught it to us, I don't see why we would deal any different with the Somalian elders...whatever their politics. Isn't that why the UN envoy resigned in protest after working to feed the people of Somalia by working *with* the people of Somalia?

But Black folks helping Black folks isn't the preferred contrast for the morning papers. This racist debacle of "aid" makes much better copy.

In an Alexander Cockburn editorial to the Philly Inquirer, he points out that this is the first time that African-American soldiers will face African adversaries. Hmmm...

They killed Superman in a desperate, obvious, and very successful, marketing ploy. That leaves a vacuum for "truth, justice and the american way." I don't want to scare you, but come the end of January, King George is out of work, and we all know how good he looks in tights...

In Peace, Bill Mazza

Letters

To the Editor:

Shame on Comrades Levy, Resnick, et al. for their editorial reply in last months PNL (Dec. 92, pg. 12). I thought my communist credentials were in excellent order. But no, according to them I've committed "red-baiting" (for those with faulty historical memory, another term for US "anti-communism") for supposedly criticizing the US communist Party's 1930s mass organization, the League Against War and Fascism. How ridiculous.

First of all, comrades; there is a 20th century device called the *telephone*. You should have called me on it to inquire whether I really meant what you *thought* I meant when I wrote, in the 600th PNL, that the first conveners of the Peace Council were "not surprisingly uncomfortable" with the practice of the League Against War and Fascism.

You should have called me. You could've saved yourselves all that wasted time writing an attack letter.

You could have spared me the insult of being accused of anti-communism.

Comrade Levy (and many SPCers) have long known my Marxist Leninist orientation. I was always a defender of the Soviet Union; its rights to be socialist, to have nuclear arms in the face of US nuclear encirclement, to repress anti-communists, etc.

The comrades' letter correctly criticized the Peace Council (and the entire liberal left) for its history of anti-communism. Ironically, I agree with the body of the letter for this criticism. It's precisely what I meant when I

wrote it was "...not surprising" that those present were not comfortable with the League.

SPC has always distanced itself from US communism, the CPUSA and from the Soviet Union, even while there were US communists (it can now more freely be said) active in the organization. I was one, and held out against anti-communism, and still do. I could have jogged the comrades' historical memories, had they called me to confer.

Maybe they were too busy organizing a study group on dialectical materialism. Not!

In struggle,
Gary Weinstein.

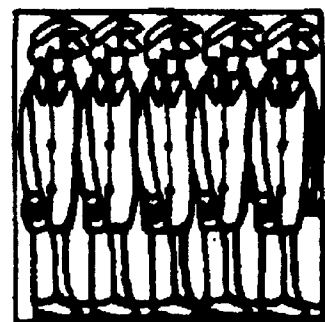
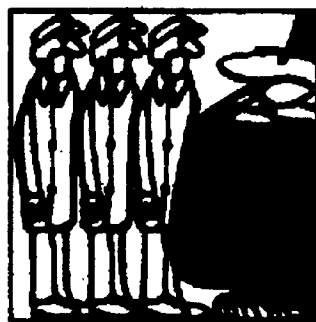


Illustration courtesy of CPP/LIN.

SYRACUSE PEACE COUNCIL *Front Room Bookstore*

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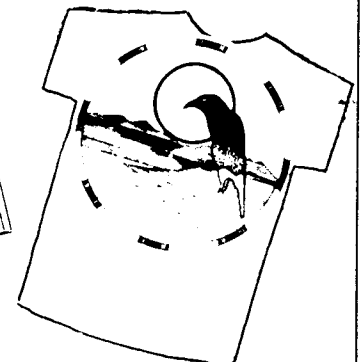
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SYRACUSE PEACE COUNCIL PAGE

Thanks Ann & Chuck Durand, for years of support!
Your Cross Creek Farm Nursery ad has supported a great deal of SPC activity over the years, above and beyond the help you continue to give. May your retirement be as enjoyable as your company!

...also a big, huge, belated Thanks! to Marge Rusk, the Tusings, and Will Ravenscroft for holding garage sales this summer (as well as all the folks who helped us here at the SPC). With a little more organization and advertising this de-centralized garage sale thing could well surpass the centralized-consolidated thing of years past.

...also big and huge but not quite so belated, is a huge thanks to the folks of the Central American Working Group for the great dinner provided at the Rosa Galicia event. Thanks Paul, Shirley, Ramon, Merici, Aaron, Mary, Barbara and Ann. I hope you-all were as happy about the event as we were! Then there's Joan, Ara, Marge and everybody else at this end who made it possible to share Rosa's experiences...

Out Grinch-ing

Fourteen people were sighted at the Carol-sell Mall this holiday season gleefully singing "Capitalist Carols." A fully festive coalition of SPCers, Syracuse Greens, and members of the greater Syracuse Left (whatever that may be), went waltzing through the decked halls of the Kill-Us-All Center to see what we could see. Carrying a song list of "14 Green Carols," and expecting to be thrown out by song three, it seems instead we have stumbled on a tradition to reclaim some of the "true spirit" (no, I don't know what that means either, but it's used a lot this time of year, and I don't think it has to do with shopping) of the holidays. We met a confused security who probably thought it would be bad publicity to arrest carolers on Christmas, no matter what they were singing—especially since we remained surrounded by nu-

merous holiday shoppers, and even met with occasional rounds of applause. Of course some songs were more popular than others, but that's only to be expected. For example, "God Rest Ye Corporate Gentlemen" and "Rudolf the Plain Clothes Policeman" would incite joyous holiday cheer from the crowds, only to watch them melt away at strains of "Silent Fright" (about the prison shackling at the PSB) or "I Came Upon a Beat Up Queer." My guess is that Gay Bashing wasn't a big topic around hearth fires this year, but you can never tell what will work till you try.

Anyway, besides stroking our own egos, we also wanted to give you an example of the songs, encourage you to work on your own, and prepare to join us full a full out flooding of holiday habitats next year. We will print the book...I had fun...and I don't usually enjoy malls.

Trash the Malls (Deck the Halls)

**Trash the Malls and make your presents...Fa la la la...
 Credit cards will make us peasants...Fa la la la...
 Tied to debt we lose our power...Fa la la la...
 Working, slaving by the hour...Fa la la la...**

**Jobs are leaving in a hurry...Fa la la la...
 Makes the local workers worry...Fa la la la...
 Say good-bye to Smith Corona...Fa la la la...
 They moved to Maquiladora...Fa la la la...**

**In Mexico the work is yucky...Fa la la la...
 Days are long, the work is sucky...Fa la la la...
 Making clothes they cannot wear...Fa la la la...
 'Cause they're sold in malls up here...Fa la la la...**

(Repeat first stanza)

Two Minute Offense

Offensive, in my mind is the only word for King George's fascination with his fourth quarter attack (ooh, I love it when I talk sports!) on any country that he finds available. Was it steroids or Gator Aid that inspired an attempt to get as many troops active in as many fields as possible with the one goal of expanding the US police beat. With all the grace of an arm-chair quaterback, George has blown up an Iraqi jet for flying in its own country, warned Serbia we can get rough if they don't play fair, and managed to bring the Warlords coaches together for a summit, (kinda like the summit they held and we ignored when it was organized by the UN Envoy who resigned when Somalian coalitions were bypassed to take military action. But if the referees miss the call...). Meanwhile the home team pardons five first-stringers for their good sportsmanship arming Iran, following the coaches orders, and not giving out team secrets. All before the January deadline to get out for the golden boy (It'll sure be a shame if Officer Bill is so caught up in George's foreign policies that he doesn't get to move into Cuba right away, especially after all that PAC money he accepted from the anti-Castro folks in FL.). And a cheer goes up from the crowd...

-In Peace, Bill



The Syracuse Peace Council



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- 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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Pointers for Peaceworkers



Slogans for a Sustainable Lifestyle

Ed Kinane

THE FOLLOWING LIST IS the outline of a brief talk Ed Kinane participated in, with the students of FOR's Peacemaker Training Institute, where he begins to define his own history as an activist. The discussion was coordinated to present diverse experiences in long-term peacemaking, as well as developing a dialogue on reasons to pursue a lifestyle promoting social justice. The next page presents the impressions of one of the Peacemaker Training Institute (PTI) interns on her visit to Syracuse, including her participation in that same discussion.

Pointers

First, Do No Harm (Hippocrates)

Earth First: the earth and its creatures are a single organism.

Practice "Right Livelihood" (Buddha): avoid vested interests; seek socially useful employment.

Property Is Theft (Proudhon): own less; consume less; avoid debt; travel light.

Trust The Road: hitchhike; take risks; security is an illusion.

Simplify, Simplify (Thoreau): live simply so others may simply live; drive less, bike more.

Slow Is Beautiful (cf. Schumacher): speed kills; freedom is never having to be in a hurry.

Bite Less, Chew More: pace yourself; don't get over-extended.

God Is In The Details: be mindful; treat all work as craft.

Question Authority: read Noam Chomsky; write pointed letters to the editor.

Neither A Leader Nor A Follower Be: reduce hierarchy; no bosses here! avoid concentrating power.

Build Community: mend fences; don't compete, cooperate; bring others into the loop.

Personal Is Political: keep means and ends consistent; every act, every purchase, is a vote.

If You Want Peace, Work For Justice: "peace" without justice = structural violence.

Don't Lie...or fib: lying is covert violence.



Ed drew these pointers from many sources.

What I Believe

I BELIEVE THE EARTH, its creatures and its elements are a single organism.

If we need a god, let it be Gaia.

Let Gaia be our sacred sphere.

Let every thing and every being be sacred.

I believe the motor of history is population pressure.

As population pressure inexorably increases, human pain and the pain of the planet intensifies.

I believe the human species—since the dawn of agriculture and urbanism—has become a cancerous growth despoiling Gaia.

I believe industrialism—with its artifice, militarism, nuclearism, pollution, exploitation, resource depletion and destruction of habitat—is the most virulent strain of this cancer.

I believe our prevailing frame of mind is acute denial.

We deny the consequences of our industry and consumption—which now pillage this and every future generation.

Greed, apathy, despair, hedonism, privatism and religiosity are common responses to these grim realities.

But they are part of the problem.

There is no grandiose "solution"—only modest personal and communal solutions—solutions stemming from how we live our lives.*

* See "Pointers"

Ed belongs to a local political support group. To spark reflection, each member wrote a brief "credo." This is what Ed wrote.

Training FOR a Sustainable Future

FOR's Peacemaker Training Institute Visits Syracuse

Niki Markley

TUESDAY MORNING, November 3 (an election day that will be remembered!), the Peacemaker Training Institute visited the Syracuse Peace Council (SPC). SPC is a great example of an organization that has found a secret to surviving the long haul in peacemaking. While there, we did a lot of shopping and had a long discussion with the staff person of the Council, Bill Mazza. We and Bill compared and contrasted the Fellowship Of Reconciliation (FOR) and SPC.

The visit to the Peace Council was a highlight for us because Bill, Paul and the folks from the office talked to us honestly about the problems of organizing, especially over the long haul. Bill mentioned the difficulty of diversity and the problems of fundraising, all issues with which Fellowship Of Reconciliation, an interfaith organization that encourages people of all faiths to work together for peace and justice, struggles. It gave us another perspective to process.

This is the second year of the Peacemaker Training Institute (PTI). PTI, a program of the Fellowship of Reconciliation, is a holistic experiential learning program that enables young people to develop leadership and peacemaking skills. The Institute is nine months of academic study, community service with grassroots experience, and program work at the headquarters of FOR. PTI graduates return to their communities better able to understand and advance peace and justice issues. There are seven interns, each of whom who work in a different program of the Fellowship and with a different community service. During the first week of November, the other interns and I, along with our director Francine Blume, packed into a van to travel through New York and visit different places talking about peacemaking over the long haul.

Along with the Syracuse Peace Council the interns also visited a Hutterite community, West Point, the Women's Hall of Fame, Elizabeth Cady Stanton's Home, The Martin Luther King, Jr. Institute of Nonviolence, and Ben and Jerry's in Vermont. The trip focused on peacemaking on both the personal and organizational levels.


I personally came to PTI through a bit of luck. I just graduated from Bucknell University in May and was planning on going to graduate school for Peace Studies at Iliff School of Theology. Over the summer, though, I decided I was not ready to go back to school yet, I felt that I needed to get some practical experience in peacemaking before I could commit to a graduate degree. I had done a workshop at FOR in the spring and I knew that they offered the PTI program. I called about two weeks before PTI was to start and managed to get here. I feel very lucky to have this chance to work for nonviolence on all levels: theoretical, national and local.

While in college, the only way that I could think of paying for school was to join ROTC. I did it for a year and even won an award for military excellence! Once, though, when we were practicing with the M16, I had the sudden realization that I was learning to kill a real person; not just a target. I decided the money was not worth it, and I managed to pay for school through various jobs and loans.

My commitment to nonviolence has continued to grow since then. I have a deep appreciation for life and feel that it is a gift that should not be wasted. During our visit to Syracuse, we had a potluck dinner with members of the community who were also working on issues of nonviolence. We talked as a group about the challenges we each face every day; trying to live in a nonviolent way. I mentioned my experience in ROTC and how it gave me a different perspective on the military. Being in ROTC has helped me to remember that the people in the military are not the problem. It is the capacity of the military to apparently fill social concerns that needs to be addressed.

We also talked about the contradictions that we

face in our lives. Trying to live in a nonviolent way in a very violent society makes it difficult at times. Talking with the people in Syracuse, especially at the Peace Council, encouraged me to keep trying. At times it feels like it would be easier to give up on nonviolence and stop caring. Then I could be just be like any other person who isn't worrying so much about the problems in the world. However, the people at the Syracuse Peace Council and the people at the Fellowship of Reconciliation remind me that this is a struggle that has been going on for decades. Every bit that I can contribute keeps the movement going. In the long run, that is what is important. We need the peace movement for the long haul. We need to remember the history: where we were, where we are, and where we are going. I want to be a part of that history.


Niki is an intern with the PTI program at Box 271, Nyack, NY 10960, (914) 358-4601. More information on PTI is available at the Syracuse Peace Council.



Malcolm Bought and Sold

The Commodification of Otherness

Mervyn Adrian Joseph

WELL, X IS OUT. Malcolm X has been filmed. Spike did it; he fought to film it, he survived through the media attention, the criticism, the various versions and produced a Malcolm that most recognize. Spike Lee's box office pull has given him the ability to demand an honest Malcolm. Studio executives, by means of surveys and examining box office receipts of past films with Black themes, have the means to gauge whether a project might be successful--success, profit and marketability being the key.

What has made Malcolm X valuable as a commodity? Malcolm X, who articulated the frustrations of poor Blacks, symbolized the humanity of the Black community; Malcolm came from the best part of the Black community; he spoke from our experiences, he understood us and when he spoke, he spoke both for us and to us about things we were afraid to say to ourselves. Coming from the streets, educated in the ways of the street, Malcolm was able to strike a chord in poor and middle class Blacks who tried to stay connected with their culture. He spoke to Blacks about their problems and was not afraid of facing the truth in a situation.

Even before the filming of X, there was a wave of Malcolm X products. Malcolm, the man and symbol/product, occupied space in the minds of people in popular culture before Spike Lee fought for the right to film the movie. The consumption of X products showed that Malcolm X still held sway in the Black community. And the white community, fascinated with things black, joined in the consumption of X products.

This complex symbol of hope has been made into a lucrative commodity for Spike Lee and the Shabazz family. Along the way, the pressure has kept Spike honest and has also provided free publicity. His success does not mean that debate will not continue about how much was left out from his later years, or how much

was Spike Lee and not really Malcolm. The point is that this three-hour and twenty minute epic is worth watching; it's worth talking about; it's worth believing in.

The question that is worth addressing currently is, why was Spike Lee's Malcolm X even possible? In "Eating the other," *Black Looks: Race and Representation*, bell hooks examines how people of Color have become a commodity in white, mainstream culture:

The commodification of Otherness has been so successful because it is offered as a new delight, more intense, more satisfying than normal ways of doing and feeling. Within commodity culture, ethnicity becomes spice, seasoning that can liven up the dull dish that is mainstream white culture(21).

James Baldwin, a better writer than Lee, wrote a script (about Malcolm X) that couldn't be produced because of the conflict faced with the studio. There is the argument that the time was not right; that Malcolm X was too fresh in the minds of blacks and whites, and the studios were not ready to back James Baldwin's version of Malcolm's life. I believe that Malcolm X was not possible in the 60s because white culture had not developed an image of Blackness/Otherness as being exotic.

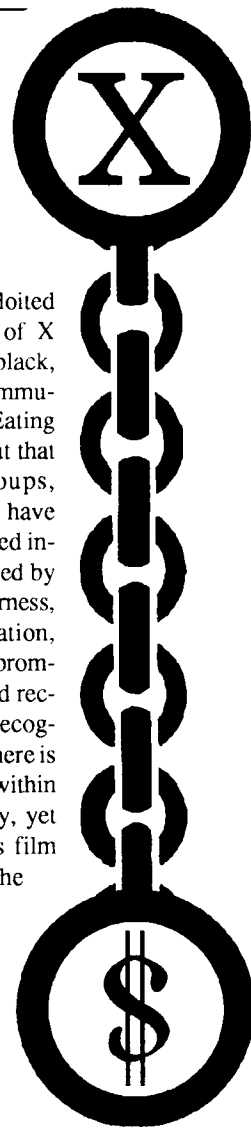
Racism has taken a different form in the 90s. Commodification of otherness means that human beings are reduced to commodities because of color; as slaves were identified by color and valued because of our labor value to whites. It is our ability to spice up white culture, ie. give pleasure and entertain, that gives us value as a culture. Yet race tension and racism still exists within American culture.

There is a hope that the making of Malcolm X's life story means that the message of the black experience is being heard by

black youth and white mainstream culture. It is this hope that is being exploited in the proliferation of X products within the black, as well as white, community. bell hooks, in "Eating the Other," points out that "marginalized groups, deemed Other, who have been ignored, rendered invisible, can be seduced by the emphasis on Otherness, by its commodification, because it offers the promise of recognition and reconciliation(26)." In recognizing Malcolm X, there is a sense of validation within the black community, yet the profits from this film will not benefit the black community in Harlem, or materially change the lives of the Blacks in the United States, even as their experience is being exploited for profit.

Malcolm X, the film, will stand in time; Spike Lee should be proud of the Malcolm he produced, but, as Malcolm X has taught us, we must not be complacent in accepting anything. Malcolm X, the symbol of revolutionary thinking, will continue to move and influence people who take the time to read and reflect on his speeches, and to honor his memory and legacy. We must read, think and act in ways that are critical of mainstream culture, and critical of the images that are fed to us. If we don't, as bell hooks warns, "...racial differences will be continually commodified and offered up as new dishes to enhance the white palate...the Other will be eaten, consumed, and forgotten (hooks:39)."

Joseph is an Oswego Graduate currently employed as a Child Care Worker at the Elm Crest Children's Center, and a regular contributor to the Peace Newsletter.



Racism has taken a different form in the 90s...human beings are reduced to commodities because of color

Fatima Calls This Murder

Fundamentalism, Patriarchy and Family Values

Michelle Brisson

ON NOVEMBER 18th, Fatima Babiker Mahamud spoke to a small group of students and faculty gathered in the Maxwell Conference room on the SU campus. Ms. Mahamud is an associate Professor of Political Science at the University of Khartoum. She is, however, more than a scholar; she is an activist—a Sudanese radical feminist.

On this day, she offered her expertise free of charge; she considers her message this urgent. She speaks because the Islamic fundamentalists currently in power in the Sudan are literally killing women in the name of Sufism, Islamic tradition. Women in the Sudan are veiled, circumcised, sheltered and without personal power. They are confined to the home and to serving either husbands or fathers. She held up a newsletter containing an article about a woman who was recently attacked and killed because she dared to go to work outside the home.

There are those in our country who would call this cultural difference; Fatima Mahamud calls this murder. She asked how many of us knew of the atrocities against women and religious "others" in the Sudan; no one in the room knew much. She attributed this to a "conspiracy of silence." White colonial powers such as the United States, she insisted, do not want the status quo in Africa disturbed, do not want the Sudanese people liberated and powerful.

She carefully sketched a picture of the history of the Women's movement in Sudan which began in 1952 in opposition to sexist colonial education policies which forbid women's entry into Scientific fields. She wove a picture of a grass roots movement eventually divided by class and religious ideology. Even so, the women's movement was strong and accomplished much for women. Now, however, women who would be independent and political have been forced underground because of the Islamic fundamentalist takeover.

Ms. Mahamud's anger at all violence

towards women was eloquently expressed as was her belief that the 'gender issue' is intricately tied to both race and class issues. She believes that women have no possibilities for equality under Fundamentalist Islamic rule; that the laws, the very roots of Islam are clearly oppositional to this. She sees the lack of information available in the United States concerning the situation in the Sudan the result of a racist and colonial posture.

It was at this point in her talk that a man, a professor, mentioned (with some degree of importance) that this was "a very interesting talk although somewhat remote from our own politics in the United States."

Ms. Mahamud smiled slowly, the way a parent smiles at a child who does not yet get the message. She explained how, only several years ago, Islamic fundamentalists came into power although they were not in the majority. She told of former rulers embracing the financial and political clout of this fanatical minority to broaden their own political base. Religious and secular interests became ever more entwined. In the end, Islamic Fundamentalists

"Family values" and "tradition" are words being used to shove women back into the bedroom and to keep minorities outside the power base

overwhelmed these leaders and assumed control.

The connection she was making was obvious. Anyone who has watched the evolution of the Republican party over the past decade has seen the pact made with the Christian Coalition, the Christian fundamentalists. The distinction between church and state is ever more confused and limited. The Republican party platform and their stand on individual rights has been increasingly defined by the religious right. For example, in 1980 Bush was pro-choice; by the time he was elected president, he was pronouncing himself an anti-choice candidate. The change came about

as a way to appease the religious right. This religious right offered a great deal of campaign money and influence.

This is not an isolated example. Many of the republican leaders in Oregon are trying to form a new party. They consider the Republican party lost to the Christian Fundamentalists even though these fundamentalists are in the minority. Their financial clout and effective scare tactics have "taken over" the state party. Rank and file members are scampering about wondering how this could have happened. The rights of women, gays, lesbians, minorities, in fact anyone not part of the white male Christian ideal, are in jeopardy.

"Family values" and "tradition" are words being used to shove women back into the bedroom and to keep minorities outside the power base. The bible is being quoted and requoted as the source for these political policies. Racism and sexism take on a god-ordained quality in the hands of these Christian Fundamentalists.

The Sudan is obviously not so far away as many would prefer to believe.

Fatima Mahamud's message was strong, vibrant and clear. The only flaw in the presentation was that she was only given an hour to speak and answer questions. Her listeners were the losers for this shortage of time. Fatima Mahamud gave us all a brief history lesson on the Sudan, a chilling pronouncement on the present politics of her own country, and a warning about where American politics may be headed.

Anyone wishing more information on the Sudan can write to:

SUDANESE HUMAN RIGHTS VOICE
SHRO, BM BOX 8238, London
WCIN3XX, U.K.



Michelle is a local author and poet, and a regular contributor to the Peace Newsletter.



Re-Visiting the Gulf

A Transcript of the Meeting Between Iraqi President Saddam Hussein and US Ambassador to Iraq April Glaspie



TWO YEARS AFTER the start of the bombing of Iraq, US troops have once again been mobilized under a UN banner to protect American interests. Under the guise of "humanitarian aid," US forces are moving through Somalia, trampling the pieces of a foreign policy nightmare in order to retain control in a post-cold-war-new-world-order. Ignoring the US Constitution in matters of the mobilization of forces, our government is once again claiming glory for militarily solving problems that were not only encouraged, but in many ways, were created by, US neo-colonial policy (see special PNL Somalia information section, pages 11-14). In the very least, the US forces are once again going to great lengths to prove that there can only be one bully on the global playground. To commemorate the events of two years ago, we thought the following transcripts (that didn't officially exist) would be of interest to our readers...and all too familiar.

July 25, 1990, Presidential Palace, Baghdad
Eight days before the August 2, 1990 Iraqi Invasion of Kuwait

U.S. Ambassador Glaspie

I have direct instructions from President Bush to improve our relations with Iraq. We have considerable sympathy for your quest for higher oil prices, the immediate cause of your confrontation with Kuwait. (pause) As you know, I have lived here for years and admire your extraordinary efforts to rebuild your country. We know you need funds. We understand that, and our opinion is that you should have the opportunity to rebuild your country. (pause) We can see that you have deployed massive numbers of troops in the south. Normally that would be none of our business, but when this happens in the context of your other threats against Kuwait, then it would be reasonable for us to be concerned. For this reason, I have received an instruction to ask you, in the spirit of friendship—not confrontation regarding your intentions: why are your troops massed so very close to Kuwait's borders?

Saddam Hussein

As you know, for years now I have made every effort to reach a settlement in our dispute with Kuwait. There is to be a meeting in two days; I am prepared to give negotiations only this one more brief chance. (pause) When we [the Iraqis] meet [with the Kuwaitis] and see there is hope, then nothing will happen. But if we are unable to find a solution, then it will be natural that Iraq will not accept death.

U.S. Ambassador Glaspie

What solutions would be acceptable?

Saddam Hussein

If we could keep the whole of the Shatt al Arab—our strategic goal in our war with Iran—we will make concessions (to the Kuwaitis). But, if we are forced to choose between keeping half of the Shatt and the whole of Iraq (i.e., in Saddam's view, including Kuwait) then we will give up all of the Shatt to defend our claims on Kuwait to keep the whole of Iraq in the shape we wish it to be. (pause) What is the United States' opinion of this? (Pause, then Ambassador Glaspie speaks carefully)

U.S. Ambassador Glaspie

We have no opinion on your Arab-Arab conflicts, such as your dispute with Kuwait. Secretary (of State James) Baker has directed me to emphasize the instruction, first given to Iraq in the 1960s, that the Kuwait issue is not associated with America. (Saddam smiles)

On August 2, 1990, four days later, Saddam's massed troops invade and occupy Kuwait.

Baghdad, September 2, 1990, U.S. Embassy

One month later, British journalists obtain the above tape and transcript of the Saddam-Glaspie meeting of July 25, 1990. Astounded, they confront Ms. Glaspie as she leaves the U.S. Embassy in Baghdad.

Journalist

Are the transcripts (holding them up) correct, Madam Ambassador
(Ambassador Glaspie does not respond)

Journalist

You knew Saddam was going to invade (Kuwait), but you didn't warn him not to. You didn't tell him America would defend Kuwait. You told him the opposite—that America was not associated with Kuwait

Journalist

You encouraged this aggression—his invasion. What were you thinking?

U.S. Ambassador Glaspie

Obviously, I didn't think, and nobody else did, that the Iraqis were going to take *all* of Kuwait

Journalist

You thought he was just going to take *some* of it? But how *could you*?! Saddam told you that, if negotiations failed, he would give up his Iran (Shatt al Arab) waterway goal for the "whole of Iraq, in the shape we wish it to be. You *know* that includes Kuwait, which the Iraqis have always viewed as an historic part of their country (Ambassador Glaspie says nothing, pushing past the television journalists to leave)

Journalist

America green-lighted the invasion. At a minimum, you admit signaling Saddam that some aggression was okay—that the U.S. would not oppose a grab of the al-Rumail oil field, the disputed border strip and the Gulf Islands (including Bubiyan)—territories claimed by Iraq

(Again, Ambassador Glaspie says nothing as a limousine door closed behind her and the car drives off.)



Somalia:

The Syracuse Peace Council Reports on the Creation of a Crisis



A War For Peace

Somalia 101:

What Even Freshmen Know About Famine

D. Michael Rivage-Seul

MY FRESHMAN World Hunger class has been researching Somalia's famine, revealing that none of the media-fostered convictions stand up to close scrutiny.

We began our project because, as in Biafra, Bangladesh and Ethiopia in the past, Somalia seemed to qualify as the "hungry country of the year." Beyond that, we had no preconceived ideas about Somalia.

My class's study began naively, with the assumptions that TV news repeats constantly: Somalians are starving by the hundreds of thousands; presumably the number is caused by food scarcity, drought, overpopulation and ignorance; uncivilized warlords committed to tribalism are preventing emergency food shipments from the West from reaching Somalia's starving; Western leaders are dismayed by this inexplicable situation; sending in US troops will restore order and save lives.

The Realities

But freshman research revealed that the true causes of Somalia's crisis include:

- **The country's strategic location:** On the map of Africa, we found Somalia in the continent's horn, directly across the narrow Gulf of Aden separating East Africa from Yemen and Saudi Arabia. Proximity to that crucial region, we found, always has interested Western powers like Great Britain, Italy, the Soviet Union and the United States. The U.S. even developed a deep sea port on Somalia's coast to accommodate its oil tankers and warships.

- **Oil:** Arguably then, concern for Somalia and restoration of "order" was not merely humanitarian. The developed world has reasons for being highly self-interested. Ultimately, the interest is in oil. All this sounded suspiciously familiar to us.

- **Fear of Socialism:** Western strategic and oil interests were threatened in the Horn of Africa when, after 1969, both Ethiopia and Somalia turned away from capitalism toward socialism. In doing so, they eventually became pawns in a

Freshmen & Famine Cont'd on pg. 14

Diplomacy Preferred to Armed Force

Rakiya Omaar & Alex de Waal

UNITED STATES MILITARY intervention in Somalia has followed from a gross misrepresentation of the situation in the country, and is a complete failure to pay even the most elementary respect to Somalia. There are four major errors.

The first is that Somalia has descended into complete anarchy and chaos. This is false. About three-quarters of the country is relatively peaceful, with civil structures in place to a greater or lesser extent.

The famine and war are limited to the south-west region. Clan elders play a critical role in facilitating the delivery of humanitarian assistance and in negotiating peace agreements throughout much of the country. They could continue to do so.

The second falsehood is that two million people are at risk of death by starvation. The famine is waning. Markets in all the main towns are awash with cheap food because of the looting. Acute malnutrition exists in scattered rural pockets.

All the estimates of deaths are undoubtedly exaggerated. Probably a maximum of 150,000 people have died and a further 100,000 at maximum are at risk, mostly from disease rather than starvation. The real need is to regenerate the economy by revitalizing markets and agriculture.

Where there is a major problem with starvation is Bardera, which the forces of General Morgan have invaded. Morgan is armed

Diplomatic Force Cont'd on pg. 12

Crisis in Somalia

AFSC

History

THE SOMALI PEOPLE share many characteristics that would tend to unify them. They have similar physical features, a common religion, the same language, and a history of seminomadic, pastoral and agricultural traditions.

According to legend, all Somalis are descended from a common ancestor from Arabia. They inhabit much of the Horn of Africa, not only within the borders of the country of Somalia, but also parts of Djibouti, the northern frontier region of Kenya, and the eastern Ethiopian province of Ogaden.

Though Somalis share a common culture, their society is divided into tribal clans and sub-clans. The clans are organized together into six main clan-families: the Isaaq, Darod, Hawiye, Dir, Rahanweyn, and Digil. These patrilineal family groups have a history of rivalry and competition for scarce resources. They also have developed sophisticated systems of negotiation, conflict resolution, and cooperation to settle both inter-clan and intra-clan disputes. For years, these clan rivalries were exploited and the traditional methods of adjudication and mediation were stifled by the ruling government. Several political parties and armed militia have evolved out of the clan divisions. Today, leaders of these clan-based groups are engaged in violent power struggles that have erupted into intense fighting in parts of the country.

The Somali peninsula, known in ancient times as the Land of Punt, has been home to a primarily nomadic people for over a thousand years. Arab merchants

Crisis Cont'd on pg. 12



Diplomatic Force Cont'd from pg. 11

and trained by Kenya. Intervention with President Daniel arap Moi is what is needed.

Third, most of the food is not looted. Save the Children Fund has distributed 4,000 tons in Mogadishu without losing a single bag. Other agencies that work closely with Somalis suffer rates of loss at 5-10 per cent, because they consult closely with Somali elders and humanitarian workers; working with Somalis is the key to success.

High losses have been suffered by the UN agencies and their subcontractor, CARE, which have failed to follow this path.

Finally, diplomatic options have not been exhausted. There has been almost nothing in the way of attempts to negotiate settlements in comparison with say, Yugoslavia. The one serious attempt—by the former UN special envoy Mohamed Sahnoun—was meeting with remarkable success. Sahnoun was forced to resign in October because of his outspoken criticism of the UN's dismal failure in Somalia.

He had made a number of important breakthroughs in resolving conflicts and obtaining agreements for the supply of relief. Why not reinstate one diplomat rather than imposing 30,000 US soldiers?

Despite the existence of many Somalis with expertise, humanitarian commitment, and accountability to ordinary people, there was not even a pretense at consulting a single one. Now that foreign forces are arriving, all the warlords and clan elders are expressing agreement—but this is because they want to see how the *fait accompli* can be manipulated to their advantage.

There is a great danger that US forces will create a larger problem than they can solve. Contrary to the reports from tourists who flit in and out of the country, Somalia is not a nation of warlords, looters and starving people. It is also a nation with civic leaders—elders, professionals, entrepreneurs, experienced relief workers and volunteers, who take daily risks to end the bloodshed and the suffering.

Intervention without consultation will crush many of the vital initiatives that are springing from Somali society itself. One important low-key effort at political reconciliation encouraged by the European Community has already been called off in the last week. American soldiers are not diplomats, and their diplomats appear remarkably uninformed about the reality on the ground.

Crisis Cont'd from pg. 11

and explorers established outposts along the coast of the Horn and brought Islam to the region. Later, rival European colonial powers moved into the territory, establishing divisions based on their zones of influence.

Until 1960, the Somali region of the Horn of Africa remained split into three separate European colonies. The British Protectorate of Somaliland, formed in the 19th century, included much of the northern coastal region along the Gulf of Aden. It gained independence from Britain in June 26, 1960. The Italian colony of Somalia, which stretched from the Gulf of Aden south along the Indian Ocean to the Juba River, was acquired between 1885 and 1927. It became independent and merged with Somaliland on July 1, 1960 to create the independent republic of Somalia. The third colony was a small region at the mouth of the Red Sea known as French Somaliland. It was granted independence from France in 1977 and is today the nation of Djibouti, whose population is roughly half that of Somali.

The newly independent nation of Somalia was formed out of a 1949 United Nations master plan to oversee the transition process from colonies to sovereign states. The new constitution drafted by U.S. and European experts established a government structure that failed to take into account the historical clan divisions. Within a year, the northern Isaaq region voted against the union constitution, and in late 1961 a group of British-trained



It is likely that they will negotiate with the warlords, thereby legitimizing the very men whose policies have prompted the interventions by US soldiers. When US forces withdraw, there will be a vacuum similar to that when Siad Barre was driven out in 1991. It will be worse than square one.

Rakiya Omaar, a Somali, was dismissed as director of Africa Watch for publicly criticizing the parent body, Human Rights Watch; and Alex de Waal resigned after Human Rights Watch gave its support to the US troop deployment.

military officers in the north staged an unsuccessful coup. The government, based on colonial patterns, soon degenerated into corruption and inter-clan competition.

The commander of the Somali forces, Major General Mohammed Siad-Barre, seized power in 1969 in a bloodless coup. He suspended the constitution, disbanded the supreme court and the legislature, and eliminated all political parties that were not state-sponsored. Although his early policies included many popular reforms, his regime eventually led to an era of more widespread government corruption and harsh political repression.

A Cold War Pawn and a Cold War Player

A master of manipulating both the cold war superpowers externally and the Somali clans internally, Siad-Barre was able to maintain power for 21 years. He first instituted a program of "scientific socialism" and closely aligned himself with the Soviet Union. But when the long-running conflict over Ethiopia's eastern Ogaden province—an area populated by Somalis—led to intense fighting, the USSR switched sides and backed Ethiopia in 1977.

Deserted by the Soviets, Siad-Barre approached the U.S. for support. Hundreds of millions of dollars in U.S. military and economic aid poured into Somalia and armed Siad-Barre's troops to fight the Soviet and Cuban-backed Ethiopian army. The Somali army was eventually defeated in the war, but the borders of the Ogaden region continue to be in dispute.

Even after the Somali defeat in the Ogaden, the U.S.-Soviet conflict made Somali a militarily strategic location. Access to its ports became vital to the U.S. due to their position near Gulf oil shipping lanes and the Red Sea, through which 15% of the world's commerce passes. This continued strategic interest in the region secured a steady supply of U.S. foreign aid over the years.

The human rights group Africa Watch reported that Siad-Barre nationalized the media and instituted strict censorship; outlawed trade unions and civic organizations; repressed real or suspected opposition groups; and eliminated those he perceived as enemies by bomb-



ing villages, destroying water supplies, and utilizing death squads, torture, and imprisonment. These human rights atrocities were carried out by groups like the notorious National Security Service, led by Siad-Barre's son-in-law.

According to U.S. Representative Sam Gejdenson, "U.S. foreign policy toward Somalia...uniformly ignored the institutionalized nature of human rights violations by the Siad-Barre regime...U.S. rifles and ammunition...were used by the [Somali] government against its own people." Despite reports of rampant human rights abuses, the U.S. continued to supply aid to the dictator.

Post-Cold War Crisis

In 1990, Congress disregarded the strong objections of the Bush administration and cut off all aid to the Siad-Barre regime. Many opposition groups who had been gradually organizing their support over the years came together to fight against Siad-Barre. These groups included the Somali Patriotic Movement (SPM) from the Ogaden and Kismayu regions, the Somali National Movement (SNM) made up of the Isaaq clan in the north, and the United Somali Congress (USC) composed mostly of Hawiye clansmen from the central part of the country.

By January 1991, with the eyes of the world on the Persian Gulf, the fighting in the capital city of Mogadishu forced Siad-Barre to flee and move south to Gedo, where his forces still hold regional power. As soon as Siad-Barre left, one wing of the USC, led by prominent businessman Ali Mahdi Mohammed, moved into the capital and announced the establishment of a new interim government. Ali Mahdi declared himself the interim president before the other USC leader, General Mohammed Farah Hassan (known as "Aideed"), and his army could enter Mogadishu.

Ali Mahdi's self-appointed presidency alienated Aideed and other groups with the USC. By May of 1991, the USC broke into

Somalis do not forget Barre's massacres in the late 1980s of upward of 150,000 (and the) near total destruction of northern towns...with the help of South African bomber pilots and US logistical backup and diplomatic protection. *Alexander Cockburn*

violent fighting. A power struggle emerged between Ali Mahdi and General Aideed and their respective sub-clan factions. But leaders are members of the Hawiya clan-family and both support the ideology of the United Somali Congress. But Ali Mahdi, who still controls some of the northern part of divided Mogadishu, is of the Abgal clan and General Aideed, who holds power over the majority of the capital, is of the Habar Gedir clan. Despite several international efforts to negotiate a settlement, violence continues between these two leaders, who are now being referred to as "warlords."

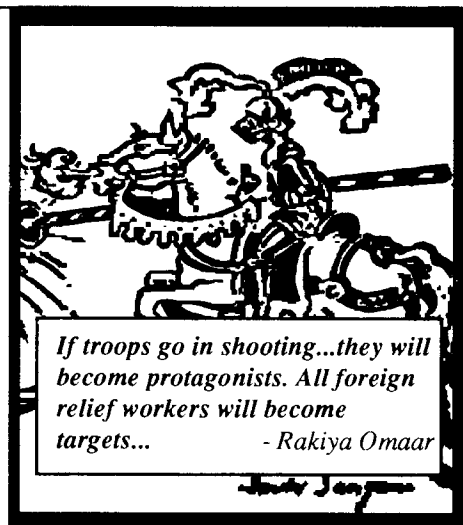
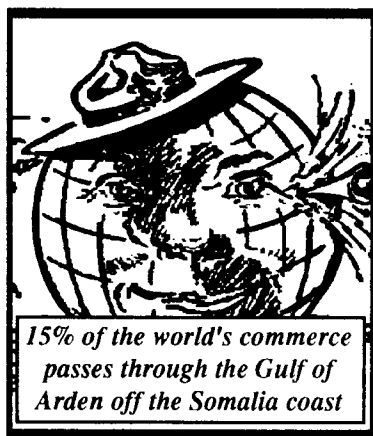
The United States Response

With the fall of the Soviet Union, the U.S. strategic interest in Somalia diminished rapidly. For months the Bush administration, intensely involved with the Gulf War and the Middle East, did not focus attention on the Horn of Africa. Nor did the U.S. diplomats put Somalia on the agenda of the UN Security Council. Michael Clough, director of the World Policy Institute and a member of the board of Africa Watch, characterized this U.S. policy toward Africa as "cynical disengagement."

Disputes Within the UN

While international concern has been understandably extended to the ethnic and religious war in the former Yugoslavia, the more desperate plight of Somalia has, until very recently, been receiving comparatively little attention. Since taking office in January 1992, the UN Secretary General, Egyptian-born Boutros Boutros-Ghali, has chastised the Security Council for devoting a disproportionate level of the UN's scarce resources and attention to what he called "the rich man's war" in the former Yugoslavia, while virtually ignoring the mounting crisis in Somalia.

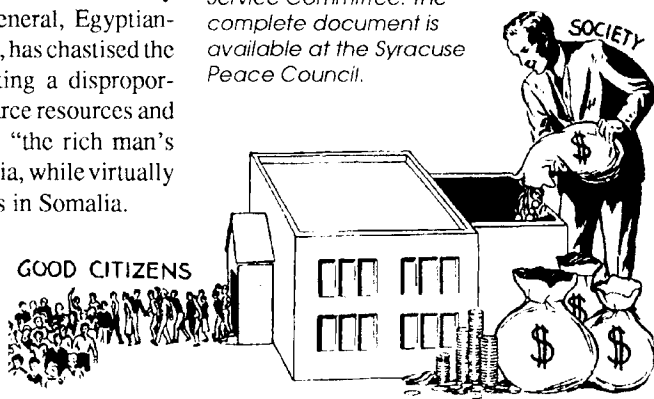
Some have suggested that the issue of race may have played a role in the slow response from the media and the UN to the growing tragedy in Somalia.



"There is a subtle racism at work," said Sanford J. Ungar, dean of American University's school of communications. A Western diplomat in Nairobi, Kenya, was quoted in the Washington Post as explaining the UN involvement in Yugoslavia over Somalia this way: "One, there's the proximity [of Yugoslavia]. Then there's color."

Algerian diplomat Mohammed Sahnoun, the UN's top official in Somalia, resigned in despair in late October after being rebuked by the Secretary General for his vocal criticism of the UN's response there. Sahnoun's negotiations with local Somali leaders and clan elders were beginning to show progress toward securing their cooperation with humanitarian relief efforts and settling regional disputes. He had become known for his outspoken attacks on what he described as the UN's unforgivable lethargy in responding to the mounting crisis. "A whole year slipped by whilst the United Nations...watched Somalia descend into this hell," Sahnoun said. He was replaced by Ismat Kittani, a veteran Iraqi diplomat and UN staff member, and a longtime friend of the Secretary General.

Reprinted from the American Friends Service Committee. The complete document is available at the Syracuse Peace Council.



Freshmen & Famine Cont'd from pg. 11

proxy war between the United States and the Soviet Union.

• **The Cold War:** U.S. strategy in the proxy conflict was divide and conquer. It took advantage of a dispute between Somalia and Ethiopia. While the Soviets supported Ethiopia, the U.S. wooed Somalia away from the communists with the promise of aid. The resulting war, not drought, food shortage or overpopulation, eventually produced famine in Ethiopia, and afterwards in Somalia. Ignoring the unintended effect, the Reagan administration poured arms into the region. The Soviets responded in kind.

• **Dictatorship:** In the process, the United States supported Siad Barre in the light of his despicable abuse of power. To justify continued support, members of Congress persuaded Barre to release some political prisoners. They then interpreted this as demonstrating the reformative power of U.S. policy. Meanwhile, Barre's human rights abuses continued unabated. In other words, Somalia represented yet another crisis of genocidal proportion brought on and fostered by U.S. subordination of human rights to its own strategic and economic interests.

• **Civil War:** In the end, one of Barre's henchmen, General Mohamed Farrah Aidid, opposed his former boss and deposed Siad Barre. Meanwhile, rather than accept Aidid's rule, Western powers appointed a more malleable "President," Ali Mahdi Mohamed, a businessman and hotelier. When Aidid refused to recognize what he considered a neocolonial puppet, Mahdi too fielded an army, presumably with support from his patrons. In short order, Mahdi also earned the censure of Amnesty International for human rights abuses. Three main armies, then, were fighting for control of Somalia. In its own way, each was the product of Western policy in the Horn of Africa.

• **Eurocentricism and fear of Islam:** In all this, Somalia's real power base, its clan chieftains, have been ignored. Clan organization is too diffuse; there is no single head of state to negotiate with. Moreover, clan chieftains have never accepted Western values nor the fundamentally Western concept of nation states. Instead tribal heads are motivated by a religious world view and commitment, preventing simple minded cooperation with capitalism. As in the case of Iran, Capitalists "can't

do business" with "Muslim fanatics." Somalia is 99 percent Islamic.

• **Militarism:** The subtleties of history, the guilt for famine and ethnocide, are too time-consuming, messy and embarrassing. A military solution is easier. It would control a "chaotic" situation. It would then be a short step to identification of cooperative "leaders" and to a well-publicized election among the chosen few. Such a carefully managed "democracy" would establish the type of government the West can do business with, neither socialist nor tribal nor Muslim. It would be neocolonial rather than Somali.

• **Media Obfuscation:** The media have failed to help us understand a complex Third World situation ferreted out by freshmen. The media's historical, shallow approach to Somalia makes them share our leader's responsibility for that country's crisis. With a thinly disguised racism, our newspapers, magazines and TV pundits speak of "warlords," "tribalism" and "chaos." Such characterization ignores the fact that the main "warlords" are creations of the West. It enables all parties concerned to ignore Somalia's real leadership. At the same time, media-fostered ignorance revives convictions about the uncivilized nature of African populations and of their need (as "the white man's burden") for continued Western tutelage.

Toward Solutions: Our freshmen research suggests:

1. Our leaders should accept their share of responsibility for Somalia's crisis.

2. We should get the facts straight before we commit troops to another Third World fiasco.

3. Learn from the past. Anyone thinking seriously about Somalia can hardly miss the parallels with classic Western sins.

a. The Somalia issue re-embodies the spirit of the Crusades: the imposition of Western ways on Muslims whose world vision and forms of government the West has refused to understand or respect. That same refusal surfaces continually in Israel's policy toward Palestinians, in U.S. relations with Iraq and in the war of the Christian Serbs against Muslims in Bosnia.

b. Since their governments do not fit the political categories of the "modern" West, Somalian tribes, like their counterparts in the Americas, are declared "primitive" and their peoples are moved around without consideration.

c. U.S. policy in Somalia contradicts ide-

als recently and uncompromisingly defended in Iraq. In seeking to "reclaim"

the Ogaden, U.S. client Siad Barre was acting similarly to Saddam Hussein, who in 1990 invaded Kuwait, claiming it was really part of Iraq. In the case of Hussein, the U.S. demanded respect for the colonialism imposed boundary lines, which Hussein said the region's tribal peoples never really endorsed. In contrast, by supporting Siad Barre's designs on Ethiopia's Ogaden region, the U.S. has refused respect for the European imposed frontiers it ostensibly holds sacrosanct. The Cold War justified the double standard.

4. Consult Somalians before sending in troops. International relief organizations such as Save the Children are among those opposing the use of U.S. or U.N. troops to solve Somalia's problems. A spokesperson for Africa Watch criticized the United Nations for failing to understand the complexities.

5. Make troop deployment in Somalia a truly last resort. The warlords should be called to the conference table, using the considerable persuasions and pressures available.

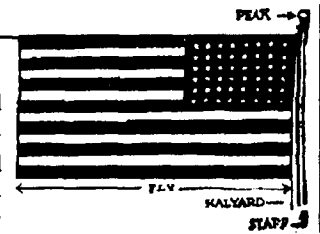
6. Along with these warlords of Western creation, clan chiefs should be included in any peace conference.

7. Once emergency food supplies have relieved Somalia's present crisis, all countries in the Horn of Africa must be allowed to implement their own "food first" policies to feed their own people before growing crops for export. Opposition to "food first" lies at the heart of conflicts between the developed and underdeveloped worlds. Such policy must be permitted even if it interferes with free market principles, introduces elements of socialism or closes ports to Western military and commercial use.

Conclusion: The story of Somalia is an old one, with all the elements that constantly resurface in crises throughout the Third World: western colonialism, third world experimentation with socialism and the rush to solutions favorable to the West by force of arms. Before this last horseman rides, we should recognize him for who he is.



Michael Rivage-Seul is associate professor of religion and general studies at Berea College, Berea, KY. In early 1990 he and his students investigated the Iraq affair, with similar surprising insights. Retyped from an article in the National Catholic Reporter, December 11, 1992.



S.U.R.O.T.C. & YOU

S.U. ROTC and Thornden Park

Syracuse University's Army ROTC programs have been using Thornden Park for various organized field activities. ROTC is using the park based on "convenience" when other University sites are available. To date, R. Cavanaugh, an S.U. representative has refused to limit ROTC use of our park. Voice your concern after considering the following:

1. Use of a civilian park by an organized military unit in field uniforms, detracts from the taxpayer's/citizen's enjoyment of the countenance the Park offers.
2. Use of a civilian park by Syracuse University for organized classes, after closing our streets and the creation of second quad, is another attempt to gain hegemony over our neighborhood. S.U. has many areas on north and south campus for these activities. Use of the Park by SU ROTC puts additional strains on this landscape.
3. Use of this Syracuse public park by Army ROTC (which discriminates against gay and lesbians), violates the Syracuse Fair Practices ordinance which forbids such discrimination against its citizens.
4. The Syracuse Rose Society and Thornden Park Association members have worked hard to maintain the Park against encroachment and damage by Syracuse University and its students. Use of this landscape may damage what little flora is extant, and discourage these working groups.
5. No individual person should be denied access to the Park; however, its use by an entity of the University with or without permission of the City of Syracuse is inappropriate. As taxpayers we have a right to make our wishes known and ask that Syracuse University refrain from such use of the Park!

Contact:

- Kenneth Shaw, Chancellor, 300 Administration Bldg., Syracuse University, Syracuse, N. Y. 13210
- Col. Lawrence Wood, ARMY ROTC, 2nd Brigade Commander, Fort Dix, N.J., (609)723-7266
- Gerald Wilcox, Commissioner, Parks and Recreation, 412 Spencer St., Syracuse, N. Y. 13210, (315)473-433011

Conference Call

Call For Participation

The Program on the Analysis and Resolution of Conflicts (PARC) presents the "Dialogues on Women, Peace, and Justice" Part of the *New Frontiers in Peace Studies* series, Inviting Activists, Academics, Artists, and Professionals:

Conference Goals: We intend to facilitate new thinking, dialogue, networking, and action among and between communities of people interested in the issues and experiences of women working for social change that is focused on peace and justice.

Conference Structure: The conference will be a product of those who agree to make presentations, lead discussions, and attend. We plan to have a variety of panels, roundtables, workshops, displays, performances, and other creative formats.

Possible Topics: Women's agendas for social change • feminism and peace • peace studies/peace research • teaching peace and justice • feminism and race • class issues and justice • nonviolence • lesbian communities • sexuality and rights to privacy • peace art • issues of accessibility in defining justice • spirituality • war toys/peace toys • ecofeminism • violence against women • diversity • international perspectives • building coalitions • women of all ages • working with and responding to men.

How do you participate? Send your proposal (approximately one page outlining your topic and format) to: Anna Snyder, PARC, 712 Ostrom Avenue, Syracuse University, Syracuse, New York 13244. Or call (315)443-2367. Fax number: (315)443-3818. **The deadline for submitting proposals is January 31, 1992.**

We intend to provide for participants needing special accessibility (e.g. child care, hearing impairment, physical handicap, environmental sensitivity). If you have special needs please call Anna Snyder at the above number.



What's Wrong With This Picture?

a review of Marjorie Spiegel's book *The Dreaded Comparison* by R.X.Rick

Flip through this short book even once, or just look at the cover, and you'll see disturbing images, set side-by-side, of humans and nonhumans enslaved. Your first reaction may be "How sickening—the way people have been treated just like animals."

A thorough reading of *The Dreaded Comparison* could be infinitely more disquieting. Spiegel explores the nature of oppression, and the mindset and tactics of individuals and groups who perpetuate the "us" and "them" distinctions that have allowed racist and speciesist slavery to be socially acceptable. She cautions "This is not intended to oversimplify matters, however, and imply that the oppressions experienced by blacks [and by implication other enslaved peoples] and animals have taken identical forms...But as divergent as the cruelties and the supporting systems of oppression may be, they are built around the same basic relationship—that between oppressor and oppressed.

The Dreaded Comparison addresses the attitudes of those who have captured, hunted, bought, vivisected, sold and killed humans and nonhumans. Power, fear, profit, and pleasure are some motives; secrecy, "science," subjugation of every normal physical and social aspect of the enslaved are some of the methods discussed.

As Alice Walker, author of *The Color Purple*, states in the book's preface, "There is hope following close behind the initial despair that one feels on reading this book...We are guilty. But this is only a first response...What we do with our heightened consciousness, is the question."

Spiegel's book may be purchased through My Sister's Words bookstore.

David Yarrow is still in rehabilitaion in Wisconsin.

Cards and calls would be appreciated:

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The Politics of Cooperation

Part II

Howie Hawkins

HOW DO WE COMBINE the economic and political sides of a movement for a cooperative and democratic society?

In the first part of this article, I argued that the co-op movement must extend itself into the political arena in order to defend the co-ops from reprisals by capitalist corporations and the state. I argued further that the best defense is an offense: a movement for cooperative economic democracy should enter the political arena with a program for transforming society from below through the transformation of municipalities into participatory democracies and the transformation of the hierarchical state into a grassroots-democratic confederation.

In the remainder of this article, I want to argue that these political forms--face-to-face citizens' assemblies coordinating with each other from below through mandated and recallable representatives to confederal councils--are the political complement to economic cooperation.

The Limits to Co-op Organizing

A movement based solely on economic cooperatives deals only with the economic side of life, not whole round of community life. Only about 40% of the population, and only 60% of the adult population, has been active in the workforce during periods of high employment. A whole range of extra-economic issues--peace, ecology, feminism, racial equality, gay liberation, community control--have mobilized far more people in social movements than economic class issues have in the post World War II period, despite two decades now of a sputtering world economy that has stymied economic advancement for 70% of the American people.

Class and economics clearly intersect with these transclass issues. They affect the dynamics of these so-called "new social movements" in important ways. But they are not primarily class struggles and economics is not their essential motivation. Economic cooperatives do not deal directly with these motivations. We also need new political institutions that create a public sphere that encompasses every person and every issue in the community.

As noted in the first part of this article, as a growing cooperative movement gathers strength, it begins to run up against political barriers to cooperative development in the form of retaliation from capitalists and the state they dominate. The co-op movement needs a broader forum than narrow economic transactions in which it can speak to the desirability of economic cooperation over capitalism's predatory competition. It needs that broader forum to be able to win over the whole community to economic democracy. And it needs institutions through which to carry out the will of the democratic majority against the private actions of powerful economic interests. The cooperatives may create a viable economic sub-sector and sub-culture, but not a public sphere that involves the whole community and all the issues of concern to it.

Not only are there political barriers to co-op organizing, but co-ops themselves can become barriers to political organizing. Cooperatives can acquire a vested interest in the status quo and become an obstacle to change. The classic case here is the German Social Democracy as World War I began. Fear that the German government might confiscate the vast network of co-ops, newspapers, and other institutions the Social Democrats and their allied trade unions had built up by the 1910s, was a major motivation for the German socialist parliamentarians to vote war credits for their capitalist government instead of honoring the antiwar pledge they had made jointly with the other parties of the Socialist International. The Social Democrats were afraid to risk their cooperatively owned assets in a confrontation with the capitalist government's militarism.

Because of these limitations, economic cooperatives are not completely suited as the cell-units of a new society. Economic cooperation needs to be integrated with complementary political forms for either economic or political alternatives to reach full fruition.

The Populists found this out when the bank, railroad, and farm supply trusts, backed by the government, moved to crush their growing network of cooperatives. They formed political parties to try to bust the trusts and reorient the regulations to protect the little people. The capitalist state broke its own laws in order to fix elections, refuse the seating of many duly elected candidates of the Greenback and People's parties, and sanction vigilante violence against Populist organizers. This repression--and the failure to develop an adequate extra-electoral political response to it--broke the spirit of the Populist movement.

The Limits to Electoral Organizing

But if the Populists had been successful in taking and holding office, there is every reason to believe that they would have been co-opted into administering capitalism instead of replacing it. That is what soon happened in the succeeding decades with the European Labor and Social Democratic parties that got elected into state power.

The problem here is that reformers are elected into office but not into real power. There is a lot more to the power structure than the elected offices of the state.





There is the private power of capital. Capital can effectively veto reform by disinvesting from the jurisdiction in which the reformers are in power, wrecking the economy, and blaming the reformers. Usually the threat of disinvestment is enough to kill the reforms.

There is the permanent state of unelected officials in the bureaucracies and military. The bureaucracy can resist change by tying changes up in red tape. The military, police, and intelligence agencies can destroy a movement for change with violence.

There is the state and corporate media and entertainment industry, which day in and day out, twenty-four hours a day, propagate the ideology and values of the status quo.

All these parts of the power structure are not up for election. Reform candidates elected into office but not into real power are too few in number and too boxed-in by the extra-parliamentary powers of the establishment to make real change. At best they manage the mess a little more humanely than openly capitalist politicians. A reform movement elected to office does not have the power to counter the extra-electoral powers of the establishment.

The only power that a popular movement for real participatory democracy and new economic structures of cooperation has is its capacity to act on its own behalf directly. A movement for real self-government has to be a movement ready and willing to carry through its program by direct action when the establishment resists a government elected to make basic changes by extra-parliamentary means.

This brings us back to cooperatives and other forms of direct action—cultural and educational projects, demonstrations, community organizations, labor unions, and the like. All these are necessary and need to be coordinated with each other and an electoral arm of the movement whose goal is not to get elected into the existing power structure (where they would have formal office but little power), but to restructure the power.

The electoral candidates should not be seen as leaders who will act on behalf of the people when elected, but people who articulate a program and strategy to create institutions through which people are empowered to act on their own behalf. The electoral campaigns need to be an extension of a movement of direct action in many forms into the electoral arena with the goal of transforming poli-

tics itself into an arena of direct action in its fullest form: direct democracy.

Because the Populists, like the Social Democrats, did not project new participatory-democratic political forms as an alternative to the elitist “representative” republic, they had no program for rendering the professional political elite obsolete and no strategy for countering the extra-electoral powers of the dominant capitalist class. Thus we have every reason to believe that the Populists, like the

Utopia, Marx understood that in the Commune’s form of local self-government based on citizen assemblies and mandated representation and in its call for a confederal Commune of Communes across France, the Commune “renders State-power superfluous.” (“Commune” is simply the French term for a municipality.) Buber adds, “Never did any ‘utopian’ Socialist express himself more radically on this point.”

As Marx wrote in *The Civil War in France*, “The communal constitution [of the Paris Commune of 1871] would have rendered up to the body social all the powers which have hitherto been devoured by the parasitic excrescence of the state,

which batters on society and inhibits its free movement.” The Commune wanted “to make individual property a truth, by converting the means of production, land, and capital into mere tools of free and associated labor....If Cooperative production...is to oust the capitalist system, if the Cooperatives as a whole are to regulate national production according to a common plan and thereby take it under their own control—what else would that be...but...a Communism that is possible?”

Anarchists such as Bakunin complained when Marx issued these statements. He was opportunistically stealing the anarchists’ program, they cried. It is true that in subsequent years Marx’s centralism and statism was to reappear, although with much more circumspection than in his earlier years. The older Marx of the 1870s and 1880s seriously contemplated whether the traditional communalism of the Russian *mir* (village) might not serve as the cell-unit of a Russian socialism. He marvelled at the confederal democracy of the Iroquois as reported by Henry Lewis Morgan.

In today’s post Cold War period when the old sectarian divides on the left have lost much of their relevance, is it possible that Marxists of various traditions could find unity with the anarchists in affirming the political forms of the Paris Commune as our common vision? Be that as it may, I would argue that what Marx and the anarchists alike envisioned at that moment when the Paris Commune was established, what Buber argues for, and what is still today the most viable program for

A reform movement elected to office does not have the power to counter the extra-electoral powers of the establishment.

Social Democrats, would have been transformed into professional politicians more interested in their own political careers than social transformation.

The anti-statist confederal municipalism presented here is offered as a politic that solves the problem of radicals being co-opted into office but not into power and from there being transformed into agents of the very system they started out to change. It is offered as a new political approach that dovetails with the movement to build economic cooperation.

A Commune of Communes

Libertarian socialists have been scathing in their criticism of Marxism’s statist socialist program and rightly so. The party elite in the state substitutes itself for the popular classes, using the democratic rhetoric of socialism as an ideological mask for its hierarchical rule. Whether we look at Marxists holding state power from either the Communist or the Social Democratic traditions, their statism has completely vitiated their socialism.

But Marx, as opposed to Marxism, is a more ambiguous matter. For despite his long-held theoretical commitment to state power and centralization in the early transition to socialism, Marx was willing to revise himself when confronted with the anarchistic example of the Paris Commune of 1871. In his contemporary defense of the Paris Commune, *The Civil War in France*, he declared it to be “the finally discovered political form, in whose sign the economic liberation of labor can move forward”

As Martin Buber notes in his *Paths in*

Common Vision Cont’d on pg. 19

The Socialism of Fools:

Anti-Semitism On The Left

Tim Farrell

ANTI-SEMITISM is flaring up once again in Europe. This country is going through its own economic dysfunction and social crisis, as well as the David Duke, Ross Perot, and Pat Buchanan phenomena. With these will come new resurgences of anti-Semitism, such as the attack by Dan Quayle on the "cultural elite." With this growth of authoritarian Right-wing thugs, why is a book *Anti-Semitism on the Left* so timely?

Tikkun Magazine editor Michael Lerner deftly argues in his new book, *The Socialism of Fools*, that anti-Semitism plagues both sides of the political spectrum. Of course, Lerner is quick to recognize that it is not the Left but the Right which has and always will be the real threat to Jews in this country. However, anti-Semitism exists on the Left and is a real hindrance to the building of a broad based effective movement. As a longtime Leftist, Lerner aims to address this problem and strengthen the movement.

The book appropriately begins by answering the question what is anti-Semitism? Many gentiles, familiar with this country's polarized black/white racial politics, cannot readily answer that question.

One of the important ways that Lerner defines the phenomenon is by identifying what he sees as a historical legacy of revolutionary politics embedded in Jewish culture. He argues that when the Jews escaped Egyptian slavery and created their own self-governing society, they presented a model of class revolution that has been a thorn in the side of class structured societies ever since. Through cultural transmitters such as the Torah, which is divided into fifty-two reading sections for each week of the year, the Jewish history of social liberation and the message that a class society is transformable has been kept alive.

After outlining a two thousand year history of Jewish oppression in both Christian

and Muslim societies, Lerner seizes upon the crucial insight of the book. He argues that:

The special oppression of Jews is that they are not typically placed in the same position as the rest of the oppressed, but often have the "opportunity" to serve ruling interests by being placed in an intermediary position between the oppressed and oppressors. Often they appear to the oppressed as the public faces of the oppressor. Frequently when the masses become angry at oppression, they direct that anger at the Jews instead of the ruling classes (pg. vi).

We can see this situation repeated for other racial/ethnic groups. For example, appearing as the face of the oppressor is reminiscent of the role that Irish Catholics have played in the ranks of inner-city police forces and political machines in the US. In addition, it is very similar to the vulnerable position held by Korean shopkeepers during the south-central L.A. rebellion/riots. For insights such as these, the book is important beyond the struggle against anti-Semitism.

Lerner then moves on from these relatively straightforward topics to the even more complex questions of Zionism, support and criticism for the state of Israel, and the relation of anti-Semitism to both. Denial of anti-Semitism and Jewish history and culture by

Lerner defines... what he sees as a historical legacy of revolutionary politics embedded in Jewish culture

non-Jews is discussed, while even more focus goes into the discussion of identity politics for Jews, especially those on the Left.

As a long-time critic of Israeli policy towards Palestinians, Lerner puts quite an emphasis on this part of the book. An entire chapter attempts to distinguish legitimate criticism of Israel from Jew-bashing. This is probably the most debatable part of the book. Yet Lerner makes a fine attempt to develop criteria by which both Jews and gentiles may ask

themselves whether their potential criticism of Israel might have anti-Semitic implications.

Most refreshing was his recognition of the anti-nationalist position which criticizes Israel even-handedly with all other states. This anti-statist position is clearly in the minority among Israeli critics. However, his inclusion of the position is welcome, since the rest of the book tends to make invisible the anti-authoritarian Left in this country and around the world.

The book addresses racism extensively and its similarity to and dissimilarity from anti-Semitism. By focusing on the shared legacy of oppression and struggle between Jewish and African-American communities, Lerner identifies the most painful aspect of anti-Semitism among some African-Americans. While discussing Black anti-Semitism, Lerner does not lose sight of the fact that it is a minority position within the black community which pales in comparison to the anti-Semitism that riddles the white majority in this country.

The book closes with a strong discussion of what all this might mean for progressive struggles. While he unabashedly pushes his own organizations, Tikkun Magazine and the Committee for Judaism and Social Justice, he also offers sound advice about how Jews and non-Jews can actively learn about, confront, and overcome anti-Semitism. Because anti-Semitism functions much like racism, sexism, and homophobia, his prescriptions are not unlike the methods that have been developed for rooting these other oppressions from our movements for social change.

Although certainly not the last word on the Jewish Left's position, this book is a welcome addition to the struggle, as it very effectively leads to an understanding that anti-Semitism is both very real and very damaging. It deserves a wide reading ...

The Socialism of Fools: Anti-Semitism on the Left, Oakland, CA: Tikkun Books 1992. \$10.00. is currently available at the SPC Front Room Bookstore. (315) 472-5478.

Tim, still a Syracuse activist at heart, is currently organizing with the Greens in New Brunswick, NJ.



detail of a seventeenth century German engraving depicting a Jewish community leader



"Like brushing cloth I smooth the wrinkles looking for an answer."
- the Indigo Girls

"I wash her body, it feel like I'm praying."
- Celie of *The Color Purple*

On Short Fiction

Judy Margo

THROUGH THE SOAPY WATER my body looks flat, deflated, no real shape of form. I look like a one-dimensional image that floats on a screen or that might be plastered around a cheap cup from McDonald's. Steam that smells of raspberry bubble bath rises from the hot water and greets my face sweetly while music slides out of the speaker of my overly yellow box that is sitting on the laundry basket. I wish that I had just two candles lit in here, instead of the harsh-feeling light that you turn on with a switch. I am glad to have the house to myself for the afternoon, no one around to be at risk of my offending them, no one to misinterpret my words. I feel free of anyone's bonds and can even put physics and SAT's out of my mind for the moment. Time to let my own thoughts wander at will in my head, nobody else intruding with their important theories and formulas that I must memorize in order to be successful in life. Mmmmmm ...

I let my hand rest on my stomach and I sing along with the music; Suzanne Vega's voice is soft and spongy. I stare at my hands and move them slightly, pulsing and feeling. My fingers crawl down to my hips and I trace the curve of my waist. I feel my skin and feel its warmth and it causes so many images to run through my head, it makes me catch my breath.

WORD

Common Vision Cont'd from pg. 17

transforming this advanced capitalist society, is a double federation of economic cooperatives and political communes.

These are the pre-figurative counter-institutions of the new society that can be constructed within the shell of the old. They are the forms of popular power that can resist and ultimately replace the centralized power of capital and the state. And they are the forms in which democracy and cooperation can flourish in a new society that has rid itself of

I'm no longer flat and unreal. I'm not just someone's daughter, or that little girl who talked too much in class. I'm not the girl who had a mohawk. I am not the teenager who goes to field parties to have a couple of beers and flirt with the guys. I'm not that one who stays after school to ask the teacher a question, or the one who tried to write a poem in spanish. I'm not the girl who hangs out in the pizza place or the girl who used to follow people around the mall. I'm not one of the group that sits together in lunch, or that goes to hardcore shows on Sunday afternoons. I'm not a person who anyone really knows. How can they if I don't know myself?

Woman Woman Woman

I am that. I am. It's empowering and scary and it makes me breathe funny, a lump in my throat. My body is me ... it's real. Nothing can change that and I'm glad. I am not a woman, not just one. I am woman. Everywoman. My hips tell me that. My motherhood tells me that.

VESSEL

My breasts, my voice, everything that is me tells me that I am female. The knowledge of my womb, the feel of my body, its curves. Any woman who has ever had a baby, given life; that is me. Any woman who has made her own choices independently; that is me. Any woman who has lived her life under the looming hand of another; that is me, as well. My suffering, my salty tears that flow through to the earth. Any woman who has ever had to defend herself, any woman who has had to live up to the standards of those around her ... that is me. But I feel more.

I am everywoman, but I am also my own woman. I choose my own paths and make choices that I am responsible for. I must.

Woman, my hands rise out of the water slowly, and rest softly on my face. I close my eyes lightly, water falls in, falls out. I kiss my palms, and then reach over to pull the plug. As the water runs lazily away from my body, I stand up and take a towel from the hook on the wall. I step out of the water, and before I wrap the towel around myself, I look down and see my body, my Woman, me.



Judy is a senior at Notingham High School in Syracuse, NY.

oppressive and parasitic capitalists and state bureaucrats.

In the transition to the new society, councils of mandated representatives from both the economic cooperatives and the citizen assemblies would jointly develop a common plan for the economy to replace the competition and irrationalities of the market. If the representatives of the cooperatives and the assemblies could not agree, ultimate authority would reside in the assemblies because they would include all citizens, not only the working population. The economic cooperatives would provide for worker control of the immediate work process in the context of, and ultimately

accountable to, the all-embracing citizen assemblies of the democratic municipality.

Over time during the transition, the cooperatives as functionally distinct enterprises would dissolve into the all-sided self-administration of the municipality and the confederation of municipalities (the "commune of communes"). The democratic municipality would be the Full Cooperative and the Confederation of democratic municipalities would be the Cooperative Commonwealth.



Howard is the director of Commonworks; a federation of local cooperatives, and the Economic Alternatives Project of the Upper NYS American Friends Service Committee.

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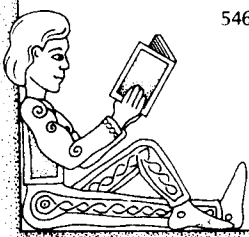
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Sludge Dumps

If anyone has any information available on "sludge dumps" being forced on Indian Nations (by sale or agreement), please call or send such information to the Syracuse Peace Council. There are individuals interested in organizing against such intrusions and are interested in any information pertaining to either the companies involved or how other groups may have handled ecological racism.

Whistleblowers Protected!

On October 24, 1992, a new law went into effect protecting employees who blow the whistle on nuclear hazards. For the first time, whistleblowers at Department of Energy nuclear facilities are protected under federal law if they disclose safety related problems. The complete packet of information explaining the rights of employees, as well as the legal procedures involved, is available at the Syracuse Peace Council, or write or call the National Whistleblower Center, 517 Florida Ave., N.W., Washington, DC, 20001 (202) 667-7515.

The Western Shoshone Need Our Help!

denying them a livelihood and a way of subsistence to survive.

At no point has the US government been able to produce documentation that any land title has ever changed hands.

Donations of food, medical supplies, clothes, blankets, tarps, cooking supplies, monetary donations can be sent to: Western Shoshone Defense Project, C.O. General Delivery, Crescent Valley, Nevada, 89821.

For more information call or write: Bonnie Thornton, Council of American Indian Rights, Binghamton, NY, 13901 (607) 723-6493, or call the A.I.M. office in San Francisco at (415) 552-1992, the International Indian Treaty Council at (415) 556-0251, or the Western Shoshone at (702) 468-0230.

(ed. note: an excellent history of the Western Shoshone, and in particular the struggle of the Dann sisters, was recently written by Ward Churchill, and published by Z Magazine. I think it was the August Z, but if you want a copy, give me a call at the SPC office and I'll find it)

Unclassifieds

Women's medium-sized, like-new coats, slacks, dress flats, ski-undies tops: just what you may be looking for. Negotiable prices. Help SPC before garage-sales '93 and travel-grant fundraiser for me. Marge, 476-7635, or leave message at SPC.

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Traprock Peace Center, a small Western Mass organization (85,000 annual budget), financially sound, concentrating on disarmament, looking for executive director. Send letter or resume to James Perkins, Traprock Peace Center, Keets Rd., Deerfield, MA, 01342.

In the process of writing a children's book which will introduce the idea of civil disobedience, in an appropriate way. Intend to have main character use real books about individuals and movements, with a complete bibliography at the end of the book. Looking for copies of books, or titles, which you think might be useful, and which could be conveyed or lent. I will return any sent to me. Ann Clune, 89 Pine St, Binghamton, NY.

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MON

TUES

WED

THURS

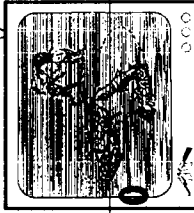
FRI

SAT

January 1993

3 Every Sunday.

People's 60 Minutes.
Adelphi Cable Ch. 3,
8pm. Produced by
Syracuse Peace
Council.



Every Sunday: Volunteer
servers needed for dinner at
Unity Kitchen. 1:30pm. Call
Ann at 475-6761.

10

4 Every Mon: **Pottuck**
Video's at the Syracuse
Peace Council, "Upstairs" at
8:30pm, random shorts and
a feature or two. &/or bring
your own. 924 Burnet Ave.
472-5478

Every 1st & 3rd Mon:
Syracuse Real Food Coop
Council meets. 5:30pm.

11 Every Mon: Lesbian &
Gay Youth Support
group. 6-8pm. 443-3599
for info.

Syracuse Cohousing
Community Meeting. all people
invited, dinner at 5:30pm,
orientation at 5:50, meeting at
6pm. Call 424-7930 for details.

People for Animal Rights
business Meeting. 7pm, call
488-9338 or 475-0062 for
information

18 **Youth Luncheon at the**
Southwest Commu-
nity Center with Dr. Charles V.
Willie, call 472-6955 for res.

"Stride Toward Freedom"
seminar. 2:30pm. Schine 304,
Syr Univ. Dr. Willie
"Achieving Justice in the King
Tradition" Celebration in the
Carnier Dome. 6pm dinner (\$10
tickets available until noon on Jan
15, no tickets at dome the night
of event), 7:30 program—open to
all featuring Dr. Charles V. Willie

25

People for Animal Rights
business Meeting. 7pm, call
488-9338 or 475-0062 for
information

Every Mon: "At Home with a
Poet" storytelling, poetry, myths.
Adelphi Cable Ch. 7. 10pm.

Every Mon: ACT-UP mig. 601
Allen St. (Women's INFO
Center). 7:30pm. 425-0673.

31



5 Every Tues: Support & Self-
Education Group for Parents &
Friends of Gay People meets at
Plymouth Church, 232 E.
Onondaga St. 7:30pm. 474-
4836.

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.

12

Every Tues: Syracuse Greens
meet at Southwest Community
Center. 7pm.



20

Every Wed: Alliance member-
ship meeting. All welcome. At
ECHO, 2nd fl., crms of Westcott
& Euclid. 2pm - call 475-4120 for
info.

Every Wed: Syracuse Com-
munity Choir rehearsal. At
ECHO, corners of Westcott &
Euclid. New members welcome.
7:30pm Call Karen 428-8724 for
info.

27

"Where Do We Go From Here"
seminar, for M. L. King holiday.
7pm Maxwell Aud., Syr Univ.,
call 443-2901 for details



7

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.

Every Thurs: Alternative
Orange mig. Rm 130, Schine
Student Center (SU). 5:30 pm.
475-4898 for info.

14

Seminar reception for Martin
Luther King Holiday events,
4:30pm in Maxwell Auditorium,
to follow in Founders Room, Syr,
Univ., Syracuse

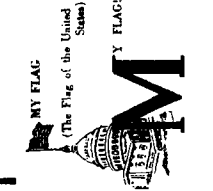
21

Every Thuesday: 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.

28

Peace Newsletter Mailing
Party, 5pm at 924 Burnet,
come one, come all. Call
472-5478 for details.



8

Every Thursday: "Evening
Arabesque" Arabic television w/
news & entertainment. 5:30pm.
Adelphi Cable Channel 7.

15

Gala Opening! Grand
opening and Members
Show at Altered Space
Community Arts
Center, 8pm, 922
Burnet Ave., Syracuse,
479-8675

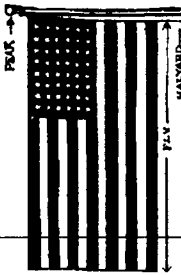
22

"Our Sisters are Dying", a
documentary on black women
living with AIDS will be
presented by Charles Horn and
Wendy Alexis Modeste at 12:15-
4, 210 Burnet Ave. Syr., 472-
1340 for details

29

Healing Service for all affected
by AIDS: PWAs, family, friends;
spons. by AIDS Interfaith
Council, Zen Buddhist Center of
Syracuse, Hendricks Chapel,
Syracuse University. 4pm, 475-
2430

2



9 **New Environment Assoc.**
Council Meeting at 147
Haltway Rd., Syracuse,
446-9164

Black on Black, six week
series of works by local African-
American artists. Opening for
new show at 12:15-4, reception
with music by "Stroke". All
moneys collected from special
events to benefit the Southwest
Community Center Dance
Company. reception to start at
8pm, call 472-1340 for info.

16

23

30



The People Speak...



...But When Will They Be Heard?

A Rally In Support of the Civilian Review Board. If We Didn't Need It So Badly,
Why Do They Mind It So Much?

Mole



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Inaugural/Memorial Bouquet

Peace Newsletter

Central New York's Voice for Peace and Social Justice Feb 1993 PNL 604



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, Andy Molloy, Bill Mazza

SPC Projects

Syracuse Network for Israeli-Palestinian Peace	SPC-TV
Brent Bleier 479-5393	Barbara Dolny,
Plowshares Craftsair	Paul Pearce,
Margaret Williams 422-4201	Frederic Noyes 472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Phil Boyle, Pat Hoffman, Lorraine Piazza, Carl Mellor, Jürgen Scheer, Mike Ruffo, Upasatti, Ara Djamboulian, Carrie Endries, Nyssa, Kathy Barry, 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	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.	487-3188	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	443-4633
	423-0356	Syracuse Community Choir	
Friends of the Filipino People		Karen Mihalyi	428-8724
John & Sally Brule	445-0698	Syracuse Cooperative Federal Credit Union	471-1116
Gay/Lesbian Alliance	422-5732	Syracuse Covenant Sanctuary	
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Shirley Novak	446-6099
Greens/Green Party		Syracuse Cultural Workers	
Aspen Olmstead	428-1743	Dik Cool	474-1132
Hotel Employees 150	437-0373	Syracuse N.O.W.	472-3294
Jail Ministry	424-1877	Syr. Real Food Coop	472-1385
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
Natural Organic Farmers Assoc.		S.U. for Animal Rights	
Ammie Chickering	365-2299	Christopher Moses	425-9362
New Environ. Assoc.	446-8009	University Democrats	
New Jewish Agenda		Syracuse University	443-0958
Paul Weichselbaum	478-1592	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		Fredric Noyes	437-9579
Geoff Navias	476-0466	Women's Center (SU)	443-4268
Pax Christi		Women's Health Outreach	
Frank Woolever	446-1693		425-3653
Peace Brigades International		Women's INFO Center	
Ed Kinane	478-4571	Diane Vance	478-4636

(If you do not see your group listed, please call & we will add it to the list.)

Letters

To the Editors:

Before we go to sleep tonight, organized crime will take in over \$100 million in drug sales (and pay no taxes). As you read this, a law enforcement officer or a criminal justice official is being offered a bribe. Our administration's National Drug Strategy is not effective in preventing these problems from getting worse.

If we are going to effectively fight crime and protect public health, our nation needs a realistic, achievable goal. The goal must be to minimize harm to society and individuals from the use of drugs, while maximizing benefits. Drug use can and will never be eliminated. America is the world's leader in consuming legal and illegal drugs: our television ads insinuate, there's a drug for every ailment.

We must manage the drug problem in order to protect society. We don't try to eliminate sewage or solid waste. A wise public policy attempts to manage these problems. There is no quick solution, no simple policy, especially not an overwhelming law enforcement one, that elects elimination rather than management.

What are the harms we must reduce? The most dangerous condition is *traffic related crime*: murder, violence, corruption, weapons offenses, money laundering and tax evasion, as well as illegal drug manufacturing, importing and selling. In the US, most drug related violence is due to conflict in the marketplace. A legitimate business will resolve these conflicts nonviolently. Disputes in a criminal controlled marketplace can only be resolved in a criminal manner.

A sophisticated, regulated drug marketplace would allow market conflict to be resolved nonviolently in the courts, and substantially reduce the spread of corruption and trafficker related crimes. A well regulated drug business would prevent the recruitment of children into lives of crime selling drugs. Illicit drug traffickers can never be driven out of business as long as people use illegal drugs. As drug traffickers are continually imprisoned, new ones take over to get their turn reaping the illegal profits. The enormous criminal profits can only be taken away by ending the criminal's marketplace. A legal, regulated, policed drug marketplace can generate regulated and taxed profits. A regulated managed drug industry combined with preventative education and treatment, could be more effective in reducing demand.

To the Editors:

What would a real Jesus do today if he or she escaped the conditioning of modern life? I mean a Jesus with the brain of an Einstein, the courage of David (or whoever is the epitome of courage), who had great integrity, and a blue print of an actual solution to humankind's problems? When I ask this question to people, the vast majority say he would be assassinated. Or he would be tranquilized into a mental institution. Can you imagine such a person running for president on a platform that he or she would dismantle the corporate structure and replace it with an equitable and fair economic system?

If most people believe such a person would most likely be annihilated, what does that say about our great democratic society? If all signs are pointing to a disintegration of society with most problems getting worse, where does one look for hope? There are thousands of groups and organizations working to save the trees, save the whales, etc, etc, but who can bring about a consensus of enough people offering a viable solution?

It is obvious to any objective observer that modifications and reforms of the existing system do not resolve the growing problems. The cause of the multiple, sick symptoms result from the structure of the system. Until enough people see the need to build a structure which encourages cooperation and justice, the existing structure with all its greed and destructive competition will continue. So who is going to tell the people?

*Thomas Brown
Everett, WA*

The lesson of Columbia cannot be ignored. The prohibition laws gave the criminals a golden opportunity to become the most powerful economic force in the nation which forced an end to the rule of law. Our past and current administration's National Drug Strategy is a blueprint for ending up like Colombia. We can either end up being controlled by gangsters or the establishment of martial law. I don't like the choices!

*Robert J. Robinson Jr.
Waver Falls, NY*

Table of Contents

Letters	3
SPC Page	4-5
Reflections On War	6-8
Community Update	8
W.E.B. DuBois Coop Program	10-12
Guatemala Update	13
Community Calendar	15

About the Cover

Inaugural/Memorial Bouquet

Paul W. Pearce

Changing presidents in mid-war doesn't necessarily change the war—or its consequences. As everyone seems to be gazing through rose-colored glasses for basking in the glare of *hope* and *change*, it also seems appropriate to drag out the old faded yellow ribbons (why isn't anyone still wearing them?) and place them where they belong.

We wrap ours around memorial bouquets in honor of world peace and order, both of which are still casualties of old-world disorder and a nightmare foreign policy. We haven't stopped thinking about tomorrow, it's just that yesterday isn't gone yet. The deck is still stacked leaving you know who holding the best cards. Lets get a new deck and work on really changing the deadly game we're playing.

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.

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.

PNL Distributors

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

Mailing Party Helpers

Upassatti, Yana-Maria Graver, Mary Houghtaling, Michael P. Pasquale, Brian Caufield, Kathy Barry, Tracy Stahl, Joy Meeker, Ara Djambouliau

March Issue Deadlines

Articles	February	16
Ads	February	16
Calendar Items	February	23

SYRACUSE PEACE COUNCIL PAGE

“The King is dead, long live the King”

WE HAVE A NEW president. One short speech and an OK by Billy Graham, and Bill Clinton receives the honors of top dog at the SPCA (Special interests & PACS of Corporate America). Well the King is dead, but it's Martin Luther King JR, and it's up to us to decide if what he lived for died with him.

A Clinton administration is no friend to people of color in this country. This should come as no surprise to a country that watched Bill carefully script himself away from organized Black support during his campaign. By proving to Jesse Jackson and the Black constituency that he didn't need Jackson's support to take the presidency, Clinton slapped Black America in the face. He and his political handlers realized that people of color, as well as every other group successfully disenfranchised by the twelve-year reign of the Cowboy and his CIA sidekick, needed Clinton more

than they could allow a continuation of the evil they knew in George. Hence the beauty of the two party/one choice democracy that has developed here in the US. If your brand of American doesn't fit onto one of the party planks, you're left out of the decision making process until election day. However, this article isn't a lesson in methods of participatory democracy...although there certainly are *democratic* alternatives to the system we've been passed down.

I remember the first time I heard the phrase, “The King is dead, long live the king.” It confused me to no end, as I didn't understand the concept of the symbolic embodied in the person of the King (in days of old). When the crown passed on, the body of royalty left the mortal sphere, yet the immortal nature of kingship—the divine nature of the King separating His-self from the rest of his

subjects (and the non-Christian, “pagan” cultures making up the sub-human realms outside of civilization) lives on. I guess I didn't get the irony—that the King never dies, only the *person* of king dies, to be immediately resurrected through the blood-line of divine kingship.

But voters elected Clinton for “change”...and I here am still going on about Kings. You see, I realize now that life is full of irony. I only hope that this most recent irony of choosing Martin Luther King Jr.'s birthday, *again*, to bomb Iraq, is not lost on the people doing the bombing. There is something cynical about honoring this man (who brought nonviolence into the dialogue of a nation) with another attack against Iraq and its people of color. Much less an attack

termed an “Anniversary” assault by our press. I know our government didn't bother to ask us, or the Congress, or even, according to Russia, the “Big 7” of international fame and fortune, whether or not it was OK to resume bombing. In fact it seems the US merely uses the UN as carte blanche for war. Now that the War Powers Act appears to have been ruled obsolete, we may as well start taking responsibility as US citizens.

Anyway, claim and blame aside, bomb

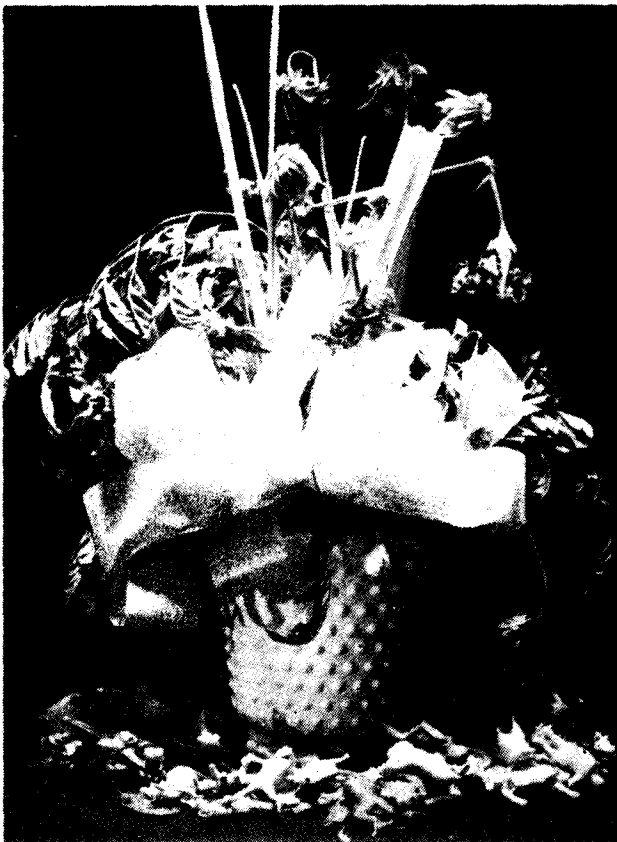
“This Administration is going to look more like America” -President Clinton

we did. Forty-five Tomahawk missiles rained down “near Iraq's capital” late Sunday night, at no small

cost to the Iraqi people. But cost, be it human or financial, is clearly not an issue with US government policy.

Let's do quick arithmetic and see what 45 “Tomahawks,” at millions of dollars apiece, cost the US. According to the Joint Economic Committee of Congress, every billion dollars spent on the military actually *costs* the taxpayers about 7,000 jobs. Military spending was termed “capital intensive,” with more money going towards equipment and machinery than towards employing people. War is good for business, but not good for employees. General Electric, a corporation which relies on billions in Department of Defense contracts, has fired thousands of workers in this region alone in order to protect its bottom line.

War after war, we have tried to “reason” for peace. However, war is not reasonable. For the economically minded, cost to the economy is a “reasonable” argument to stop a war. The unhealthy politic of US intervention is another “reasonable” argument for the politically minded. Ethically, even killing people who have been starved during two years of sanctions, and then re-bombed, seems a “reasonable” argument. But when corporations, determined to increase their profit margins, deny people a living wage they are not acting reasonably. Yet they are sanctioned under the banner of “good business.” Gross profit doesn't trickle—oil and blood do.



photos by Paul W. Pearce

More than 50 corporate jets were parked at Little Rock's central flying service during the Clinton economic conference. That's about one corporate jet for every seven participants, and that does not include jets waiting at smaller airports around town.

-Sam Smith, *The Progressive Review*

Those of us demanding a government, a business policy, and a press that are responsive to the needs of the majority of people, within our borders and without, are discredited as extremists. If believing that we can live in a world which doesn't thrive on ex-

ploitation labels me extreme, at least I stand in good company. Perhaps we should have begun bombing on the anniversary of Martin Luther King Jr.'s murder, as these are the same beliefs for which he was killed. They are also the "good American values" I was brought up on. My apologies for remaining patriotic to the US ideal, without blindly supporting a sickened and ailing system.

Besides, it's those wholesome American values which lead me to believe that someday I will live in a country which spends as much, without complaint, on its people in a year as we just spent on a two hour killing spree in Iraq. Unfortunately, the only American dream that seems to matter to the policy-makers in this country is the dream of unlimited profit for a tiny minority of business-men.

What was the change voters were looking for in Clinton? From recent interviews and appointments we should perhaps turn back to a sports metaphor like those which fill our press-pages of war coverage. A news "Analysis" of the Iraq situation focusing on "both

heads of state...plotting their best shots against each other" (*Post Standard*, Jan 18, 1993), is a superficial reading, at best, of a complex

It's not surprising that Clinton says he wants to run his administration like a campaign. His whole life has been one.

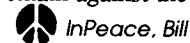
Sam Smith-

foreign policy issue which involves and impacts untold numbers of people. And all the while the press depicted a Bill Clinton watching from his training room, somewhere near George's corner. All appearances aside, we see only a transfer of the old ideology from one administration to the other. A pro-war, pro-military spending, pro-business ideology of all the policy-makers, the movers and shakers, who don't go through elections in this country, but sit instead on the boards and in the offices of trans-nationals throughout the globe.

Now we've finally got a look a Clinton's idea of the "true face of America." The only thing it reflects is every other administration that has stripped this country and others, of their infrastructures and environments.

In this sense, the only "change" we see is one of the body. It appears that Clinton is trained, oiled, and ready to come out professional wrestling in a world-class and deadly tag-team match. A life and death competition where we find out too late that we're the audience and the players, and the only winners are the handlers and the sponsors. Until we learn to make accountable the self-appointed and the elected who impact our

lives, it's the people who remain against the ropes.



All pull-quotes on pages 4-5 come from Sam Smith and *The Progressive Review*, a consistently interesting and exciting newsletter out of Washington, DC. Come check it out in the SPC Library, or send \$15 (1yr) to 1739 Connetecut Ave NW, Washington DC 20009

THANKS!

Many of you came out to support the Peace Council's Plowshare Craftsair. To all: A BIG THANK YOU! Whether you volunteered, played music, sold raffle tickets, or just came craft hunting, your presence was noted and appreciated. Upwards of \$4000 was raised to support our work, making this the biggest fundraiser of the year!

Some thank you's are in order. Thanks to our musicians: Henry Jankiewicz, Harvey Nussbaum, Dan Duggan, Margaret Mathews, Steve Reiter, and Rich Sobel. Thanks to our performers: the Rappers, the Morris Dancers, and the holiday carollers. Thanks to our greeters, table sitters, set-up crew, take-down crew (next year no sticky masking tape), crafter relievers and raffle ticket sellers. Thanks to all the businesses that donated raffle items for our raffle. Thanks to the Southwest Community Center for opening up your home to us (thanks Nate!). Thanks to Bill Mazza, SPC staffperson, for all around assistance. Thanks to Paul Pearce for the printing and video camera work. Thanks Mole for taking photos for us. Thanks Nichole and Colleen, for coordinating childcare. Thanks On the Rise Bakery and Christ the King Peace & Justice Group for the tasty treats and drinks. Thanks Carl for much publicity work. Thanks Lanny for laying out the whole craftshow and Daniel for all the ticket sales. Thanks to all you poster hangers. Thanks James for the recycling and resource recovery. Thanks Valerie for the radio spot and the support. Thank you crafters and community groups for coming and taking part.

The craftsair could not have happened were it not for the devotion of the committee. Karen, Margaret, and Rae were there all year planning for this and deserve a well-earned thanks.

The show was not without its ups and downs. If you have feedback for us good or bad, please write or call. You too can be intimately involved with planning next year's show. Think about it!

--Andy Molloy

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 _____

Reflections On War

Lucille Povero

IN THE WORDS of our highly unquotable ex-president, "Here we go again," vis a vis the new attacks on Iraq. What disturbs me about Bush's final shot at the Iraq people is that I'll bet you after we drop a few more tons of bombs on Baghdad babies, Saddam will remain in power.

The last thing Washington wants is the fundamentalists taking over in Iraq as the Ayatollah did in Iran in the early '70s. I think the point was well demonstrated at the time, that the religious right doesn't care about oil. Remember the oil embargo? The long gas lines?

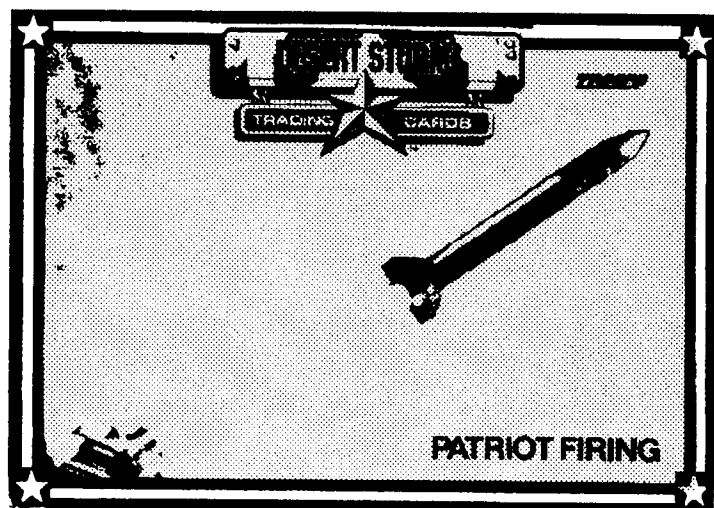
The point is, the one thing Bush and his cronies *do* care about is *oil*. So we'll play deadly games with Saddam while we devastate the environment and Iraqi civilians, but he'll stay put. If this sounds a little cynical, look at the situation from the perspective of money, greed and power, and everything fits into place.

I don't think it's a coincidence that Somalia and Iraq are in such close proximity on the map. I live near the Seneca Army Depot and I've been wondering why those big-mama

cargo planes have been flying overhead in the middle of the night, these past few months. What could a *weapons* depot be sending to Somalia? Food? Blankets? But, of course, what they're sending wasn't intended for Somalia. It was intended for Iraq. Another pre-planned "incident" at the border of Kuwait. Just like the last time.

If, in the words of James Baker during the '91 conflict, this attack is about "jobs," did it prevent the Pentagon from closing bases? No, it didn't. And it won't this time around, either. It's just an attempt to preserve the bloated military budget.

What I find most upsetting, is that our new President is going to carry out the same old Genocidal policies of previous administrations. I don't know about you, but I voted for *change*. I'm sick of the lies and hypocrisy coming out of Washington. The UN resolutions are a joke. The US, Israel and Great Britain have broken more UN regulations than you can shake a stick at, and no military power has ever bombed us for our blatant disregard of those resolutions.



People who voted for Clinton should let him know *why*. If he's already sold out to the big money elite, to the oil barons and the multi-nationals, then we're in for a bumpy four years. We'll soon resemble the Soviet Republics who also made the mistake of putting all their eggs in the military basket. It bankrupted them.

With all the hoopla over the inauguration and Clinton's emphasis on putting "people first," you'd think they'd find it in their hearts to extend that sentiment to the rest of humanity. We're all fellow travelers on spaceship Earth. What happens in Iraq, Somalia, India, Bosnia, affects us all. We're all connected in this web of life. Think anyone in power will ever "get it?"

 Sincerely,
Lucille Povero



Smell the Air

Smell the air that is around you,
Smell the hate,
Smell the destruction,
Smell the war,
Smell the dishonor,
Smell the mistrust,
Clean the air around you,
For that is the air that you and J breathe.

-Robert W. Hamilton Jr.

REFLECTIONS ON WAR

Rose Mannara

DEAR PRESIDENT Clinton,

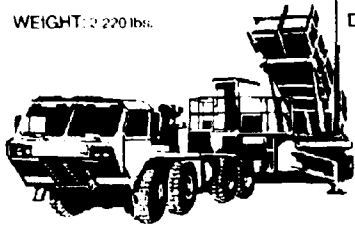
Today we inaugurated a new president—a day I have anxiously awaited for twelve years. Today you spoke of renewal and change. Is it mere rhetoric? Judging from your words and actions in the days prior to your inaugural, the only signs of renewal I saw were the renewal of President Bush's policies, particularly regarding Iraq and Haiti. Today I am celebrating George Bush's departure from the White House—not much more. My enthusiasm for your presidency has diminished. I am disillusioned.

I am a 68 year old retired librarian. For nearly forty years I have been actively involved in the struggle for justice and peace—fighting racism since the fifties, unjust laws in the sixties, an end to militarism and war and I continue to work for change. However, I am now more convinced than ever that change does not come from the top but from the bottom—from the grassroots.

Enclosed is a copy of my local newspaper's coverage of President Bush's inauguration and our "people's inauguration" four years ago. On the front page I am depicted holding signs which read, "Dear Mr. President, Be Kinder and Gentler to the Poor"—"We Want Bread Not Bombs." George Bush had campaigned on the theme of a "kinder and gentler nation"—we got neither a kinder, gentler nation nor president. So I say to you today Mr. President, read my signs, they are still timely. We still want and need Bread Not Bombs. War

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38

and "smart bombs" are not the way to resolve conflicts. I do not like the image my country presents to the world—an imperialist super power arming the third world and dropping bombs. The only war we need to fight is the war on poverty. It is time to use our brain power, not bomb power.

Regarding Iraq: I urge you to lift the sanctions that are killing Iraqi children. According to the Harvard Medical Team, these sanctions have claimed the lives of some 200,000 children in the past two years. The Gulf War is not over!

Regarding Haiti: On September 29, 1992, I joined thousands of Haitians who marched from Brooklyn, NY to the United Nations where President Aristide addressed the United Nations. I stood in solidarity with the Haitian people in their plight to restore democracy and return their democratically elected President Aristide to office. It was a moving experience

for me. I saw Haitians wearing Clinton/Gore buttons and carrying signs reading "Bush Must Go." Your pledge to reverse the Bush policy and give Haitians temporary asylum status until democracy is restored to Haiti gave them hope. You have betrayed their trust by renewing the Bush policy of forced repatriation without a hearing and the barricade of Haiti.

Presently, I am involved in helping resettle Haitians who are applying for temporary asylum here in Syracuse. These Haitians fled Haiti for their lives. Two of the Haitians were arrested upon arrival in Miami, handcuffed, legs in chains, and only let out for twenty minutes a day. Ironically reminiscent of an earlier time in our history when slaves—in chains—were shipped from Africa to Haiti ("Hispaniola"). Our policy toward Haitians is racist. Haitians are treated different than Cubans and others coming to the US. We have a double standard.

During your inauguration, I prayed that you would do what is good and just for all people. You campaigned on the theme of hope. If you continue George Bush's policies then we are worse off because you will have dashed all our hopes. The people have voted for change. We, the American people, do not want business as usual. We cannot afford to wait another four years for change.

Respectfully,
Rose Mannara



Listen

Listen to the Rhythm of the Rifle,
Listen to the Meter of the Machine Gun,
Listen to the Course of the Cannon,
Listen to the song of death.

-Robert W. Hamilton Jr.

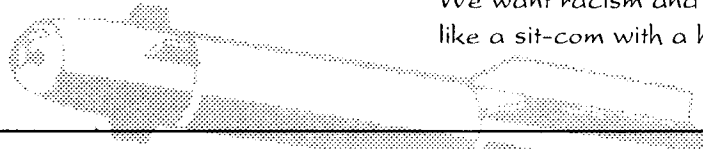
Reflections On War

Models

Models of old, strong vivid, sacred
we see only the conclusions.
King, Malcolm
We want them alive,
we need them alive,
to keep hope alive.
To tell us what we don't want to hear
to guide us to...?
Situations new
racism, sexism
subtle.
We look at conclusions
but we ignore the details
the work-reading,
thinking,
rallying
learning.

We want it done,
over.
We want it to be over,
like a sit-com with a happy ending.
We want writers, Malcolm, Martin,
to write us a happy ending
but we don't have writers anymore.
So we hope for new writers,
instead of writing
ourselves a new vision
drafting the details
the work-reading,
thinking,
rallying
learning. We don't want to work ourselves.
We want racism and sexism to be over,
like a sit-com with a happy ending.

-Mervyn Adrian Joseph



THE BELOVED COMMUNITY is here. Sometimes it is hard to believe when you listen to the news in the morning and hear the story of bombings in Iraq, followed by the story of U.S. troops in Somalia, and then later another tragedy in Bosnia. Speaking at Syracuse University on Martin Luther King Day, Dr. Charles Willie proclaimed that the Beloved Community is here, it may be imperfect, but it is here.

It is up to us to move it towards perfection, towards respectability, towards humanity. It is up to us.

We will take direct action against injustice without waiting for other agencies to act. We will not obey unjust laws or submit to unjust practices. We will do this peacefully, openly, cheerfully because our aim is to persuade. We will adopt the means of nonviolence because our end is a community at peace with itself. (*Stride Toward Freedom*, p. 216)

But the imperfections of this community are glaring. As I meditated on the words of Dr. Martin Luther King, Jr., on the day we remember his birth, the U.S. was solidifying military forces on the border of Iraq. If Dr. King were

alive today, I believe he would share the rage and despair I feel when I hear the news reports. Speaking out against an unnecessary war was, after all, what got him killed.

Is there really any logic behind the bombs we have dropped this week on Iraqi airbases, military installations, and a hotel? How cleverly it is done, with little warning, and each time proclaimed to be the last, so that no opposition can build in the U.S.. The only explanation I have heard is that Iraq has been "bad" and must be punished. And Bill Clinton continues what George Bush started...why do I feel like the U.S. is a patriarch in a dysfunctional family?

This dysfunction extends to US military presence in Somalia. I don't believe that we are there because suddenly our white racist government decided it liked brown people. If we are more moral and caring as "global sovereigns" why are we bombing Iraq? If the military has a new, humanitarian calling to justify its existence, what about the civilians we killed in Iraq this week? We are in Somalia because they are desperate; and we are desperate because most of our "children" are disheartened with the inequalities in this global family.

I came to the conclusion, as I listened to a recast of Dr. King's "I Have a Dream" speech, that we can no longer leave foreign policy to the government. We must travel, meet and learn with people of diverse ethnicities and nationalities. Where we see injustice we must name it and then we must try to take action to change it.

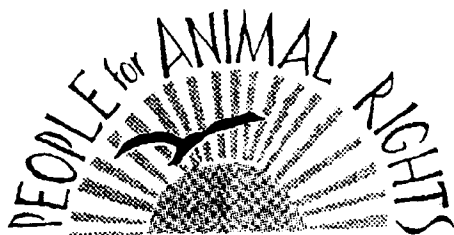
And the government can't handle domestic policy either. Urban and rural poor alike provide proof that bureaucracy is meant to keep people down, not lift them up.

The Beloved Community is here. We have the power to make it ever more just. When we tire of holding up signs, we can meet together and begin to build pieces of that community. We can buy from and work in alternative, cooperative businesses. We can teach and learn in schools where education is about critical thinking. We can build community centers where we gather to exchange ideas and nurture the spirit of Community. We can work to make each organization an expression of the diversity in this world. The Beloved Community is here. It really is. We have to nurture it.

Lynne Woehrlie
Syracuse



REFLECTIONS ON WAR



Rhino's / Wolves Need Our Help

For 16 years the Rhinoceros has been listed as one of the most endangered species on Earth by the Convention on International Trade in Endangered Species (CITIES), but they continue to be killed in alarming numbers. Some species will become extinct in about one year. One reason is that China, South Korea and Taiwan support a vigorous commercial trade in rhino "horn" for questionable medicinal value. Secondly, CITIES has taken no substantive action, although well-documented violations have persisted. While claiming to have banned the import of rhino horn many years ago, lack of enforcement has allowed this trade to continue unabated. In early March 1993 the CITIES Standing Committee will meet in Washington. It is imperative that the United States delegation apply sufficient pressure to pass a total CITIES trade ban against the three offending countries. Letters are urgently needed. Please write your Senators and Congressional Representatives and urge this action.

Recently Alaska announced plans to massacre as many as 75-80% of their wolf population. The wolves were to be shot from planes and in land-and-shoot hunts to artificially inflate moose and caribou herds for hunters. Due to public outcry against this plan it has been postponed but not cancelled. A January summit in Fairbanks is being held to discuss the issue. Please write your government representatives. Wolves are an integral part of the necessary predator prey balance. Wolves keep moose & caribou herds healthy by removing the old, sick and injured. This leaves the healthy animals to contribute to the gene pool. Alaska has one of only two healthy populations of wolves in the United States, they must be protected. Environmental Assessments have not been conducted, therefore, the decision to "manage" the wolves is obviously a strategy to benefit hunters not wildlife.

Contact People for Animal Rights at 488-9338 for more information.

Nancy Camorati

**End Violence
Against Women
& Children!
A Call For Participation**

The Clothesline Project

The NYS Coalition Against Domestic Violence and NYS Coalition Against Sexual Abuse are sponsoring the Clothesline Project on Tuesday, Feb. 23, 1993, 9am - 4pm. The Clothesline Project is a educational and cultural gathering of decorated shirts to honor those who have been battered, victims of domestic violence, rape or sexual assault, and women who have been attacked because they are Lesbian. There are several "Clotheslines" around NY State, color-coded to signify the violence experienced by the women or child being honored. All of the "Clotheslines" in the state will be united in the State Capital concourse for display during Violence Against Women Awareness Day, February 23, and then will displayed in the State Museum to honor Women's History Month.

Shirts will then be returned to their region for local display. Individuals and groups are encouraged to participate by designing your own shirt or shirts to join the display. Color codes are:

- Blue or Green—Incest survivors;
- White—Women who have died of violence;
- Yellow—Battered women;
- Red, Pink or Orange—Rape victims;
- Purple or Lavender—Lesbian women.

If your community is not having its own project, you can send your shirt to one of the existing "Clotheslines." Contact Carole, Schenectady, (518) 374-3394, Andrea, Utica

Housemate Wanted for a non-smoking household in outer University (past Peter's). The room is small, but there are many pleasant trade-offs, and the rent is reasonable. Call 446-4914 (nights) & 475-9505 (days).

Two Housemates wanted to complete a 3 bdrm. Women's Household (or mixed?) in roomy house on Southside. Garden, washer/dryer. \$200/month & 1/3 util. Available 2/1/93. Call 476-3754 (or Lv Msg at 476-7561)



Gala Opening!

Over 400 people attended the grand opening of Altered Space Community Arts Project on Friday, January 15. Located at 922 Burnet Ave, Altered Space is a non-profit, non-commercial Gallery/Studio Space dedicated to an arts and education alternative in Syracuse.

The present show consists of the work of the eight artists involved in the magical reconstruction of the actual space, from a 70s decor phone company to a 90s gallery. Phew. The current show runs will run until Sunday, February 7. Gallery hours are Wed, 5-8pm, Thurs.-Sun. 12am-4pm, or by request.

Altered Space will next join Syracuse University's **Matrilineage** series with a presentation of women artists from the SU staff, faculty and adjuncts. The opening will be Saturday, Feb 13 at 8pm.

Call 479-8675 for more information.

(315)732-2159, Lorna, Cortland, (607) 753-9651.

In Syracuse contact Veronica at 656-0815 or the Rape Crisis Center at 422-7273. All shirts need to be in to the crisis center by February 7 to make it to Albany. Their is a group planning on going to Albany from Syracuse on the 23 (some will be wearing their shirts). If you are interested in attending, also contact the above numbers.

Unclassifieds

Will Type Anything. \$200 per page. Call Susan Ashley at 446-2429 between 8am and 6pm.

Got Something Important to do and just don't want to do it? Come down to the Peace Council at 924 Burnet and put your down time to good use. Join other procrastinators wasting their time in the Politically Correct way. Even if ya just wanna come down and hang in the library and drink good coffee. Syracuse's best kept secret.

W.E.B. DuBois' Cooperative Economic Program

Howie Hawkins

WE.B. DuBOIS is commonly known as a founder of the NAACP and an agitator for civil, political, and human rights for African-Americans. As a principal organizer of the Pan-African Congresses, he is also known as a fighter for the right to self-determination for Africans throughout the world.

Because of his famous controversies with Booker T. Washington and Marcus Garvey, who both preached their own form of economic salvation for African-Americans, it is also commonly thought that DuBois preached political as opposed to economic salvation. But this is not really the case.

DuBois always had an economic program to complement his political program. In contrast to Washington's and Garvey's capitalistic economic programs, DuBois advocated a decentralized socialist program of Black community uplift through consumer, worker, and credit cooperatives.

In 1897—20 years before Garvey's vision captured the imagination of millions of African-Americans—DuBois wrote to the General-Consul to the U.S. from Belgium, which had large colonial landholdings in Africa. DuBois sought cooperation in an effort to see “the Negroes of the world unite for the uplifting of Africa” through the migration of skilled African-Americans to Africa and the organization of pan-African economic enterprises. The Belgians did not respond.

In 1902, DuBois tried to start an African Development Company that would jointly develop East Central African resources with African leaders. Little came of that initiative, but in 1923, after Garvey's Black Star Line went bankrupt, DuBois wrote to the U.S. State Department seeking federal assistance to help new African-American managers revive it. DuBois wanted the revived shipping line to

develop commerce with Liberia, the only independent African country at the time besides Ethiopia. Liberia, a country founded by former African-American slaves, was threatened at the time with complete neocolonial economic domination by British capitalists. The State Department never answered DuBois' letter.

From 1915 on, DuBois editorialized frequently for cooperative economic development of the Black community in articles in the NAACP's magazine, *The Crisis*. DuBois' argument with the economic ideas of Booker T. Washington and Marcus Garvey was about the type of economic development Blacks should pursue, not whether Blacks should pursue Black-owned enterprise.

DuBois opposed the capitalistic economic orientations of Washington and Garvey because, as he put it in *Dusk of Dawn* (1940):
...this plan will have inserted into the ranks of the Negro race a new cause of division, a new attempt to subject the masses of the race to an exploiting capitalist class of their own people....upper class Negroes and Negro labor will find themselves cutting each other's throats....

Organizing Purchasing Power Cooperatively

DuBois looked around him and saw that Black people owned very little in land and businesses. They were treated as second class citizens by the white-dominated labor movement and political system. But Black people did spend money as consumers. Poor as most Blacks were, added together that purchasing power was hundreds of millions of dollars every year. (Today, it is tens of *billions* of dollars.)

DuBois proposed that Black purchasing power be organized democratically by the Black community. Consumers' cooperatives would be based on one member, one vote, instead of the capitalist principle of one dollar, one vote which gives the power to the rich.

The cooperators would pool their purchases and buy what they need at wholesale, not retail prices. This way they would save the cooperative from paying for the wholesale distributors' and retailers' profits. The cooperative would sell to its members at prevailing retail prices. But the surplus (retail price minus wholesale price) would go to the cooperative, not a (usually white) owner outside the community.

The cooperatives' profits would then be divided among the cooperators. Part of the profits would be returned at the end of the year to individual cooperators as “patronage refunds” in proportion to the amount each cooperator purchased. The other part would be saved for investment to expand the network of cooperatives.

This way the Black community could use its economic power as consumers to accumulate savings that could be invested in worker cooperatives as well as consumer cooperatives—cooperative farms to provide food for cooperative groceries, cooperative clothing manufacturers to provide clothing for cooperative stores, construction co-ops to build co-op housing, co-operative banks to provide loans to co-op businesses, and so forth.

In a worker cooperative, the workers democratically own the business and control it on the basis of one worker, one vote. This way the profits stay in the community instead of being siphoned off by outside owners. Part of the profits go to the workers in proportion to the labor each contributes. The other part is reinvested to expand cooperative production.

“All this would be,” DuBois wrote, “a realization of democracy in industry led by consumers' organizations and extending to planned production.”

Racial Solidarity Against Racism

DuBois' believed that African-Americans should take advantage of the racial solidarity forced upon them by the institutionalized racism of the larger society. He believed that African-Americans could show the way to a better form of society based on cooperative principles rather than the dog-eat-dog ethic of capitalism.

“In the African communal group,” DuBois wrote, “ties of family and blood, of mother and child, of group relationship, made the group leadership strong....among American Negroes,

DuBois believed...that African-Americans could show the way to a better form of society based on cooperative principles



there are sources of strength in common memories of suffering in the past; in present threats of degradation and extinction; in common ambitions and ideals....Here in subtle but real ways the communalism of the African clan can be transferred to the Negro American group....I can conceive of no more magnificent nor promising crusade in modern times. We have a chance here to teach industrial and cultural democracy to a world that bitterly needs it."

DuBois wanted to start with the African-American community, but had hopes that their example would someday lead the way to a world beyond racism and foreign domination:

If American Negroes, taking the path of organizing their consumers' power, should be able to raise their working classes to dominate within their own group and to such a command of income and resources that they would not be objects of charity and dole, they can not only ally themselves with the white laboring classes in the United States and in Europe, but equally well with the black laborers of the West Indies and South America and of Africa; and with the colored laborers of India, China and Japan....all this might lead to so strong an economic nexus between colored and white labor that the day of industrial imperialism would be over. It is a far-fetched dream, but it is worth the contemplation.

The Negro Cooperative Guild

With these high ideals in mind, DuBois started organizing. In 1918, at a meeting in the New York offices of *The Crisis*, DuBois and 11 other Black men from around the country founded the Negro Cooperative Guild to initiate consumers' cooperation by African-Americans.

The Negro Cooperative Guild led to several cooperative stores. In Memphis, the five cooperative stores worked well for a few years. But then the manager schemed to turn them into a conventional capitalist joint-stock company for his own personal enrichment. He was soon driven out of business, however, by the larger white-owned chain stores who undercut his prices. He could no longer count on the loyalty of his Black customers because he had ended their control of the business when he converted it from a cooperative to a capitalist business.

At Bluefield State College in West Virginia, the Negro Cooperative Guild set up a

cooperative store that taught the school's Black students the principles of cooperation. It worked well for several years, but the state of West Virginia then intervened to shut it down.

Despite these defeats, DuBois persisted. In 1925, he asked for and received support from the Cooperative League of the U.S. to set up housing co-operatives in Harlem. But little came of it.

Cooperatives Against the Great Depression

During the Great Depression of the 1930s, DuBois hammered away more than ever for the need for cooperative economic development of the Black community. In a book he was commissioned to write, *The Negro and Social Reconstruction* (1936), DuBois was sharply critical of schemes for Black capitalism, skeptical of reliance on trade unions dominated by white racists, and called for "a carefully thought out and planned racial economy" based on Black cooperatives:

...such cooperation as we have carried out within the race has been carried out in accordance with the private profit idea; that is, we have tried to make incentive success and the enriching of our own owners of capital. What I propose is a complete revolution in that attitude; that we begin the process of training for socialism which must be done in every labor group in the world and in every country in the world, by organizing a nationwide collective system on a nonprofit basis with the ideal that the consumer is the center and the beginning of the organization; and that to him all profits over the cost of production shall be returned.

The publisher paid DuBois for *The Negro and Social Reconstruction*, but refused to print and distribute it.

DuBois' emphasis on racial solidarity and building a economic power base for Black advancement through cooperatives is a major reason why the more moderate leadership of the NAACP forced DuBois to resign as editor of *The Crisis* in 1934. But DuBois continued calling for Black cooperative development. From June to September of 1937, he wrote a series of articles for the Black-owned *Pittsburgh Courier* on the history and structure of cooperatives. It was a major theme of his book *Dusk of Dawn* (1940). In 1940, he also sought money from the Carnegie Corporation to start housing and consumer cooperatives at Atlanta

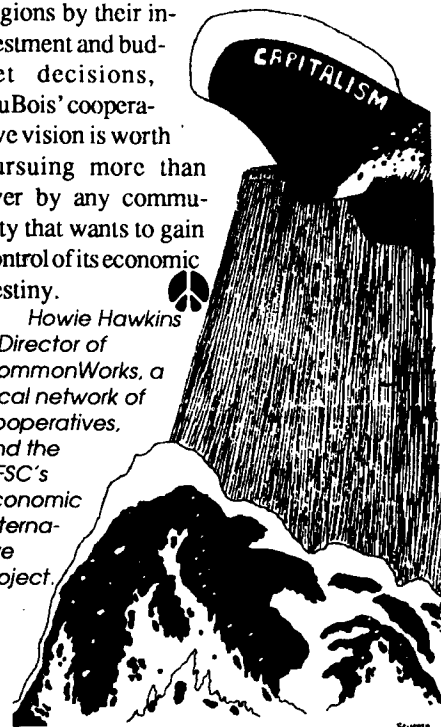
University and the surrounding Black neighborhood that could also serve as a school of cooperation. The money was not granted.

DuBois' Contemporary Relevance

While DuBois' call for cooperative economics has never caught fire, there are groups carrying the tradition forward today. Perhaps the most developed is the Federation of Southern Cooperatives, a cooperative of Black farmers. There are food and housing co-ops scattered here and there in Black communities around the country. There are Community Development Credit Unions in some Black communities that keep the investment of community members' savings under community control. The most recent is one initiated in South Central Los Angeles by the Black Employees Association (BEA). BEA had applied for a federal charter for their credit union five years ago, but it was only after the rebellion in South Central LA after the Rodney King verdict last spring that their charter was granted.

DuBois' vision was that individual consumer, worker, and credit co-ops would link up, pool their resources, and democratically plan investments to cooperatively develop the community. Today, when undemocratic and unaccountable global corporations and national state bureaucracies determine the fate of whole cities and regions by their investment and budget decisions, DuBois' cooperative vision is worth pursuing more than ever by any community that wants to gain control of its economic destiny.

Howie Hawkins is Director of CommonWorks, a local network of cooperatives, and the AFSC's Economic Alternative Project



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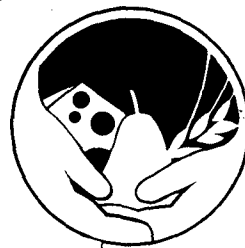
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Refugees Face Hostile Return

Sale of Israeli Arms to Guatemala Seen as Obstacle to Peace

NISGUA

A DEAL BETWEEN Israel and Guatemala to sell arms to the Guatemalan military was criticized by a citizen group that monitors the peace process in Guatemala. "At a time when other Central American countries are making progress towards peaceful solutions to their internal conflicts, the Guatemalan army is launching a new military offensive. Providing Guatemala with more weapons is not only counterproductive but detrimental to the peace and reconciliation process," said Michael Willis of Network in Solidarity With the People of Guatemala (NISGUA).

Guatemalan Defense Minister Jose Garcia Samayoa visited Israel in early December where he met with leaders of Israel's defense industry and with Israeli Prime Minister Itzhak Rabin. Garcia returned with promises of weap-

ons, military communication equipment, mine-clearing apparatus and spare parts. Rabin also agreed to send Israeli military advisors and trainers to Guatemala. Israel has been a major supplier of arms to Central America.

The deal comes at a time of increasing international pressure on Guatemala to make progress on peace talks, which have been stalled for several months due to military intransigence. The talks with a coalition of guerrilla groups are aimed at ending 30 years of civil war, the last active civil war in Central America.

The Israeli arms sale runs counter to the international efforts to help bring peace to Guatemala. In October, 1992, the Nobel Peace Prize was awarded to exiled Guatemalan Mayan activist Rigoberta Menchu. In her acceptance speech in Oslo, Norway, Menchu appealed for help to stop the bloodshed in her country by applying inter-

national pressure to eradicate human rights abuses. "I invite the international community to contribute"

to revive peace talks, said Menchu, adding that other countries should bring pressure for a joint accord on human rights as a first step towards peace.

The arms purchase agreement between Guatemala and Israel was announced only a month before the first concrete step in the peace and reconciliation process is to take place. In January, 1993, thousands of refugees will begin their return to Guatemala from Mexico, where they fled to escape a counterinsurgency campaign that has claimed 100,000 lives and forced a quarter million into exile. Reports from the regions of Guatemala where refugees will resettle indicates that the Guatemalan Army has launched a new offensive which is destroying crops, livestock and homes of civilians in the area.



Reprinted from a January 5 press release by the Network In Solidarity With the People of Guatemala

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<p>Every Thursday: Potluck Videos at the Syracuse Peace Council, "Upstairs" at 8:30pm, random shorts & a feature or two, &/or bring your own. 924 Burnet Ave., 472-5478.</p>	<p>1 Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3589 for info. "The Somalia Tragedy: Moral, Ethical & Religious Reflection" Croase-Hinds Aud., Onondaga City Civic Center, downtown Syracuse. 7:30pm. 443-2901.</p>	<p>2 Same/Freeze mtg. Alternatives to Military Force in International Conflicts. May Memorial, 3800 E Genesee 478-7442 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>3 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.</p>	<p>4 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm. Auditions for Open Hand Theater's Children's Theater Company, Hand in Hand Theater, for ages 8-14. 4:30-5:30pm. 232 E Onondaga St. downtown Syracuse. 476-0466.</p>	<p>5 Gay Men's Support Group meeting. Call 422-5732 for info.</p>	<p>6</p>
<p>7 Every Sunday, People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.</p>	<p>8 Syracuse Cohousing Community mtg w/ Don Ellis, city planner from Ithaca discussing "Financial & Legal Structures of Cohousing" dinner. 5:30pm. Mtg at 6pm. 821 Euclid Ave. 446-9276. "The Somalia Tragedy: Building Community Relationships" Noble Rm., Hendricks Chapel, SU. Soup & sandwich meal provided. 6pm. 443-2901.</p>	<p>9 Sierra Club general mtg. Presentation on "Ecological Lessons from the Past: the Anastasi of the Southwest." Rm 005, Ilick Hall. SUNY ESF. 673-1494.</p>	<p>10 NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm. 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>11 Matrilneage Symposium: Women, Art & Change Begins at Syracuse University. Now through 2/21. Matrilneage Event: Eve Andree Laramee, sculptor & installation artist w/lecture & slides. Comant Bldg. SU. 8pm.</p>	<p>12 AIDS service provider group. 12:15-1:15pm. Bring lunch, 827 W Genesee St. 475-2430. Matrilneage Event: Trinh Minh-Ha, writer, filmmaker showing her film, "Shoot for the Contents" examining post-colonial cultures & issues of exploring native issues, cultural identity. Shamin Aud., Shaffer Art Bldg. SU. 7pm.</p>	<p>13 Matrilneage Event: Altered Space Opening. Women Staff, Faculty & Adjuncts from SU, 922 Burnet Ave, Syr. 8pm, 479-8675 Matrilneage Event: Jolene Rickard, photographer, member of Tuscarora Indian Nation. Lecture & presentation of work exploring native issues, cultural identity. Shamin Aud., Shaffer Art Bldg. SU. 2pm.</p>
<p>14 Matrilneage Event: Sherry Miller w/video works that lie between a humorous challenge & an outright confrontation. Shemin Aud., Shaffer Art Bldg. 3pm. Every Sunday: Support group for former and current mental patients. Spons. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.</p>	<p>15 Matrilneage Event: Barbara Zucker, sculptor. 304B Schine Student Center. 7pm. "Somalia: Appropriating Images, Uses & Mis-uses of Media" Noble Rm. Hendricks Chapel, SU. 6pm. 443-2901.</p>	<p>16 Matrilneage Event: Marilyn Miner w/ discussion on her paintings reclaiming the images of a culturally abused & abusive history of sexual representation. Grant Aud., Law College, 7:30pm. Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6098.</p>	<p>17 Matrilneage Event: Daphne Spain lecturing on her book Gendered Spaces w/ slides, discussion. Siocum Hall, Genet Aud. 6pm. Matrilneage Event: Nicole Carstiens, sculptor, w/lecture & slides. Comstock Art Complex, SU, 8pm. NAAACP general mtg. 7pm. NAAACP Office, 1125 S. Salina. 422-6933.</p>	<p>18 Matrilneage Event: Cathy Cook, experimental filmmaker uses film to investigate gender & sexual politics through social satire: screening of film "The Match that Started My Fire." Shemin Aud. Shaffer Art Bldg. 8pm. Every Thurs: Alternative Orange mtg. Rm 126T, Schine Student Center (SU), 6 pm. 475-4888 for info.</p>	<p>19 Matrilneage Event: Matrilneage Discussion, 304B Schine Student Center, SU, noon. Matrilneage Event: bell hooks lecturing on her new book Black Looks: Race & Representations w/ slides. Hendricks Chapel, 7pm. Benefit Concert to support the Somalia Windmills Project. Undergroud, Schine Student Center, SU. 8pm. 443-2901.</p>	<p>20 Matrilneage Event: Esther Parada, visual artist w/work on impact of Columbus on the Americas. Green & Seifter Aud., Shaffer Art Bldg. 4pm. Matrilneage Event: Coco Fusco will speak & show visual documentation of recent work The Year of the White Bear about aboriginal inhabitants of an island overlooked by Columbus. Shemin Aud. Shaffer Art Bldg., 7pm.</p>
<p>21 Matrilneage Event: Eunice Lipton, Marxist/feminist art historian, reading from new book Alias Olympia: A Woman's Search for Maner's Notorious Model & Her Own Desire. 304A&B Schine Student Center. 1pm. Matrilneage Event: Women's Action Coalition from NYC presenting a history of their actions. Formation of Syracuse WAC chapter. Community Folk Art Gallery, 2223 E Genesee St. Syracuse. 4pm.</p>	<p>22 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673. Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p>	<p>23 Syracuse Cohousing Community meeting. 821 Euclid Ave. 5:30pm dinner, 6pm mtg. 446-9276. Homegrown Reading w/ Joy People, Ron McCreary, Vincent Golphin at Curtin Aud. Onondaga Central Library, Galleries, Syracuse. 6:30pm. Free.</p>	<p>24 Local writer & activist Jackie Warren-Moore reviews book Waiting to Exhale at 12:15pm, Central Library, Galleries, downtown Syracuse. 448-4700.</p>	<p>25 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat Mobilize! Service for all affected by AIDS. Quaker Society of Friends, 821 Euclid Ave, Syracuse 7pm. Spons. by AIDS Task Force of CNY. 475-2430. Every Thursday: Central America Vigil. Fed. bldg. 7:30am 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>26 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p>	<p>27</p>
<p>28 The Sweetland Storytellers "Women's Ways of Knowing Men's Voices: Voices from the Vietnam War" Maxwell Aud, SU. 4pm. 443-5045.</p>	<p>2/28-Black Women in Science: Landmark Achievements. wonder workshop for kids grades 3-6. register 425-0747. Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.</p>	<p>Every Thurs: 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>Peace Newsletter Mailing Party at SPC, March 4, 924 Burnet Ave. Come one, come all. 5-7:30pm. All welcome. 472-5478.</p>	<h1>February 1993</h1>	

Did it Cost Them Their Lives...

By Rose Mannara: makes her opinions known at a "people's inauguration"

Herald-Journal photo by Dick Blume

67
66

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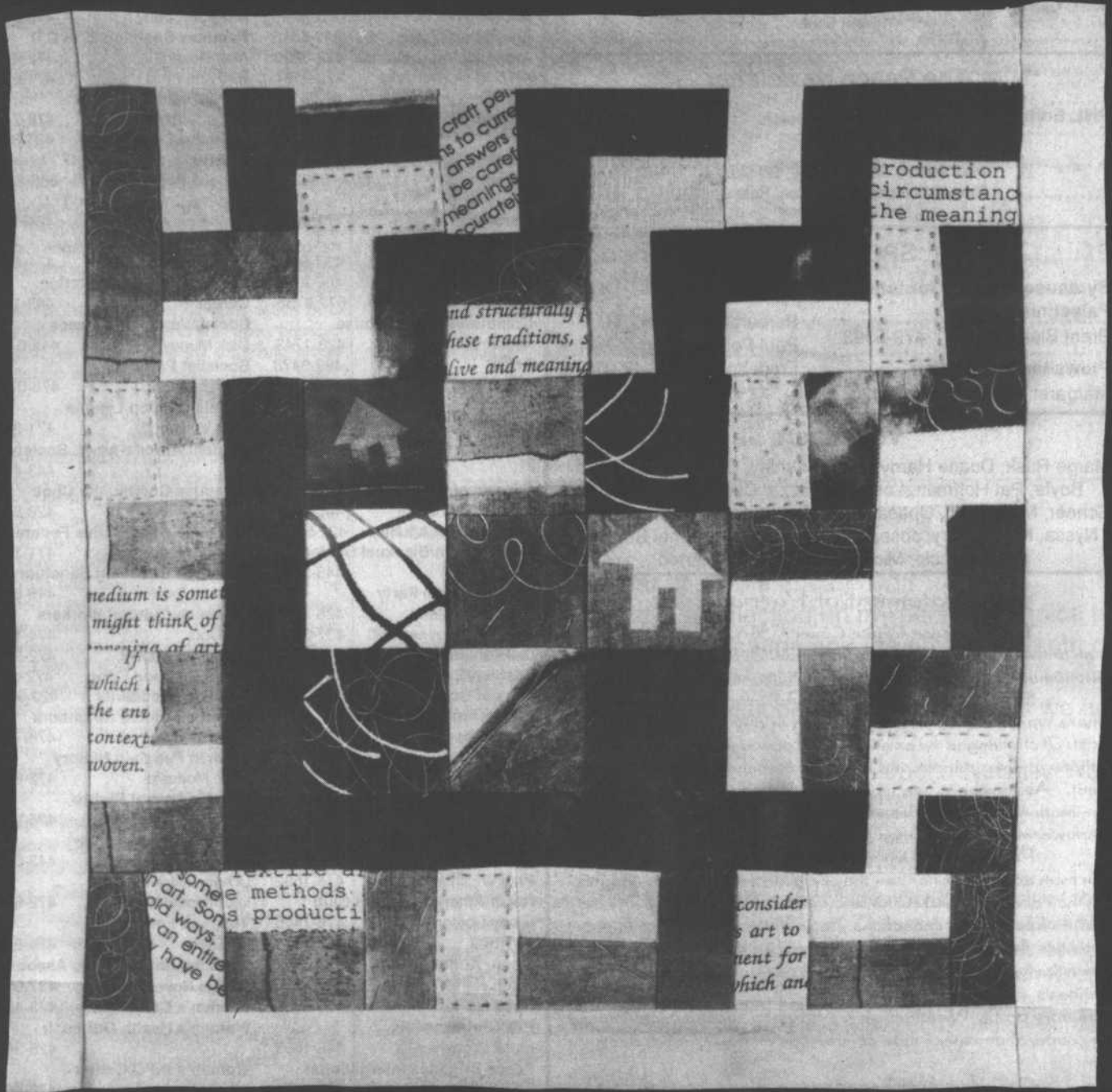
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Peace News Letter

Central New York's Voice for Peace and Social Justice March 1993 PNL 605



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
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SPC Press	Bookkeeper
Paul Pearce, Helen Carter	Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

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Paul Pearce, Andy Molloy, Bill Mazza,
Rachel Brilbeck, Jim Horton, Pete Carney

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Plowshares Craftsair	Frederic Noyes 472-5478
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	469-3788
George Ebert	475-4120	People for Animal Rights	
Alternative Media Network		Linda De Stefano	475-0062
Jim Dessauer	425-8806	Persons With AIDS Support Hotline	
Alternative Orange		Sandra	471-5911
Blaine DeLancey	475-4898	Physicians for Social Responsibility	475-0062
Alternatives to Violence Project		Rainbow Coalition 27th C.D.	
Andy Mager	607/842-6515	Alan Rosenthal	472-4331
Amnesty International	422-3890	Recycle First	471-2806
ANZUS Plowshares	422-3181	SANE/Freeze of CNY	
ARISE	472-3171	Diane Swords	478-7442
Atlantic States Legal Foundation		Save the County	637-6066
	475-1170	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 Environment		Sierra Club	
Janine DeBaise	437-6481	Eileen Clinton	471-6069
CNY N.O.W.	487-3188	Small Claims Court Action Center	443-1401
Coalition for Choice	677-9758	Social Workers for Peace	
Community Coffeehouse		Dick Mundy	445-0797
Aspen Olmstead	428-1743	Socialist Party	
ECOS	492-3478	Ron Ehrenreich	478-0793
Educators Social Responsibility		Spanish Action League	
Lisa Mundy	445-0797	Sam Velasquez	471-3762
Food Bank of CNY	458-1554	Student African-Amer. Society	443-4633
Forum for Fellow Travellers		Syracuse Community Choir	
	423-0356	Karen Mihalyi	428-8724
Friends of the Filipino People		Syracuse Cooperative Federal Credit Union	471-1116
John & Sally Brute	445-0698	Syracuse Covenant Sanctuary	
Gay/Lesbian Alliance	422-5732	Shirley Novak	446-6099
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Syracuse Cultural Workers	
Greens/Green Party		Dik Cool	474-1132
Aspen Olmstead	428-1743	Syracuse N.O.W.	472-3294
Hotel Employees 150	437-0373	Syr. Real Food Coop	472-1385
Jail Ministry	424-1877	Syracuse Solidarity	423-9736
Lesbian/Gay Youth	443-3599	Syracuse United Neighbors	
Marxist Collective (SU)	423-9736	Rich Puchalski	476-7475
Native American Cultural Awareness Cmte	476-8993	Truth in People's History	
NAACP		Leon Modeste	472-6955
Van Robinson	422-6933	S.U. for Animal Rights	
Natural Organic Farmers Assoc.		Christopher Moses	425-9362
Ammie Chickering	365-2299	University Democrats	
New Environ. Assoc.	446-8009	Syracuse University	443-0958
New Jewish Agenda		Urban League	
Paul Weichselbaum	478-1592	Leon Modeste	472-6955
North American Indian Club		Veterans For Peace	
Ginny Doctor	476-7425	Bill Cross	474-3762
NYPIRG	476-8381	Westcott Nation Music Assoc.	
Onon. Audobon	457-7731	Fredric Noyes	437-9579
Open Hand Theatre		Women's Center (SU)	443-4268
Geoff Navias	476-0466	Women's Health Outreach	
Pax Christi			425-3653
Frank Woolever	446-1693	Women's INFO Center	
Peace Brigades International		Diane Vance	478-4636
Ed Kinane	478-4571		

(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:

Off we go...or at least we are going to go off...

We spend some time on the justice theme this issue. The criminal (sic) justice theme that is. Paul talks personal, Pat talks stats, Tim talks economic in-justice, Kathy shares sanctioned in-justice, Griffiss justice the active way, "just" community stuff, a just look at Cuba with elena, another just look at Cuba with Doug, unjust distributon of taxes from a different Paul, a justifiable stroll in the woods with Betsey, and hard times with Howard.

Just what the doctor ordered.

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

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Mailing Party Helpers

Del, Mark, Jennifer, Kim, Marge, Kathy, Brian, Gabe, Marion, Upassatti, Brent, Nick

September Issue Deadlines

Articles	March 17
Ads	March 24
Calendar Items	March 24

Peace Newsletter

March 1993

PNL 605

Table of Contents

Letters	4
SPC Page/Hangmen & Miracle Bullets	5
Sanctioned Murder	6
How About Fair Trade for a Change	8
Children of the Cradle	10
Feast of the Holy Innocents	11
Community Update	12-13
the surprise that is cuba	14
CUBA	15
Money Talks, Nobody Walks	16-17
A Walk in the Woods	18
Our Community in Hard Times	19
Community Calendar	23

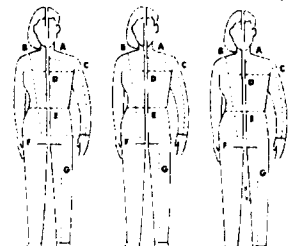
About the cover:

1993 is the Year of the American Craft.

Alternate Route is a reflection on my personal choice to peruse the textile arts as a vocation and the profound depth of meaning I find in that choice A broader view of the work implies that a re-examination of our outlook may reveal options we have yet to consider.

— Judith McNally-Warner

Judith is part of the *Matrilineage* show at Altered Space. She joined about 30 other women artists participating in the "Women, Culture & Change" exhibit. The *Matrilineage* show will remain up until March 13. There will be an ecofeminist reading—poetry, prose and stories—to close the show on Friday, March 12, at 8 pm. Altered Space is a community arts space located at 922 Burnet (next door to the Syracuse Peace Council). Its hours are Wednesday 5-8pm, Thursday - Sunday, 12-4pm, or by appointment.



Letters

To the Editors:

On Friday, September 11th, (1992), I was fortunate enough to attend *Mike Stiles and Friends Reading of Poetry and Storytelling*. I was bold enough to join in and had a memorable time.

I will keep an ear to the ground (or should I say underground) for future literary events you conduct through the Peace Council for if this first fathering is any indication, you might have started a much needed trend in the last way in which ideas can be shared. I have attended countless Poetry Workshops, readings and round robin attempts to catch the elusive Muse, and I am sad to report that most sorely lacked what was quite tangible that Friday. It remains for each of us to try and name what that was ... all I know is that it was good and I would like to see more of the same.

Keep up the good work.
Philip R. Clarke

(What follows are two of the pieces Philip read on that far off September night. We've been waiting until we planned another reading to run these, and that didn't happen 'till now...oops! -eds.)

Jokerman Dance

O Jokerman! Methinks you need a flute
Of perfect-serpent chanting for your herald,
That when you come to jest, as is your suit,
The very firmament shall be apparelled
In song and dance of such resplendent grace,
Humanity, in shock of recognition,
Will burst like roses from the gaze your face
Bestows as nascent gesture of Magician.
For naturally your ageless wisdom shines
Its yellow-pale and scintillating bliss
Through all the elements that it combines,
Expanding fearless, mountain and abyss.
How you blunt my efforts to think you need
Yet hone my journey toward the heart indeed.



Altered Space
& the Syracuse Peace Council
Matrilineage
Ecofeminist Reading
Fri, Mar 12, 8pm
A Gathering of Voices
924 Burnet Ave
Syracuse, NY 13203
(315) 479-8675

Where Art & Community
Come Together

The Radio

Friday - 7:00 am, the clock (also

a radio clicks on)

to Jerry Falwell-mile-a-minute ranting and raving
"Atheistic, humanistic materialists" evilly plitted against
85% of all religious broadcasting is fundamentalist & Reagan
suddenly is Ginsberg doing "Wichita Vortex Sutra"

I'm alert now!

back to Falwell ... Boycanhetalk

Chrissie Hynde blasts in singing about
CHRIST she has that rebel-edge that does the old GODBOY
justice I think

THUMP THUMP TWANG TWANG ... sounds like the Sex Pistols OOPS
now Falwellstalking about the free market system
and running his quote big mouth unquote and having no one
to stop him is that great?

Sex Pistols again angrily garbling incomprehensible some sort of
Gregorian Chanting Mickey Mouse now

DK's singing "God is dead ... you're alive!"

DJ's back on (must be a sick puppy) he says

"There will be no news today because there is no one here to do it."

So they put on the Vice Prez who is getting terribly weary of

America's noisy detractors ...

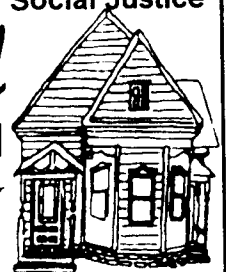
Reggae now "OOM PAPP A OOMP PA hey Jah Mahn"

God's Plan

And now I know why I myself set the Radio Alarm!

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CELEBRATE WOMEN'S HISTORY
MONTH

Alternative Books for Alternative Minds.

We have:

The Creation of Patriarchy by Gerda Lerner
Bastard Out of Carolina by Dorothy Allison
Women of Science: Righting the Record
by G.Kass-Simon and Patrica Farnes
Mixed Blessings: A New Art in a Multi-cultural
America by Lucy R. Lippard
Gallerie: Women Artists' Monographs Is. 1-9

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SYRACUSE PEACE COUNCIL PAGE

Hangmen and Miracle Bullets

Paul W. Pearce

FOO—funny word, terrifying sound, echoing up from the valleys coming from everywhere/nowhere. **FOOP**—Hug the ground, taste the dirt, inhale the red dust. Nowhere to hide, nothing for protection. **FOOP**—pray to a god I no longer can believe in that I won't be blown to pieces like the burned and mangled enemy bodies dangling from the nearby trees.

BOOM—the mortar shell explodes, the screaming starts. **BOOM**—helpless and vulnerable I lie there frozen, like being caught in a violent lightning storm never knowing where or when it will strike again. But this is not a random storm, some other humans are out there aiming at us. **BOOM**—pray to that unbelievable god that I won't get hit. **BOOM**—scared and frustrated, I think of that miracle bullet others have talked about, the one that

wounds you enough to send you home without permanent damage. **BOOM**—in desperation I contemplate the unthinkable, if this won't stop then do it—take me out—get it over with. **BOOM**—I'm in a war I never believed in, I have surrendered all control over my life and have been reduced to wishing that life away.

I flashed back to hill 712 near Poli Klang when the State of Washington hung Westley Allan Dodd on Jan 5, 1993, the first hanging in the US since 1965. Dodd, obviously a sick and dangerous man, requested to be hung, just as he had hung one of his victims. Given the fact that over 13% of executions since Gary Gilmore have been requested, or overtly un-contested, it is time that we give serious thought to the notions of a self imposed death penalty and Society Assisted Suicide. On March 3rd, John George Brewer will be executed in Arizona. He has requested to be executed for the murder of his girlfriend and refuses to appeal his sentence. At 27, he has attempted suicide 25 times and will now have the state carry it out for him.

Just as I (a relatively sane and privileged

white middle class male) could wish my life away when trapped in a desperate and uncontrollable situation, I wonder how many lives are wished away in our world riddled with poverty, sickness abuse and oppression.

FOOP—your company changes ownership. **BOOM**—you lose your job. **FOOP**—a chemical company moves into your neighborhood. **BOOM**—you're sick, **BOOM**—you have no health insurance.

Suicide has a strong taboo against it, but death from an outside source is somehow more acceptable. In Edward Albee's play "The Zoo Story," Jerry (a desperate loser) encounters Peter (the embodiment of the american dream) on a sunday in central park. Peter is unaware that Jerry has chosen him to be his executioner. In a tragic and brilliant plot, Jerry draws Peter into his sordid world and tricks him into being the instrument of Jerry's death. Jerry is a victim of life, Peter become a victim of Jerry's desperation. In the end, Jerry thanks Peter for comforting him and "doing correctly

Social Suicide cont'd on pg. 7

Lovin' the guest appearance by our one and only Paul W. Pearce, so I'll keep it short and sweet. Good things came in droves this month. My brain is still exhausted, in a stimulated kind of way, from submitting myself to *Matrilineage* event after *Matrilineage* event. For those of you who missed it, *Matrilineage* is day after day of a most wonderful women's art & politics conference, sponsored by a most courageous group of women. Courageous 'cause I got tired just watchin' them...can't imagine organizing it. Anyway, it almost makes me feel like SU is part of a creative community in a sensitive and real way...Not! Some of the folks at SU are, though.

Don't bite the hand that feeds you, they say, and they fed me painters and sculptors and video artists and performance artists and writers and activist groups and parties. Getting to see bell hooks and Cornel West in the same week was some kind of treat (Cornel West thanks to Lemoyne College, of course, but it fit in nicely). Add in our own raucous *Matrilineage* opening at Altered Space and I'm a happy camper. (...hundred's out in a blizzard! Wow.)

All this joy and happiness and you'd think I'd given up ranting about evil things in the

world like obnoxious reporters (sic.) like Jim Kenyon (still sic.) hassling the defendants who brought suit against the city and the deputies for shackling them at the Public Safety Building (more sic.). At first he just suggested they may have *deserved* to be hung by their wrists for hours and hours and hours. Then he accused

one women of being the lowest of society's low, a political activist. She wasn't, but Jim demonstrated his unending struggle to find truth; and more importantly, his choice of whose truth to find. If you have a TV, boycott channel 3 'cause they're nasty and then tell them so.
In Peace, Bill



The Syracuse Peace Council

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Sanctioned Murder

The State of the Death Penalty in the US Courts

Pat Bane

OVER 2,600 PEOPLE await execution on death row in this nation. Half are people of color, most of whom have been sentenced to death for killing white victims. Among the women who make up 1-1/2% of the row, many are battered women. Another 1-1/4% of the death row population committed the crimes for which they are sentenced to die when they were under the age of 18.

In 1992, 31 persons were executed in the United States, the largest number since the death penalty was reinstated in 1976. Four states, Arizona, California, Delaware and Wyoming, carried out their first executions in 1992. The state of Washington joined them early in January of this year, bringing the number of states now killing their citizens to 21. A total of 36 states, plus the federal government and the U.S. Military, now have death penalty statutes on the books.

Last spring, Alton Harris, himself a victim of an extremely abusive childhood, fetal alcohol syndrome and organic brain damage, was put to death in California's gas chamber. The very same week, Buffalo abortion clinics were the target of groups calling themselves "pro-life" who were protesting abortion but were silent about the state killing an already existing human being.

Just a month later, Roger Keith Coleman was electrocuted in Virginia, despite the fact that there were very real questions about his guilt that went unanswered. Coleman had the misfortune of being sentenced to death in a state where evidence of innocence must be raised within 20 days after sentencing. In refusing Coleman's plea for a new trial, the Virginia courts stated that innocence was "irrelevant." The state, it seems, will consider appeals based on technical trial errors, but will not examine facts that might prove the defendant to be innocent even if they had not been available at the time of the original trial. Because Coleman's lawyers were one day late in filing for a hearing in the federal courts, it was denied and pleas for clemency were turned down by Governor Wilder. Coleman was executed at the same time that the nation de-

nounced the violence in Los Angeles in the wake of the decision in the Rodney King case.

Bizarre as it might sound, the U.S. Supreme Court actually heard arguments in October as to whether the Constitution permits a state to execute an individual who is innocent of the crime for which he or she has been sentenced to death. The argument revolved around a Texas case in which the defendant, Leone Herrera, who has been on death row since 1981, asked for a hearing based on the evidence which could establish his innocence. In January, the court rejected Herrera's claim in a 6-3 decision in which Chief Justice William Rehnquist stated, "A claim of actual innocence is not in itself a constitutional claim." Justice Harry Blackman dissented, "The execution of a person who can show that he is innocent comes perilously close to simple murder." Both the Texas Attorney General and the U.S. Department of Justice have stated that the law need not be changed."

In yet another miscarriage of justice, a 37-year-old African American named William Andrews was executed last July in Utah. He had been involved in a robbery, but had already fled the scene when his accomplice committed murder. Witnesses verified this fact and there were no claims that Andres had been present when the killings took place or that he had in any way participated in them. But he was represented by an inexperienced attorney fresh out of law school and was tried by an all-white jury. In fact, a note found at the lunch table where the jury had been deliberating stated: "Hang the niggers." Despite efforts by Bishop Desmond Tutu, Pope John Paul and others to save Andrews, he was put to death. While Utah's population is less than 1% black, African Americans make up 25% of the state's death row.

During his 1992 campaign for the presidency, Bill Clinton twice interrupted his campaigning to return to Arkansas and sign death



warrants. The first was for an African American who had undergone a lobotomy needed to remove a bullet from his brain. The surgery left him physically and mentally impaired. The second was for a young man with a very low I.Q. who had escaped from prison after being sexually assaulted. He and a companion hid out in a house and, when they were apprehended, a police officer was killed. Steven Hill confessed to killing the officer, but after the sentencing his companion admitted to having committed the killing and said he talked Steven into taking the blame because he didn't believe anyone would sentence Steven to death

given the fact that he was only 18 and had a very limited intelligence.

While 1992 was a year filled with injustice, the grisly hanging of Wesley Allen Dodd in the State of Washington began the new year. It was followed by the execution of an inmate confined to a wheelchair as a result of an injury to his spinal cord. The inmate, Charles Stamper, was helped to the Virginia electric chair by prison guards, his feet dragging as they held him by the shoulders. Virginia can now boast that its electric chair is accessible to the handicapped. After all, we execute the mentally impaired so we must not

discriminate against the physically impaired!

Despite these defeats and the specter of many inmates' appeals running out in 1993, there have been victories for the abolition movement as well.

Voters in Washington, D.C., turned down a referendum to reinstate capital punishment there. With the death penalty being put on the ballot just 35 days before the November election, broad-based organizing and hard work paid off as 67% of the voters rejected the measure.

When Timothy Bunch was put to death in Virginia in December, his victim's family publicly opposed the execution and even appealed to the governor to spare Bunch's life.



SM7



They were not successful, but they spoke by telephone with Bunch before his execution.

The mother of the Neer brothers, two young boys killed by Wesley Dodd, referred to Dodd's execution as murder.

From June 4 to 20, an organization called Murder Victims' Families for Reconciliation (MVFR) will be sponsoring the Journey of Hope. It is a two-week tour of cities in Indiana, Illinois and Kentucky where victims' family members will speak out against the death penalty. They have invited families of the executed and of death row inmates, as well as all others who are interested, to join them. The Yi family, whose sister was killed by Timothy Bunch, will be making the Journey with the Bunch family. The National Black Police Association will also participate. The Journey of Hope will raise voices not usually expected in the abolition movement.

Last fall, the new office of *New Yorkers Against the Death Penalty* opened its doors in Albany, creating a presence in the capitol. After the November elections, anti-death penalty legislators had gained a couple of seats in the Assembly, debunking the myth that a politician must be pro-death penalty to get elected and insuring that there will not be the needed number of votes to override Governor Cuomo's veto of death penalty legislation in the next few years. Proponents, however, will attempt to put the death penalty on the ballot, though this will take until 1995 to accomplish. A massive educational effort must be launched to inform New Yorkers that the death penalty does not deter crime, is racist and classist, is irreversible, risks killing innocent persons, is more expensive than life in prison and sends the message that killing is an acceptable response to violence. Grass roots efforts were successful in defeating the D.C. referendum in only 35 days. We in New York working together can certainly do the same over a period of three years.

Anyone interested in obtaining more information about the Journey of Hope or in working locally against reinstating the death penalty in New York can contact me evenings at (315) 469-3799.



Pat is on the board of the National Coalition to Abolish the Death Penalty and a member of People Against the Death Penalty in Syracuse.

Social Suicide cont'd from pg. 5

that which he had gone a long way out of his way to do."

In VietNam, my job as a forward observer was to direct artillery and mortar fire at the enemy just as they were doing to us. On one operation one of my shells landed too close and accidentally slashed the wrist of one of our men. As we waited for the medivac helicopter he thanked me for sending him home.

Desperation is a state of mind that is fueled both internally and externally. Kurt Vonnegut says that some people have "bad wiring" while others fall prey to circumstance and bad luck. Not everyone who becomes desperate will be moved to violence and self destruction. We live in a destructive society. Look at the abuses manifested by crime, riots, smoking, drugs (including alcohol and TV), poor diet, bad relationships, sub-standard living conditions and our polluted environment.

Children fall prey to all of this. They are the victims and observers of so much abuse that psychologists report that many are exhibiting signs of PTSD (post traumatic stress disorder). This affects all their interactions with society and must contribute to the alarming rise in the rate of teen suicides.

Desperation mixed with irrational thinking is a deadly combination. Feeling that you have nothing to lose is an invitation to reckless and destructive behavior. Risking your freedom and/or your life becomes insignificant when you don't value the life that you have. Whenever we did something real stupid or dangerous in the war we justified it by saying "It don't mean nothing, what are they going to do, send me to the Nam?" It is not a coincidence that we use the words murder/suicide or mass murder/suicide together, or that violent crime rates go up in states that have a death penalty.

Returning from VietNam in 1969, I watched a film about dance marathons during the *Great Depression*. Contestants danced until they were eliminated by exhaustion. They were trying to win a prize to help ensure their survival. When unsuccessful, Gloria (ironically played by Jane Fonda) has her partner

kill her using the justification (and the movie title) "They Shoot Horses Don't They?" Note that this film deals with problems created by society rather than individuals.

We are now in a not so great depression and the ranks of desperate people grow every day. Governmental/Business decisions, such as the North American Free Trade Agreement, will create more problems for an expanding under-class, setting the stage for more irrational and destructive behavior.

Dr Jack Kevorkian, the suicide doctor, opens his book "Prescription: Medicide, the Goodness of Planned Death" with a grizzly description of an execution by electrocution in Louisiana. He then laments the fact that the prisoner's vital organs couldn't be harvested for transplant to deserving recipients. He reveals a sinister and callous disregard for the circumstances leading to the death penalty by admitting that executions will be done for political, religious and judicial reasons and will not always be just. He proposes the "re-birth" of an ancient practice whereby condemned criminals are executed by submitting to experimentation in anatomical laboratories. He went so far as to get a condemned man



to give written permission for this choice of execution. This prisoner submits to Kevorkian's selling point by writing "It would help me to think that I didn't succeed in making a total mess of my life, that I may have helped someone, somewhere, sometime." Like the person who can no longer provide for their family and turns to disguised suicide to collect insurance, Kevorkian now offers a

redeeming value with the punishment for your criminal act. This plays right into the guilt and redemption philosophies that permeate our society and might even seem logical and acceptable to a mainstream population that can't accept or empathize with the tragic conditions our civilization has created.

We sit by as our government moves the death penalty onto the fast track. Like Peter in the Zoo Story, we should recognize our potential collaboration in self destructive acts. We need to make life more worth living for everyone and not accept the conditions that encourage abuse. In addition to all the other valid arguments against the death penalty, I suggest we consider adding State/society assisted suicide.

Paul is an artist and veteran activist.



How About Fair Trade For a Change?

NAFTA (The Newest Abuse of Foreign Trade Arrangements),

Tim Farrell

TRADING AND EXCHANGE between various peoples of foods, tools, arts, ideas, medicines, languages, mathematics, etc., is as old as recorded history. Exchange has an enormously positive impact on the enrichment of human society and the fulfillment of human happiness. Voluntary and mutually beneficial trade is very desirable and should be a cornerstone of any vision for internationalism and diversity.

Voluntary, equality-based trade as outlined above should not be confused with what is referred to as "free" trade. As many people are already aware, there are currently two efforts underfoot to expand "free" trade: NAFTA (North American Free Trade Agreement) and the efforts to enlarge GATT (General Agreements of Tariffs and Trade). NAFTA is an attempt to create an economic sphere encompassing Mexico, the United States and Canada. GATT goes beyond the continental scale, seeking to expand segments of the global economy. Both seek to reduce and remove "trade barriers." Proponents of NAFTA and/or GATT claim that, by removing these "barriers," the economies participating will grow and prosper. As the economies grow, so too will the well-being and happiness of the people who make up these economies.

At least that's how the government and corporate rhetoric sounds. A basic knowledge of the history of "free" trade over the last few hundred years, as well as an understanding of who is currently proposing NAFTA and GATT to further what goals, leads us to paint a quite different picture than White House spokespeople.

In short, "free" trade has a long and vicious record, having been a key factor in the development of global inequality. "Free" trade has been a disaster for working people, for political sovereignty and for the environment. The policies of "free" trade represent the interests of the major transnational corporations and governments bent on neo-colonialism. We have a lot to lose if NAFTA and GATT are further implemented; we need to begin seriously considering how we will join in the

efforts to organize opposition to them, and what we desire in their stead.

The Freedom in "Free" Trade

Both NAFTA and GATT are only about trade in an indirect sort of way. Mostly they are about the freedom of capital to increase its mobility, to enrich itself beyond any one set of national boundaries, to evade environmental and consumer safety laws and to attack the ability of organized labor to struggle for workers rights. "Free" trade is about the freedom of capital to rob, bully, destroy, dump, ravage, possess, and pollute wherever it damn well pleases—without the interference of organized labor, popular struggles, progressive governmental legislation or restrictions on its consumption of the environment. This is the freedom sought in "free" trade.

Bearing this in mind, we can sort through a few other things.

"Free" trade is surrounded by a lot of ideological justifications, one of the main claims being that it increases

competition. Unfortunately, "free" trade has more often exported the monopolistic tendencies of the more industrialized economies and enthroned them on a global scale. Local/indigenous economies, a main source of competition for exports, tend to be distorted and destroyed along the way. Historically, "free" trade has tended towards less competition and further monopolization on a global scale.

Second is the standard hypocrisy involved in the application of "free" trade. It is officially claimed that "free" trade is about recovering tariffs, but it has really had more to do with making sure they are correctly applied. Tariffs are a lot like U.N. resolutions—to be vigorously sought after and applied when it is in the interests of the powerful, to be studiously opposed or simply ignored when it is not. When you have enough power, you can ignore inconvenient things that you don't want to acknowledge.

The question of power lead us to another understanding of "free" trade. In this day and age, "free" trade ensures that stronger economies can take advantage of their strengths to further consolidate the disparity between the economies of the Northern Hemisphere and

the Southern Hemisphere. Towards this end, the U.S. uses military power to further obtain and ensure economic power. Let's be very clear about this one: the White House's unstated objectives of "free" trade—namely, absolute access to the markets, raw materials and labor of the South—has dominated the foreign policy of the U.S. for over a hundred years.

"Free" trade reinforces the class divisions between the economies of the North and the South. Simultaneously, the class divisions found within the Northern capitalist economies are globalized as neo-colonialization of the South is achieved through a mixture of "free" trade, military aid, invasions and global organizations like the International Monetary Fund and the World Bank. Capital seeks labor other than that which is available in its home country to wield as a weapon in the class struggle at home.

"free" trade has a long and vicious record, having been a key factor in the development of global inequality.

We also know what "barriers to trade" really are—things like consumer, worker and environmental protection laws. In

other words, they are the methods that people like you and I use to try to protect ourselves, our communities and our environment from the abuses of capitalism. Because "free" trade is fundamentally pro-capitalism, it is anti-worker, anti-environment and anti-democracy in general.

We should believe the White House when we are told that NAFTA and GATT will bring us growth. Here and abroad there will be a growth of government, military spending, poverty, social dislocation, population explosions in urban areas, pollution and, most of all, a growth in the assets of transnational corporations. We've already had too much of that kind of growth.

Free Trade Flows From The Barrel Of A Gun

Because this freedom has so much to do with inequality, "free" trade often has to be imposed. Which is why "free" trade has historically led to the growth of government, militaries and war. Historically, many societies have been reluctant to offer an "open door" to "free" trade based in disparity and dispro-

...Some History of "Free" Trade

GATT (Give Away To Transnationals)

portionate gain for the more powerful industrialized economies.

Achieving "open doors" often requires direct military intervention: for example, the "opening" of Japan by U.S. Admiral Perry and his warships which threatened to attack Japanese ports or the invasion of China by a half dozen European countries during the Boxer Rebellion to enforce the U.S.-formulated "Open Door Policy." U.S. policy makers are quick to forgive and forget when it comes to enlarging "free" trade since they were joined by the British in both of the above efforts. The British had, of course, invaded the U.S. not long before in 1812 when they burned down Washington, D.C., in order to teach their former colonies about the desirability of "free" trade.

Such military efforts are government-led public guarantees for the access and dominance of private trade. For the U.S., this is the main function of military might. Our "national security" military juggernaut and the accompanying centralized government are to ensure the flowing of "free" trade.

For no less today in the 1990s than in the 1800s, the inequality and disparity of "free" trade has to be imposed. The wave of "free" trade neo-liberalism throughout Latin America in the 1980s was imposed at a very heavy cost in human and economic dislocation and loss of political autonomy.

The neo-liberal governments of the region have spent the decade providing public guarantees for private debt payments to western banks, developing austerity programs to squeeze out money for these massive debt payments, unleashing three-digit inflation to ravage and reshape price structures, slashing social spending, smashing unions and allowing wholesale privatization of public enterprises and resources. All of this has been in the name of a "free" market, and as one can

expect, has more support from the White House, the International Monetary Fund and the World Bank than the populations of these countries.

Consequently, these measures often have to be imposed by executive fiat and decree, with a circumventing of popular congresses. They are enforced with tear gas, mass arrests and death squads and backed by the omnipresent threat of direct U.S. intervention a la Granada, Panama or Peru. Neo-liberalism has proven once again that "free" trade flows from the barrel of a gun.

What Do We Want?

Once we conclude that we despise NAFTA and GATT, how do we begin to build

an alternative? In assessing what kind of trade we do want, present day examples are a good place to start. We can learn from trading relationships that strive to be based in cooperative economics of the intensely destructive, competitive economies of capitalism.

In the 1980s, coffee farmers from various Latin American countries joined with a U.S. trading

firm to attempt more equitable trading. The company calls itself Equal Exchange and strives to deal directly with small farmers' cooperatives bypassing, whenever possible, the foreign-owned coffee conglomerates.

By producing cooperatively, the farmers have much greater market clout than when they sell their coffee individually. When Equal Exchange makes purchases from these cooperatives, they deliberately choose to pay at a rate higher than the current market rate, recognizing that the going market rate is based on vast inequality. Further, Equal Exchange works to provide no-interest or low-interest loans and capital so that the farmers can process their coffee themselves, giving them further

control over the production process. Some of these loans ensure the development of community growth, as in the building of health centers and schools.

"Free" trade has been a disaster for working people, for political sovereignty, and for the environment.

Equal Exchange also supports organic farming methods with technical and financial re-

sources. Because organic farmers do not use imported, expensive polluting fertilizers and pesticides, they have greater control over the financial security of their farms and the quality of their health and environment.

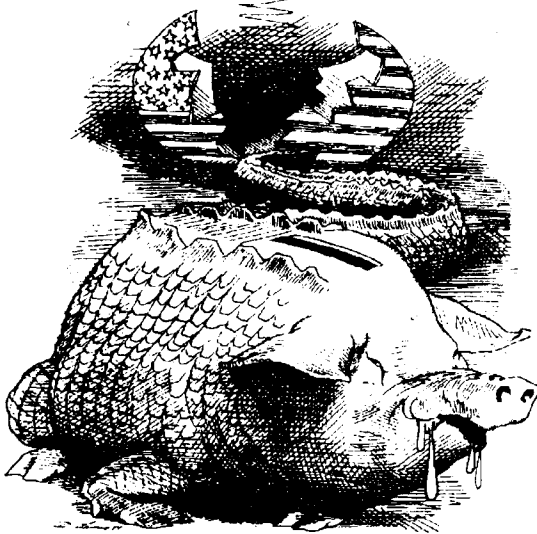
With more control over the production and marketing of their coffee, these farmers maintain a greater degree of individual autonomy and political sovereignty for their communities. They are also in a much better position to produce not only exports for the cash market, but also a variety of goods to satisfy their own needs, one requisite for true autonomy.

Here in the U.S., Equal Exchange coffee is sold in cooperatively-owned food stores across the country (including the Syracuse Real Food Co-op), closing the circle of transcontinental, mutually-based trade. While hardly solving the disparities of trade between North and South, such efforts begin to point the way towards more just trade relationships.

In general, we must abandon trade which is based in coercion and exploration and which compels peoples to give up their political sovereignty. Instead, we must seek democratically agreed upon, voluntary trade agreements that establish rigorous environmental, labor and human rights standards. These agreements should promote self-reliance, ecological sustainability and mutuality of interest. At the foundation of these agreements must rest worker and community control with democratic oversight to all facets of trade.

The Syracuse Real Food Coop is located at 618 Kensington Rd., 472-1385. Food is politics.

Tim is a former Syracuse activist currently organizing with the Greens in New Brunswick, N.J.



LA Free Press/LNS

Join SPC "Upstairs" at 924 Burnet Ave. for the NAFTA organizing videos: \$4/Day—NO Way! Dirty Business and Free Trade, Who's Gonna Pay? on Thurs., March 18. Films to be followed by a discussion.

Children of the Cradle

Continuing Aftermath of the Gulf War

Kathy Dillon

THE RECENT BOMBING of Iraq brings our attention back to that country, where the people have endured much suffering over the past two and a half years since the Gulf War occurred and the sanctions were imposed.

Medicine for Peace, a humanitarian organization concerned with health care for the poor, documented the aftermath of the Gulf War in a film called *Children of the Cradle*. Medicine for Peace has sent seven medical delegations to Iraq since the ceasefire was declared in February, 1991. They are deeply concerned about Iraq's inability to adequately cope with the medical crisis resulting from the war and the sanctions. Some of their findings are included here, along with information offered by Dr. Michael Viola, co-director of Medicine for Peace, regarding the situation as it existed just prior to the recent bombing.

Between January 16, 1991 and February 27, 1991, 142,000 tons of bombs were dropped on Iraq. The "smart bombs" used were supposed to be aimed at military installations, nuclear weapons facilities, airfields and chemical weapons plants. Furthermore, these bombs were supposed to result in little loss of life. However, this was not the case.

Eighteen out of twenty power-generating plants were destroyed by bombs. This halted toilets, sewage treatment, faucets and refrigerators. Water purification systems, pipes and pumping stations were damaged or destroyed. Untreated sewage poured into homes, streets and rivers, leading to epidemics of waterborne diseases.

Before the war, about 90% of the population had access to clean drinking water. The sanitation system is now working, but in most places the water is still not clean enough to drink. Because of the embargo there are insufficient supplies of chlorine for purifying water, thus epidem-

ics of water borne infections continue.

Approximately six months after the war, electricity came on every couple of days. A year after the war, the generation of electricity was almost up to where it was before the war. This is a long time to live with interruptions of such an important service, one which we so often take for granted.

The vast majority of Iraqis received free medical care prior to the war. Before the embargo, 90% of children under five years old were vaccinated against common childhood diseases. Now vaccines are in short supply, which could lead to epidemics of polio, measles and tetanus in children.

Prior to the war there were good medical facilities with trained staff in cancer wards. Now there is no anesthesia, no chemotherapy drugs and no pain medication for those with cancer. Many hospitals have closed since the war. Those that remain open have curtailed services and face serious shortages of basic supplies such as medicine and needles. With so many hospitals closed, it is difficult to obtain accurate data concerning morbidity and mortality rates of adults and children. It is known, however, that there are epidemics of meningitis, typhoid, gastroenteritis and hepatitis. These diseases, combined with malnutrition, continue to claim the lives of countless numbers of children.

Iraq purchased approximately 70% of its food from abroad before the war and the embargo. Now they must rely on their own

pot-luck
watch ours or
bring yours
VIDEO upstairs
Thursdays
At the Syracuse Peace Council

Children of the Cradle will be shown on Thursday, March 25, at 8:30 pm. The screening will be followed by a discussion.

Now they no longer wonder ... they believe we want their children to die.

production. Seed supplies, fertilizers, insecticides and farm equipment cannot be purchased with the embargo in place. Though they have tried to increase internal food production, two years of poor harvests have made this very difficult. Now food is scarce and prohibitively expensive. There are insufficient supplies of infant formula available, causing profound malnutrition in children. The physical, mental and emotional development of those children who do survive the malnutrition and disease

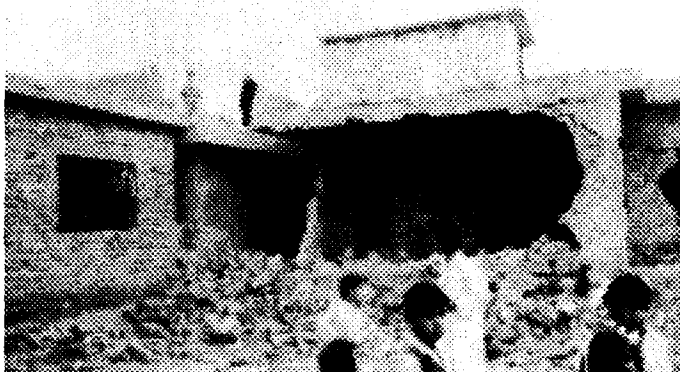
may be permanently damaged.

After World War II the Geneva Conventions established international rules of war designed to protect civilians. Some of these rules were broken and ignored during the Gulf War and by the embargo. Drinking water installations, agriculture areas, food and livestock were hit by "smart bombs" during the war.

Dr. Viola recently reported that little has changed for the Iraqi people over the past two years. The suffering continues. In fact, less food and medicine is getting into Iraq than ever before, since the embargo was rigidly adhered to during the election year.

The embargo is technically called an "economic embargo" but is essentially a functional embargo of food, medicine and medical supplies. The embargo freezes foreign capital and prohibits the sale of oil, thus making it impossible for Iraq to purchase adequate amounts of food and medicine.

With money from oil, many Iraqi people enjoyed a decent standard of living before the war. They had access to food, education, free quality medical care and material goods. All of this has changed dramatically since the war and the embargo. The devaluation of their money has made it difficult for the average family to even afford a can of powdered milk. Out of necessity, people are learning to economize.



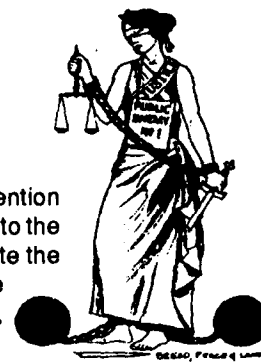
The children of Iraq. A Commission of Inquiry photo from Ramsey Clark's book, *The Fire This Time: U.S. War Crimes in the Gulf*.

Hate and Blame Cont'd on pg. 21

Feast of the Holy Innocents

Seven Regional Activists Arrested at Griffiss Airbase

On Dec 28, 1992, a group of individuals traveled from Syracuse to Griffiss Air Base in Rome, NY, to bring attention to the violent and destructive forces which reside there. What follows is a transcript of the document brought onto the base, as well as two statements of intent, as recorded for the arresting reports. Griffiss is planning to prosecute the five out of the seven who have repeatedly violated their Ban & Bar letters and returned to the base. To diffuse support, they may try them in a Utica court. SPC is organizing trial support to fill the courtroom with friendly faces, so give us a call for information on how to participate. We're always up for a field trip...



WE MEMBERS of the Syracuse, Ithaca, Utica Peace Communities have come here to Griffiss today, December 28, to mark the Feast of the Holy Innocents. Our tradition records that two thousand years ago, King Herod ordered his soldiers to use swords and spears to murder all male infants in Israel, aged two years and under. Herod thus intended to dispose of the Christ child, whom he feared as a rival.

This day falls within the Christmas season which celebrates "peace on earth, goodwill toward all persons." But even as we sing those words, the irony is tragic: Herod represents swords and spears; Griffiss represents guns and bombs. In the words of the Psalm: "peace, there is no peace."

If the truth is told, the B-52 bombers here at Griffiss are actually great, destructive guns that can be "cocked," can be "changed," can be loaded with nuclear bombs anytime the generals in the Pentagon decide weapons need to be dropped on another Panama, another Iraq.

We believe that the very existence of these bombers and bombs is a sin and a crime against humanity that makes King Herod's slaughter of the Innocents look paltry.

Fact: last year in the U.S. thirty thousand

people died from the firing of all kinds of guns. For years this has been an annual figure.

- Fact: each day in the U.S., 100,000 weapons, mostly guns and knives, are carried into American schools.

- Fact: the U.S. now sells guns to 142 of the 180 nations in the world.

But what about Somalia in 1992 and 1993? Are not U.S. Marines sent there, even though armed, as angels of mercy? Peace people commend these efforts and give credit to individual soldiers acting sincerely to save lives. At the same time, there is a background, a history of U.S. involvement in Somalia that emphasizes American government guilt in the plight of those starving people. We believe that this history must be known.

Fact: between 1981 and 1989, the U.S. provided 800 million dollars worth of munitions and guns to the Somali dictator, Siad Barre. The Cold War was on, and Barre was "our boy" against the Russians. Eventually, however, the U.S. shifted focus from Somalia to Iraq as a more immediate threat to U.S. oil

interests, and Barre was swept from power. U.S.-provided guns were left to various Somali tribal chieftains who armed themselves.

- Fact: one more act of U.S. aggression; one more U.S.-created disaster. The U.S. brings guns; the U.S. leaves guns, and in this case under the banner "Restoration of hope," the U.S. returns with guns to confront the anarchy and starvation it helped create by dispensing guns.

Fact: The Pentagon spends millions annually to create a rosy image (it's called "public relations"). Viewing the plight of Somalia, U.S. generals now see a chance in the gaze of the world to be esteemed as Saviors of people living in U.S.-created chaos.

We peace people come to Griffiss today urgently to request a meeting with the Base Commander. We want to ask him to use his rank and authority to demobilize, to destroy the stock of conventional and nuclear weapons on this installation.

We peace people believe that, as such good and needful actions are begun, a start will at least have been made in the reduction of "killer-stockpiles" elsewhere in the U.S. and in the world. Then and only then will "peace on earth, goodwill toward all persons" begin to come to pass.

Jerry Berrigan

I FEEL I MUST CONTINUE acts of Civil Disobedience on 12/28 because of the Feast of the Holy Innocents. It's for the children. To publicly say no to violence, especially violence that affects the children of today and tomorrow. This base and its costs are seen by myself as acts of violence and I must follow my conscience and say how wrong it is to be part of the killing of children, whether they be killed by bombs in Iraq or by pouring money into militarism instead of education right here in our own country. Peace to you all. I did hear the proclamation and paid as much attention to it as our government hears the cry of the poor and oppressed. End of statement for now.

MAD (Michael DeSalvo)



I KATHLEEN RUMPF, came to Griffiss to visit my friends and request a visit with the commander to talk of concerns about the weapons here at Griffiss. I understand that I am not a favorite visitor, but you are my brothers and sisters and the weapons do exist here. I have no criminal intent nor do I consider employees here to be my enemy. According to International Law and the Constitutional Rights that exist—I am responsible for any crime committed here and I take that responsibility seriously. I cannot not come; I desire peace and justice for all peoples and a future for the children. I did understand the proclamation, but I still know it is my duty to come.

Kathleen Rumpf

Fightback!

Women join forces in a stand for women's self-defense.

It's only when we combine our talents that we can protect our interests. And so it is that two local women's music producers heard about the powerful work of a women's self-defense course and invited two incredibly talented women musicians to town for a benefit concert to raise funds for *Fightback!* That's the background for the upcoming benefit produced by Amy E. Bartell and Stray Kat Productions.

The concert will be held Friday, March 26, at H.W. Smith Auditorium, 1130 Salt Springs Rd., Syracuse—at 8 pm—and promises to be an incredible evening of music and change by two dynamite performers. Part of the proceeds will benefit *Fightback!*

Suede, jazz/pop vocalist and performer—returns to Syracuse by popular demand. She has been billed as “a fireball performer. Voices like hers come along once in a generation” (Bob Harrington, *N.Y. Post*). If you have not seen this jazz great, you're in for a rare treat. For those of you who know her work, she's back with new cuts from her second album *Barely Blue* and much more. And, making her Syracuse debut is **Susan Herrick**—“an artist who is consciously developing—in her songs and performance—a vision of women-loving, life-affirming community” (Margie Adam.). This promises to be a spectacular evening of song and style—and part of the proceeds will benefit *Fightback!*

Fightback! of Central New York offers self-defense course for women several times a year in both Syracuse and Ithaca. Each course is lead by a female instructor who teaches physical skills like kicking and striking as well as assertive verbal responses to threatening situations. The course simulates common assaults through the use of a male instructor who wears a heavily padded suit and helmet that allows the students to fight full-force.

Program coordinator Carole Resnick states, “The course concentrates on personal empowerment as much as physical skill. While we can be taught to use our hands and feet effectively in a fight, we can also learn to control the fear that can cause us to freeze.”

How better to honor women during women's history month than by helping to support a group whose commitment is to women's self-defense and empowerment. This concert is worth more than its weight in gold—



What the Heck is The Great American Meatout ?

On Sunday, March 21, the second day of Spring, People for Animal Rights and Cafe Margaux will celebrate good food, good feelings and good company with a vegetarian luncheon. The reason? We're joining with the national group FARM (Farm Animal Reform Movement) in “kicking the meat habit and exploring a less violent diet.” This is a joyful occasion for a serious cause.

Consider these facts: 1.3 billion people could be fed with the grain and soybeans now eaten by U.S. livestock. There are only 243 million people in the U.S.—that means 80+ percent of your food supply is going to feed “meat” animals instead of people. Sixteen pounds of grain and soybeans produce just one pound of beef. Fifty times more fossil fuels are used to produce a meat-based diet than a vegetarian diet. Dave Scott, 6-time Ironman Triathlon winner, and our own Chris Campbell, Olympic medalist, are vegetarians. Coincidence? I think not. Whether for health, ethical or environmental reasons, a varied diet of whole grains, fruits and vegetables, and legumes makes sense.

A delicious vegetarian “sampler platter” luncheon, including salad bar and beverage will be served from 1pm to 3pm, and is just \$8 (advance), \$4 for children under 10, free for kids under 5. Reservations and payment should be received by Cafe Margaux, 317 W. Fayette St, Syracuse NY 13202 by Thursday, March 18. Walk-ins will be \$10, space permitting. Watch for a SURPRISE guest!!! Questions? Call me at 457-7871.

R.Xochitl Rick

the musicians are dynamite and the cause is timeless.

What? Suede and Susan Herrick in a benefit concert for *Fightback!*

When? Friday, March 26, at 8pm

Where? H.W. Smith Auditorium—1130 Salt Springs Rd, Syracuse

Tickets? \$12 Advance, \$15 at the door

Available at: My Sisters' Words, 304 N. McBride St., Syracuse NY, 13203, and at Smedley's, 307 W. State St., Ithaca, NY 14850, (607) 273-2325

For more concert info: 476-5833

For more *Fightback!* info call 449-3701.

Sane freeze

Rebuilding Our Community

The *Common Sense Budget*. Last year, even before the L.A. riots, New Jersey Senator Bill Bradley stated in a Senate speech: “The federal government must commit significant resources to meet the problems of urban America. It is ludicrous for anyone to pretend otherwise.” As of now, President Clinton is proposing an insignificant economic stimulus package of only \$31 billion—down drastically from the \$200 billion spending program candidate Clinton called for last June (During the 1980s, New York state alone lost \$28.8 billion in federal spending cuts.). To help finance national reconstruction, he plans to cut our still vastly bloated post-Cold War military budget by only \$60 billion over five years.

This partly reflects Clinton's belief that, given the power of vested interests, it's the best he can do. That will only change if an aroused citizenry makes itself heard. The best vehicle for a *real* reordering of national priorities, plus a *real* economic conversion and national reconstruction program is the *Common Sense Budget* proposed by the Congressional Black Caucus and the Progressive Caucus. Make your own voice heard. Write or call Congressman Jim Walsh, Senator Alfonse D'Amato, and/or Senator Daniel P. Moynihan (Chair of the Senate Finance Committee). Call upon them to support the Common Sense Budget. (For info., contact SANE/FREEZE of CNY: 478-7442.)

Ollie Clubb

Open Hand Puppet Theater

Seven Peaces of a Dream

As I was going about my daily life, I found a question tugging at me (like a playful puppy). At first I just shook it off and went about my business. Well, over a period of time the puppy grew into a full-sized dog and it just kept on pulling at my pant leg every time I got near.

Syracuse Cooperative Federal Credit Union



During 1992, the Syracuse Cooperative Federal Credit Union (SCFCU) again demonstrated its commitment to social responsibility. The SCFCU is consumer-oriented, invests solely in our community, and refuses to invest in companies doing business with South Africa or those who make and sell arms. Moreover, it supports development of housing, worker, and consumer cooperatives. And, on March 28 between 2 and 4 p.m. at St. Alban's Church at the corner of Meadowbrook and Scott avenues, the credit union will hold its annual meeting, a hands-on example of democratic control.

At the meeting SCFCU members will elect the board of the directors as well as the people who will serve on the credit committee and make loan decisions. In addition to this exercise in economic democracy, reports on the SCFCU's 1992 financial performance, its current fiscal status, and its success in meeting social responsibility goals will be presented. In addition, the SCFCU's location at 618 Kensington Rd. will be discussed. Will the space at that location be adequate as the credit union continues to grow during the 1990s? That's only one of several issues that will be discussed during the meeting.

The SCFCU draws its members from five community organizations- the Syracuse Peace Council, Jowonio, Syracuse Real Food Coop, Women's Info, and Wellspring: The Center for Self-Healing. Every member of those organizations and the members' families are eligible to join the SCFCU.

When you find a question chasing you around and drooling on you, it's time for courageous action! And so I tried avoiding it. Finally, when all else failed and I was in danger of having my leg chewed off, I decided it was time to make friends with this question...and so this show. As simply put as possible: How is it that, in dreams, life, even in the daily news, it's so easy to believe in monsters and demons, and so difficult to take angels seriously. Through I use the word "angel," I don't inherently mean this in a religious sense. On a daily level, small curses are an everyday part of our language, and yet words of blessing do not flow so



Experimental Group Installation

Beginning March 20, Altered Space will be the site of an exciting installation utilizing the entire gallery space. This exhibit, entitled *Talk Into My Bullet Hole*, is unique in several ways. For one, six anonymous artists share responsibility for the conception and creation of this piece. By remaining un-named, the artists force the work itself to become the focus, not their individual histories and personalities. In this way the audience experiences the work more fully; their role in the work is thus amplified and activated.

In the words of the artists, "*Talk Into My Bullet Hole* is an experiment in collaboration. This installation has been developed through an interactive process by six artists. This process depends upon the play of ideas among different people; the piece itself reflects this spirit through its play with various media, materials, concepts and, ultimately, with its audience."

Talk Into My Bullet Hole follows the success of Altered Spaces' current *Matrilin- eage* presentation of 30 women artists (An Ecofemist Reading of women's voices will close the show on March 12 at 8pm). If you haven't yet joined the hundreds of people turning out for Altered Space openings, you're in for a treat.

Talk Into My Bullet Hole opens Saturday, March 20, 1993 at 7pm. It runs through Saturday, April 10. Gallery hours are Wednesdays, 5-8 pm, Thursdays-Sundays, 12-4 pm, or by appointment. Please call 479-8675 if you have any questions.

easily...and our words of curse are so much more colorful and fun, and our words of blessing and well wishing are stilted and awkward. *Seven Peaces of a Dream* had been a very interesting and entertaining show to work on. We are experimenting, exploring this question with masks, dance, sculpture, poetry and puppetry. Thoughtful and funny, *Seven Peaces of a Dream* is proving to be an intriguing and very different artistic endeavor. I just hope that when we are finished, that darned dog will leave me alone for awhile!

Geoffrey Navias

Stonewall Committee

Committee Update

This past year I joined the Stonewall Committee, and several weeks ago I attended a meeting for the first time. It was a powerful experience, one I plan to repeat on a regular basis. For those who are unfamiliar with this local group, we are a committee of activists who tackle issues of concern to Lesbians and Gays. We educate officials, the Lesbian and Gay community and interested others. The Stonewall Committee is a nonpartisan organization dedicated to combating homophobia and heterosexism. If that sounds like a huge undertaking, it is. Fortunately, the members of this committee are politically aware, energetic and dedicated.

Currently the Stonewall Committee is involved with local, state and federal activities. Locally, the Stonewall Committee is continuing with a lawsuit filed in State Supreme Court against an outdoor advertising company who refused to run a billboard this past fall because the ad contained the words "lesbian" and "gays." The billboard was to encourage lesbians and gays to register to vote.

According to Bonnie Strunk, attorney for the Stonewall Committee, the owners of the billboard, MinCom Inc. of Liverpool violated the city's Fair Practices Law which prohibits discrimination on the basis of sexual orientation. The billboard in question is located in the city of Syracuse and is therefore covered by the law. Bonnie Strunk asserts that the owners had no problem with the billboard until the words "lesbian" and "gays" were mentioned. The message was to read: "The Stonewall Committee encourages all lesbians and gays to register and vote."

Recently, in response to this suit, the owners of the billboard have filed a countersuit. Their lawyer intends to question the legality of the Fair Practice law. It is his contention that it is unfair, in fact unlawful, to expect the owners of MinCom Inc. to print an ad by lesbians and gays, on the basis of the owners' religious beliefs. Both suits are pending.

Statewide, the Stonewall Committee is part of a larger effort to finally gain passage of a Gay and Lesbian Civil Rights Bill. On February 1, it passed in the Assembly after 22 long

Un-Fair Practice Cont'd on pg. 19

the surprise that is cuba

on return from a country still outside u.s. limits

elana levy

The polyclinic in sancti spiritus. one of four in a city smaller than syracuse, ny. the polyclinic, in this, a third world country, going through a 'special period' had all the latest in equipment for its people. but the clean floors had no rugs, the clean white walls had no pictures. lots of doctors and nurses, exercise classes which had been prescribed for persons with heart problems and high blood pressure; a garden inside the fence with herbs, being dried inside the clinic, to make 'green medicines' (*medicinas verdes*) increasingly studied and used as a response to the economic blockade. everything is free. the city also has a hospital, and a family doctor program. the family doctor and nurse live in the neighborhood in which they serve between 100-150 families.

the healthcare system is so rational it serves everyone; so complete, "the costs are worth it to save one human life;" and so up-to-date, biotechnology is one of cuba's main exports. people from all over the world, including northamericans, come to cuba for healthcare, particularly highly specialized operations, because the costs are so much less. the cubans don't pay.

85% of cuban foreign trade before 1989 was with the soviet union and the eastern bloc countries, that has all but disappeared. therefore the cubans have acute shortages of petroleum, cars at times wait 36 hours in line for gas. what has the government done? imported bicycles, a million of them, and you can purchase them through your job. you pay for them at your own pace. not only have they bought the bicycles from china, they have also purchased the bicycle technology. when i was there in october 1992, they had just opened the fifth cuban bicycle factory. they also use a lot more oxencarts and horsewagons than previously. factories need petroleum to run their machines, lots are closed much of the time, what happens to the workers? workers receive 70% of their salary while the factories are closed. (is that what fisher body will do in syracuse when they close?)

cuba has other acute shortages. for six weeks during the summer of 1992 the island was waiting for a promised soap shipment that didn't come. people washed with toothpaste or whatever. so when you go to the hospital for care, you have the best hospital equipment, but you have to bring your own soap, perhaps even lightbulbs.

meat is in scarce supply. whatever food comes in is rationed, so everyone gets a share, but that share may be very little as far as meat goes. there's plenty of fruits and vegetables grown on the island, eg platanos and yucca. one group of women were sharing pizza recipes made with yucca. most workers get very low cost lunches at their work site. so unlike other third world countries, people get to eat. it is that people don't get to eat what they

want, therefore there's a thriving black market. the revolution had promised every child 12 and under a liter [more than a quart] of milk/day. the current shortages have meant that this has been cut back to children 7 and under, as well as the sick and elderly who need the milk in their diet. they pay for it, but it's there for them.

one surprise as a visitor to cuba is the distinction between the tourist economy and the cuban economy. the hotels feed you meat. the reasoning is that they want to satisfy tourist demands so people will keep coming and they'll keep receiving the foreign currencies. the dollar stores (you can only buy with dol-

lars) have soap etc. even when the cubans don't. some cubans say they understand, others don't agree with the policy. it's hard having the kind of privilege while you're there. one feels it most in havana.

our women's delegation had the privilege of spending



Two posters from a shop window in Cuba.



hours talking with assata shakur, aka joanne chesimard, black liberation fighter who fled a u.s. prison in 1979 and emerged in cuba in 1984 where she has lived ever since ... "the revolution (cuban) has been successful in eliminating institutional racism. but a whole lot more work has to be done ... we have to put things in context. changing reality is not an abstract process, it's a very concrete process which is different in different places. anyone who says that there is no sexism in cuba is lying. you defend a revolution by being honest. the cuban people are suffering now (feeling the scarcities) because of the success that they've had (with their revolution)."

finally, i suggest that you look in a sourcebook, very radical, which you can find in every supermarket and bookstore in the u.s.: the 1993 World Almanac. read the statistics for literacy, percent of population attending school, life expectancy, infant mortality rates, physicians per capita, hospital beds per capita, etcetera and so forth for cuba. then read the same statistics for *any other third world country* and many so-called 'developed' countries.

interesting.no?

elana levy is a poet, author and activist living in syracuse. elana is participating in the ecofeminist reading on fri., march 12, at 8 pm, a closing for the altered space matrilineage show at 922 burnet ave.



assata shakur addressing the delegation

CUBA

A Performing Arts Study Trip

Douglas Igelsrud

FROM DEC. 27 to Jan. 6, 1993 I, together with 17 others, visited Cuba through a program offered by the Center for Cuban Studies (address below). It was my first trip to Cuba. We spent all of our time in Havana with the exception of a day trip to Matanzas to observe a Santaria drumming ceremony. We were completely free to participate in planned events or do things on our own. I arranged meetings with percussion teachers and performers. Many members of our group went to a giant concert/political rally on December 30th. This event was described in a very distorted way in the January 18th issue of *Newsweek*. The rest of the world has a much more realistic picture of Cuba than most U.S. citizens do because they can visit the country.

The Bush administration had close ties with the most extreme anti-Castro Cubans

in Miami headed by Jorge Mas Canosa. Recent U. S. legislation has tried to punish other countries for trading with Cuba. The U. N. voted overwhelmingly against the bill. Whether the Clinton administration will try to enforce the bill remains to be seen.

My visit to Cuba convinced me that our policy serves no useful purpose. Cuba will survive and all we are doing is giving trade

opportunities to Japan and other countries. I saw a beautiful Japanese garden in Cuba that was donated by Japan in honor of the 30th anniversary of the Cuban revolution.

One way Cuba is making up for the support it lost due to the collapse of the Soviet Union is by developing its tourist industry. This has created a difficult situation for most Cubans. The separate dollar economy of tourism is not accessible to Cubans; they have their own peso economy. Cubans are not allowed to have dollars. Because the tourist industry has to have excellent food and consumer items to be successful, the average Cuban sees these things but they are not available. Most of the people I talked to said they could cope with this because they understood why it was necessary, but it can't be easy. Controlling "black market" activity must also be trying under these circumstances.

Although Cuba is presently facing its most difficult economic period since the revolution, it is not on the verge of collapse. Havana, with a population of 2 million, is an impressive international city with a vital cultural life. The Cuban people, while very concerned about U.S. policy, were always very



Havana, Cuba, 1992

friendly to us personally. It's time for a positive change in U.S. foreign policy toward Cuba.

What You Can Do Now:

1. Write to President Clinton, Sec. of State Christopher, and Representative Lee Hamilton saying that it is time to normalize trade and travel relations.
2. Write to President Clinton asking him to stand by attorney Mario Baeza, a decent and eminently qualified candidate whose name was submitted to Congress by Clinton for the position of Assistant Secretary of State for Inter-American Affairs. Anti-Castro forces have said he is "too soft" on Cuba. The White House Public Comments Line is (202) 456-1111.

The address for the Center for Cuban Studies is 124 W. 23rd St. New York, N. Y., 10011.

Doug is the Principal Timpani of the Syracuse Symphony Orchestra. He has traveled to Central America and is interested in making musical connections with Latin America.

Get Involved!

There is a Cuba-Central New York Friendship Committee forming whose purposes include:

1. End U. S. Trade Embargo
2. End the Travel Ban.
3. End U.S. media interference—Stop Radio and TV Marti.
4. Promote communication and friendship with Cuba.

The first meeting will be held at the Syracuse Peace Council on Saturday March 13, 1993 10 am.

There is a Central New York delegation to Cuba now being planned with the proposed dates of May 27 - June 7 of 1993. It is only with a delegation or as a journalist that the U.S. government allows its citizens to travel to Cuba. This is a chance to see the reality for yourself. Plans will include visits to educational, health and governmental institutions. You will also have time to walk around and talk to Cuban people at your leisure. We will stay in a smaller city as well as Havana. Specific itinerary depends on group interests. Under the auspices of the Cuba Information Project. Contact elena for more information a.s.a.p., (315) 472-5711.

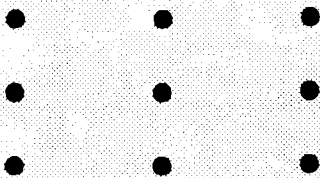
Money Talks, Nobody Walks:

Learning New Ways To Talk About the Redistribution of Taxes Used...

Paul Frazier



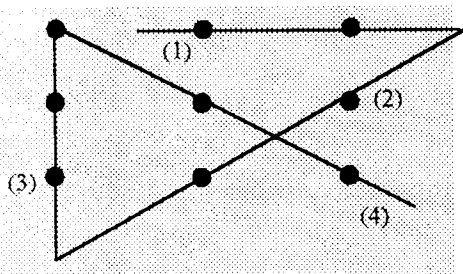
TAKE A LOOK at these nine little dots arranged in three neat rows. Starting anywhere, draw four straight lines, without lifting your pencil off the page, so that the four lines pass through all nine dots.



This "brain teaser" helps me remember the force of conditioning, those patterned ways of thinking and acting which make it difficult to form a fresh perspective on events of national and international importance as well as our barely noticed day-to-day actions. Conditioned thoughts sometimes blur our vision. Add in the collective consciousness of our culture—that accumulation of forces that give value to what we see and do—and we sometimes walk blind.

One example: 30 years ago, smoking = fun = power = cool = heroes and heroines. Now, the collective consciousness begins to forcefully state: NO SMOKING! Smoking is no longer cool. Passive smoke inhalers have formed small armies to fight back.

"Get out of the moving box!" a high school teacher constantly encouraged us. As you get out of the "box" of the nine dots, a solution appears:



Once you "see" the solution, you will not forget it. Getting out of the boxes we create in our mind's eye comprises a first and critical step of many a journey.

Redirecting US war taxes—those monies used by the government to conduct killing and ongoing forms of control throughout the world's nations—can begin by getting out of the "moving box." Getting out of the "moving box" means being able to *see* the "moving box." "Seeing the box" means understanding the frame of the box.

That frame consists partially in our way of talking, and not talking, about money. We talk constantly about the economy: the media, the marketplace. Peace and justice newspapers devote endless coverage to economic matters. But not to money.

Money Talks, Nobody Walks

If you lived in or near New York City during the mid-sixties, chances run high you heard a radio commercial WABC ran for a New Jersey clothing store. The key line in the ad reminded all listeners that money, indeed, does talk.

Money does "talk"; but we do not talk about money. We do not *talk* about money, those coins and bills in our pockets, our plastic money, our bank accounts.

Our economic system thrives on silence in the banking chambers. Noise about "the economy," yes, but silence about money. I grew up with as much reverence (read silence) going up to the bank windows in line with my dad, as when we entered church. Whispers all around. How many people know your PIN number?

When do you remember hearing people discuss their wages—except the very rich or the very poor? We, of paycheck living, that vast army of hard-working wage earners, that middle-class buffer between the millionaires and the hungry, have been conditioned not to openly discuss our finances.

We may be embarrassed by the actual dollar amounts welfare recipients (or peace

and justice workers for that matter) receive. We stash our cash. We "invest," maybe, in ways and means that generate a "good rate of return"—at someone else's expense.

So, recalling the current tendency to make statements like "Put that cigar out, buddy!"—remembering that our attitudes and behaviors do change—we can begin to change our attitudes and behaviors towards money. And consequently, towards the way our tax money continues to be taken from us and used for illegal and immoral purposes.

Money. We have a lot of money around us. Available to us. Compared, of course, to

...we do struggle to accept and live by the proposition that we are all children of God...and people everywhere are our sisters and brothers whom we must try to love and, in any case, refrain from deliberately injuring.

How can we willingly give money to the federal government when we know that it will be used to cause, or threaten, so much harm to other members of our human family. Our answer is we can't.

others, particularly to Third World people. Acknowledging that the cost of the left-over buffalo wings from the '93 Superbowl surpasses the GNP of fifty nations, let us move beyond guilt and talk money.

• Talk money. "Can you spare a quarter?" How about being asked for, or taking the initiative and offering, \$11

for a decent (and still cheap) meal: a \$5.95 special, a beer, tax, and tip.

• Talk money. Ask a friend how much she or he takes home weekly and what they do with the leftovers.

• Talk money. Keep track of "excess" money you have.

• Talk money. Ask friends about their investments—how much invested? Where? At what rate of return?

• Talk money. Ask homeowners why they are so convinced their homes should "earn" 5% or more a year—just by existing.

• Talk money. How many of us use the cooperative credit union?

• Talk money. Do we plan on buying that something special with our waited-for tax return when, somewhere inside us, we know we will be returned an overpayment of the 1/

...to Kill, Maim, and Keep People Throughout the World Submissive

3 of our wages the government took from us—half of which they use for war-making?

• Talk money. If a good friend started to smoke, would we sit silently?

• Talk money. If a friend hits his/her child,

would we sit silently? I'd like to think we have broken through that frame of collective denial and would speak out and act. We can put our talk about money into motion.

• Start with the tax on your long distance phone calls. Redirect that amount each month. Help set us a People's Life Fund here in Syracuse

that will redirect those telephone tax monies towards positive, creative programs.

We believe that preparing for nuclear war and waging actual war against people in countries such as Nicaragua and El Salvador, are both crimes against humanity—and that helping to pay for them is a form of collaboration.

We view our tax resistance...as highly consistent with the rich American tradition of nonviolent civil disobedience...

If by risking the loss of our home, we can raise one more voice in protest against all this needless destruction, then it will be worth it.

The Federal Telephone Tax is a Military Tax

The U.S. government spends the majority of all income tax and excise tax revenues on the costs of wars and military programs; past, present and future. The telephone excise tax is associated, in particular, with military spending. It was originally enacted, and has been repeatedly renewed, because of extra revenue demands resulting from wars and excessive military spending. This tax has raised over \$30 billion since 1966, when it was restored to finance the expansion of the Vietnam War. In 1990 Congress made the telephone excise tax permanent. The legislative history of the act changed the tax's status and said that the revenues would be used to fund child care; but the simple fact is that all of this money goes into the General Fund, just as it always has. Over half the money in the General Fund, and consequently over half of the phone tax revenue, continues to fund militarism. Those of us who refuse to pay the tax usually redirect it by donating the money to voluntary organizations that fund the neglected needs of society.

According to rulings by the Federal Communications Commission, telephone companies are not allowed to disconnect telephone service for refusal to pay the tax. They

are supposed to report the unpaid tax to the Internal Revenue Service, and adjust accounts with a credit. However, the IRS may deduct the accumulated tax from any income tax refund.

• Talk money. Call the Peace Council (472-5478) or AFSC (475-4822) and set up a time to talk with a war tax counselor. Learn ways to redirect your war taxes.

• Talk money. Read Randy Kehler and Betsy Corner's statements about their struggle with the IRS; call the SPC, and get involved with the monthly war tax resistance group.

The next meeting is on Monday, March 22, 7 pm, at 340 Midland Avenue. Call 478-4571 for directions or details. Plans will be made for April 15 Tax Day demonstrations. This small but energetic committee helped organize a Central New York affinity group which brought a most-welcomed dozen people to the Kehler-Corner vigil site on New Year's Eve, for a week of continuous vigil.

I like to think of the world divided into two groups: those of us who redirect war taxes, and those of us who support war tax resistance. I like to think we can move back and forth from one group to another: today a resister, tomorrow one who supports the resistance. My dear friend, Gerry, taught me this years ago. A middle class jock, he fell in love with the world of peace and justice, devoted his life to ending the Vietnam War, and got as far as second base at Yankee Stadium on Opening Day, 1970, with a "STOP the WAR" banner. A full-time movement worker, his life circumstances changed—a terrible accident crippled

his spouse. Now with a regular, full-time job, he buys a dozen WRL calendar books, passing them along; he looks for ways to "keep on keeping on"; he set up a checking account for me so the IRS won't again freeze my account, lets me use his plastic card, and teaches me we do what we can, whatever the circumstances. Most of all, he continues to talk about money.

Paul is a Syracuse resident, activist and War Tax Counselor.

All highlighted text in this article excerpted from Randy Kehler and Betsy Corner's statement, Why We Became War Tax Resisters.

"When we grow anxious about the consequences of our war-tax resistance, it also helps to remember the good that comes from redistributing our federal tax money. Last year Don Mosley, who coordinates a project called 'Walk in Peace,' which raises money for people who have lost arms and legs in Nicaragua, wrote to us: 'Your contribution all by itself is nearly enough to finance the complete rehabilitation (including the making of artificial limbs) of five people. I hope you can grasp that in human terms.'"

"For us, that's what it all comes down to: human terms. And that's what keeps us going. At this point in our lives, we can't not resist the federal government's taxes."

Statement of Telephone War Tax Refusal

I am enclosing payment of (date of bill) telephone bill in the amount of \$_____. I am refusing payment of the following amount of federal excise tax because of conscientious objection to its use for military purposes:

Current federal excise tax: \$ _____
 Plus unpaid federal excise tax carried over from prior bills: \$ _____

I anticipate that these unpaid taxes will be reported to the Internal Revenue Service, as required by law, and my telephone account adjusted with an appropriate credit.

Signature _____
 Account Number _____

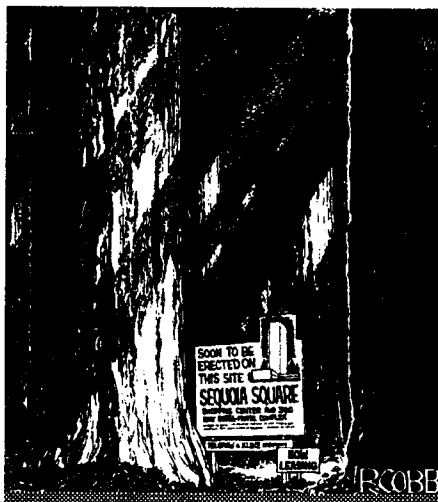
A Walk In the Woods

Perceptions of "Progress"

Betsy McTiernan

I OFTEN WALK through the upscale new housing development nearby. It's a good place to walk. The lots are big and wooded, so forest smells fill the air in the early morning and close to sundown. And some people have planted wildflowers in the empty lots. How odd. To come into a natural place, cut down the trees and plow up the flowers, so you can build a vinyl house and scatter wildflower seeds to create the natural world you spent a small fortune to destroy.

Now, what used to be a deep, quiet woods has become a colony of vinyl houses whose design spans the centuries and geography of Europe and the New World. Next to a ranch sits an 18th-century estate, complete with French windows and porticos at the entrance to the circular drive. Across the street, a federal-blue colonial with an antique ox yoke has



a would-be plantation as its neighbors. Like the malls that crowd our country, this neighborhood eliminates geography and regional character with its potpourri of plastic architecture.

On one particular night I came upon a lot that was being cleared. A man in his fifties had finished cutting a tree, while his assistant, a young man in his teens, look on. As I passed, the tree cutter said, "Beautiful evening, isn't it?"

I replied, "Yes, it sure is."

His assistant smiled and added, "A great evening to cut trees."

I hesitated a moment before I said, "I was just thinking how sad that a tree has to die."

The tree cutter spoke quietly to my retreating back, "I was thinking the same."

I felt sad to know that the man's job made him sad. Then I thought about how much sense it makes that the person whose job it is to cut the trees would feel sad. He knows trees. He knows where to cut them, and what each tree looks like up close. And he probably knows their names.

before signing this executive order has the local gay and lesbian community concerned and cautious. These 6 months will naturally be used by the religious right to create a media frenzy and mount scare tactic campaign. We are still hopeful; however, we understand that now is *not* the time to become complacent. We can not simply assume Clinton will keep this campaign promise. Therefore, we will be writing, making phone calls and urging our families and friends to do the same. The last weekend in April thousands of gays and lesbians will gather in Washington to be sure that our numbers are seen, our voices are heard.

For those who have been reading this article with patience and kindness, but no feeling of immediacy or personal involvement, please remember that none of our free-



Native Americans who follow their traditional ways ask permission of plants and animals before they kill them, and they take only what they need to survive.

How different for the tree cutter who must kill trees for a living, trees he never uses, trees he sees hauled away while the finished product - the boards and planks - come from somewhere else. The trees he cuts tonight will make room for the plastic houses that will imprison their inhabitants with high mortgage payments, exorbitant utility bills, and an expanse of lawn that will have to feed toxins to make it look as good as the lawn next door.

Then, with a house full of toxins and low-level radioactive emissions, and a lawn sprayed to artificial perfection, the owners will practice safety by making all their children, including the toddlers on tricycles, wear bikers' safety helmets. Each evening after supper, these well-fed, well-loved, expensively-helmeted white children will ride their little blue and pink bikes through the spray-filled air, pedaling by the vinyl ranch-Victorian-plantations and the field of assorted wildflowers that a neighbor shook from a cardboard can, to watch the tree cutter clear the lot for the next plastic prison

Betsy is a teacher & writer living in Oswego

Un-Fair Practice Cont'd from pg. 13

years of being reintroduced and put aside year after year. Now, the State Senate must pass the bill. Syracuse delegates to the State legislature are Nancy Lorraine Hoffman and John DeFrancisco. We are urging both to co-sponsor the bill. Those of you who feel strongly about civil rights and individual freedoms, whether or not you are lesbian or gay, are urged to write these senators a brief note supporting this bill.

On the federal level, the Stonewall Committee is urging President Clinton to sign an executive order to end the ban against gays and lesbians in the military. The recent decision by President Clinton to wait 6 months

doms, none of our rights, are guaranteed. In order for this country to grow and heal, we must come together and fight for the rights of those on the margins of our society. Activism is not dead; there is a feeling of power and purpose that comes from taking a stand. As we gaze at the mass of belongings some of us have--our microwaves, our VCRs - and wonder why we feel hollow and empty, we find the answer cannot be purchased with an AMERICAN EXPRESS card; it cannot be driven away by a new home, a more prestigious job or luxury leather interiors. This hole within can be filled, however. One way is to begin with action and movement, a sense of dedication and belonging.

As Alice Walker says, the secret of joy ... resistance.

Michelle Brisson

Our Community in Hard Times



Howie Hawkins

WHILE CLINTON tinkers with the federal budget, there are deeper trends at work in the economy which Clinton's fiscal policies don't even begin to address.

The pending North American Free Trade Agreement (NAFTA) will remove many of the remaining vestiges of restraint on capital mobility. Secretive, undemocratic panels dominated by corporate interests will overrule local, state, and national regulation of corporations, further undermining what democracy we can speak of in an era when large corporations dominate governments. NAFTA promises an acceleration of the loss of well-paying manufacturing jobs to Mexico where wages are often 10-20% what they are in the U.S. for comparable work.

Clinton's commitment to simultaneously maintaining high military spending while reducing the deficit means there will no new infusion of federal money into declining cities like Syracuse.

In the 1980s, the Syracuse area lost 8000 manufacturing jobs, one-sixth of the total at the beginning of the 1980s. Already in the first two years of the 1990s, the Syracuse area has lost 13,500 jobs.

Most of the jobs lost have been in well-paying manufacturing and construction jobs. Between May 1990 and May 1991, 1800 manufacturing jobs disappeared paying an average of \$618 a week and 1600 construction jobs disappeared paying an average of \$537 a week. Of the 2000 new jobs created in 1991, 1300 were in retail jobs with an average weekly wage of \$219.

These figures do not include two major job losses announced in December: 1500 mostly manufacturing jobs at the GM plant and 900 mostly retail jobs with the closing of Addis and Deys.

The result of job loss has been an increase of more than 35% in the number of people receiving public assistance and medicaid in the Syracuse area in the last five years.

The present spectrum of public-policy approaches to economic decline fail to ad-

dress the systemic structural reasons for decline. Capitalism is now global. It pits workers in Indonesia making 15 cents an hour against workers in Syracuse. Corporations can shift money and production instantly half way around the world at the speed of light through electronic orders.

When cities like Syracuse try to attract corporate investment by offering tax holidays, regulatory abatements, subsidies, and the like, they are competing with cities around the world. We can give away everything in Syracuse and still not be able to underbid places like Indonesia where repressive governments (backed by U.S. military aid) keep labor cheap and unorganized.

Until we begin to address the systemic causes of economic decline, we will not seriously address our economic problems. We need to look at new decentralized, democratic ownership structures like cooperatives and municipal enterprises that keep capital in the community and have no

incentive to move away. We need to look at new allocation systems, participatory democratic alternatives to the caprice and coercion of both blind markets and commanding state bureaucracies. We need to look at local, state, and federal tax structures and budget priorities with a critical eye for which elements really serve the public interest and which are pay-offs to the special (read: corporate) interests that fund political campaigns.

"Our Community in Hard Times" is a conference designed to open up discussion on these questions in the Syracuse area. The established leaders and institutions are failing us. We need to look to ourselves. It's time to put our heads together and come up with our own alternatives and strategies for implementing them.

Howie is director of CommonWorks, a network of local cooperatives, and the AFSC's Economic Alternatives Project.

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Corporations can shift money
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way around the world, at the
speed of light, through elec-
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A Regional Conference on the Economic Crisis

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Curtis Haynes, economist on cooperative community development in the black community
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Hate and Blame Cont'd from pg. 10

Iraq is becoming a country of "haves" and "have nots," comparable to India. The middle class is sinking into poverty. The poor, whose medical needs used to be taken care of by the state, now have nothing. Their children are dying.

Dr. Viola reports that the mood of the Iraqi people has become sadder and more despondent, making it harder to work there. The Iraqis have come to hate the United States and blame the American people for the em-

bargo. At first they wondered why we would want to make them suffer. Now they no longer wonder. They just blame us for the embargo and believe that we don't care about them. They believe we want their children to die.

Many relief agencies have pulled out of Iraq for various reasons. Medicine for Peace continues to work with the Iraqi people. Thus far, ten children have been brought from Iraq to the United States to receive necessary medical treatment that they could not obtain in Iraq due to the sanctions. Five more children were scheduled to come here for treatment in February. After recuperating, the children are returned to their families in Iraq.

At 8:30 pm on March 25, the Syracuse Peace Council will show the film "Children of the Cradle," narrated by Martin Sheen. The film won the award for Best Documentary at the Long Island Film Festival.

Please write to President Bill Clinton and Secretary of State Warren Christopher asking for immediate action to restructure the embargo, allowing for food, medicine and hospital supplies to enter Iraq. This tragedy should no longer be allowed to continue.



Kathy is chairperson of the Justice and Peace Group at Christ Church, Liverpool, NY. Kathy works as a social worker in the Baldwinsville School District.

Unclassifieds

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Peace Puppy looking for good home. Needs more room than we have in the city. Housebroken, black-lab mix. Cute as the dickens. Call 471-6853. All shots.

Two housemates wanted to complete a three bdrm. women's household (or mixed?) in roomy house on Southside. Garden, washer/dryer. \$200/month & 1/3 util. Available immediately. Call 476-3754 (or lv. msg. at 476-7561).

Got Something important to do and just don't want to do it? Come down to the Peace Council and put your down-time to good use. Join other procrastinators wasting their time the politically correct way. Even if ya just wanna come down and hang in the library and drink PC coffee. Syracuse's best kept secret.

Check out thursday night video pot-lucks upstairs at the Peace Council. From rare features to weird shorts. Alternative stuff for alternative minds.

H.E.L.P. Program

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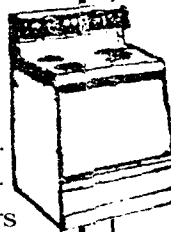
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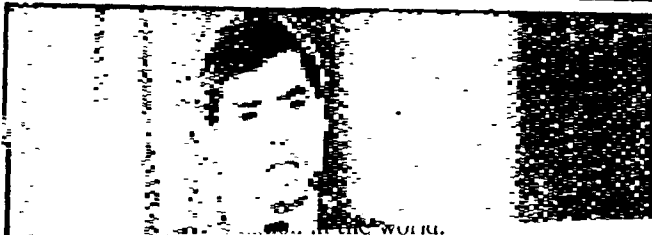
SUN	MON	TUES	WED	THURS	FRI	SAT
<p>March 1: Black Empowerment Community Breakfast, Forum West, 321 W. Onondaga St. 7-8:30am. Donation \$7.50. Reservations required. 422-6933.</p>	<p>1</p> <p>Every Mon: Potluck Videos at the Syracuse Peace Council, "Upstairs" at 8:30pm, random shorts & a feature or two, &/or bring your own. 924 Burnet Ave. 472-5478.</p>	<p>2</p> <p>Sane/Freeze mtg: Claus Bieger slideshow on World Uranium Hearing, & discussion of nuclear issues in our backyard. May Memorial, 3800 E Genesee, 7:30pm. 475-4822.</p> <p>Onondaga County Women's Political Caucus meeting. Blvd Diner, Erie Blvd. speaker: Vivian Moore. 7:30pm.</p>	<p>3</p> <p>Every Wed: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.</p>	<p>4</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>Open House & Registration at the New School, 1103 Burnet Ave, children welcome to attend. 5-8pm. Refreshments & activities. 475-6453.</p>	<p>5</p> <p>Ron Daniels, former executive director of Rainbow Coalition & candidate for President, speaking on deep military spending cuts, peace conversion, job creation. For time & place call Howie at 475-4822.</p> <p>Gay Men's Support Group meeting. Call 422-5732 for info.</p>	<p>6</p> <p>Dinner Dance celebrating Ghana's Independence. Pulaski Post, 1604 Burnet Ave. African Food. \$10. 6pm-2am. Kwame 622-4260, Victor 425-9244.</p> <p>Art Opening at 12 rms-4 Gallery. Michael Flanagan & Joan Carlton, paintings/sculptures. 210 Burnet Ave. 8pm.</p>
<p>7</p> <p>Every Sunday. People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.</p> <p>Schola Cantorum Concert "Male Call" at Pebble Hill Presby. Church, 1000 Jamesville Rd, DeWitt. \$6 adults, \$ students, seniors. 4pm. 475-7610.</p>	<p>8</p> <p>Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>Sierra Club general mtg. Starwatch Awards: celebration of environmental activism. SUNY ESF, Illick Hall, Rm 5. 7:30pm. 488-3779.</p>	<p>9</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>10</p> <p>Every Wed: Military and Draft Counseling at Syracuse Peace Council. Noon- 3pm, Call Marge 472-5478.</p> <p>NOW CNY Chapter mtg at Marne Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.</p>	<p>11</p> <p>Every Thurs: Alternative Orange mtg. Rm 130, Schine Student Center (SU). 5:30 pm. 475-4898 for info.</p> <p>Every Thursday: Central America Vigil, Fed. bldg. 7:30am</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>12</p> <p>AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430.</p> <p>3/12-3/13: Local Conference: "Our Community in Hard Times" see Community Groups section for info. At Fowler H.S. Free. 478-7442 or 475-4822.</p>	<p>13</p> <p>Cuba-Central New York Friendship Committee formation meeting. All invited. 10am at Syracuse Peace Council. 472-5478.</p>
<p>14</p> <p>Every Sunday in March: Women's History Speaker Series. At Erie Canal Museum. 2pm. Call for schedule. Includes: Sandra Smokes, Judge Minna Buck, Betty Bone Schiess, Audrey Shenandoah. 471-0593.</p>	<p>15</p> <p>Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.</p>	<p>16</p> <p>Every Tues: Syracuse Greens meet at Southwest Community Center. 7pm.</p> <p>Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6099.</p>	<p>17</p> <p>Video: "Crossing Borders...the Story of the Women's Int'l League for Peace & Freedom" at Formal Lounge, Hewitt Union, SUNY Oswego. 12:30pm.</p> <p>NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p>	<p>18</p> <p>Open Hand Theater presents "Seven Peaces of a Dream," a funny & serious inner search for angels. 8pm. Plymouth Church, downtown Syracuse. \$6.</p> <p>Labor Videos: No Way!, Dirty Business, & Free Trade, Who's Gonna Pay? At Syracuse Peace Council. 8:30pm. 472-5478.</p>	<p>19</p> <p>Open Hand Theater presents "Seven Peaces of a Dream," 8pm. See 3/18.</p> <p>Cranberry Lake Jug Band at Plymouth Church, downtown Syracuse. 9:30pm. Free.</p>	<p>20</p> <p>Altered Space exhibit begins: Talk Into My Bullet Hole, gallery wide experimental group installation. Opening 7pm. 922 Burnet Ave. Runs through 4/10. Anita 479-8675.</p> <p>Open Hand Theater presents "Seven Peaces of a Dream," 8pm. See 3/18.</p> <p>Special Spring Children's Concert w/ singer/storyteller Rick Erickson. Free. Plymouth Congregational Church.</p>
<p>21</p> <p>3/20-3/21: Conference: Dialogues on Women, Peace, & Justice. w/ speakers, exhibits, performances. At Syracuse University. Call Anna 443-2367 to register.</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>22</p> <p>Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p> <p>War Tax Resisters Monthly Meeting at 340 Midland Ave, Syracuse. 7pm. 472-5478 for info.</p>	<p>23</p> <p>Every Tues: Women's Support Group, for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.</p> <p>Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.</p>	<p>24</p> <p>"Lessons from Non-Violent Revolutions" w/ Pat Coy, former Nat'l Chair of Fellowship of Reconciliation. at Formal Lounge, Hewitt Union, SUNY Oswego. 12:30pm.</p>	<p>25</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. 5-7:30pm. Come one, come all! All welcome. 472-5478.</p>	<p>26</p> <p>Fightback! benefit concert featuring Suede and Susan Herrick. HW Smith Auditorium, 1130 Salt Springs Rd. 8pm. \$12, \$15. 476-5833.</p> <p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p>	<p>27</p> <p>Open Hand Theater Mardi Gras Celebration at the Zodiac club, 314 S. Franklin St. (Armory Square). 9pm til ? Donation. 476-0466.</p>
<p>28</p> <p>Annual mtg of Syracuse Cooperative Federal Credit Union. At St. Alban's Church, crnrs of Meadowbrook & Scott Ave. 2-4pm.</p> <p>Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.</p>	<p>29</p> <p>Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>30</p> <p>Oswego Valley Peace & Justice Council mtg. 89 Sheldon Ave, Oswego. noon. Topic: NAFTA & free trade.</p>	<p>31</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Wescott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.</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>Film: Children of the Cradle, about Iraq after the Gulf War, with discussion. At the Syracuse Peace Council. 8:30pm. 472-5478.</p> <p>First Annual State of the Community Dinner. Dunbar Center, 1453 S. State St. 7-9pm. Reservations required. 422-6933.</p>	<h1>March 1993</h1>	

Theory

A Quote From Petra Kelly

Peace is also the positive external and internal condition in which people are free, in which people are not exploited, living so that they can grow to their full potential.

REALITY



Later, Jim finally allowed him a question. The black man apologized for being uppity. Jim accepted it with a brief, gracious smile.

■ Tom Young offers his own ideas for a citizens' panel that would review police actions and misdeeds. Young vetoed a

"It did not happen. It does not happen now. And it never will happen," Dillon said.

Congressman Jim Walsh hit the road

No one objected when Jim sternly lectured the white man — one of the few blacks in the courtroom — for daring to do what everyone else was trying to do, get permission to make a little speech about the horrors of being oppressed and downtrodden in the richest.

Sheriff John C. Dillon said the state Commission of Correction found no evidence to support inmates' claims that they were restrained in an inhumane position.

■ The sheriff says the county has been cleared of wrongdoing.

At each location Jim went to his "brave

...get with it boys.



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APRIL 1993



PEACE AND SOCIAL JUSTICE

CENTRAL NEW YORK'S VOICE FOR PEACE AND SOCIAL JUSTICE
published monthly by the Syracuse Peace Council, founded in 1936 / ISSN 0735-4134 PNL 606

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, Helen Carter	Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

PNL Editorial Committee Needs Diverse People Who Want to Make Short and Long Term Content Decisions...Help Us On Wednesday Evenings.

Paul Pearce, Bill Mazza, Rachel Brilbeck,
Jim Horton, Pete Carney, Joan Goldberg

SPC Projects

Syracuse Network for Israeli-Palestinian Peace	SPC-TV
Brent Bleier 479-5393	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, Jürgen Scheer, Mike Ruffo, Upasatti, Ara Djambouljian, Carrie Endries, Nyssa, Kathy Barry, Joseph, Brian Caufield, Rachel Brilbeck, Sue Nuccio, Michelle Brisson, Jim Horton, Andy Molloy

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

American Friends Service Committee 475-4822	P.E.A.C.E., Inc. Louis Clark 470-3300
Alliance-Psychiatric System Survivors George Ebert 475-4120	People Against the Death Penalty Pat Bane 469-3788
Alternative Media Network Jim Dessauer 425-8806	People for Animal Rights 488-9338
Alternative Orange Blaine DeLancey 475-4898	Persons With AIDS Support Hotline Sandra 471-5911
Alternatives to Violence Project Andy Mager 607/842-6515	Physicians for Social Responsibility 475-0062
Amnesty International 422-3890	Rainbow Coalition 27th C.D.
ANZUS Plowshares 422-3181	Alan Rosenthal 472-4331
ARISE 472-3171	Recycle First 471-2806
Atlantic States Legal Foundation 475-1170	Rose Center Teri Cameron 422-3426
Citizens Against Radioactive Dumping 607/7536271	SANE/Freeze of CNY Diane Swords 478-7442
CNY ACLU Marcy Waldauer 471-2821	Save the County 637-6066
CNY Environment Janine DeBaise 437-6481	SEEDS 607/749-2818
CNY N.O.W. 487-3188	Seneca Peace Council 568-2344
Coalition for Choice 677-9758	Service Employees Int'l Chris Binaxis 424-1750
Community Coffeehouse Bill Mazza 472-5478	Sierra Club Eileen Clinton 471-6069
ECOS 492-3478	Small Claims Court Action Center 443-1401
Educators Social Responsibility Lisa Mundy 445-0797	Social Workers for Peace Dick Mundy 445-0797
Food Bank of CNY 458-1554	Socialist Party Ron Ehrenreich 478-0793
Forum for Fellow Travellers 423-0356	Spanish Action League Sam Velasquez 471-3762
Friends of the Filipino People John & Sally Brule 445-0698	Student African-Amer. Society 443-4633
Gay/Lesbian Alliance 422-5732	Syracuse Community Choir Karen Mihalyi 428-8724
Gay/Lesbian/Bisexual Student Assoc. (SU) 443-3599	Syracuse Cooperative Federal Credit Union 471-1116
Greens/Green Party Aspen Olmstead 428-1743	Syracuse Covenant Sanctuary Shirley Novak 446-6099
Hotel Employees 150 437-0373	Syracuse Cultural Workers 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 Rich Puchalski 476-7475
NAACP Van Robinson 422-6933	Truth in People's History Leon Modeste 472-6955
Natural Organic Farmers Assoc. Ammie Chickering 365-2299	S.U. for Animal Rights Christopher Moses 425-9362
New Environ. Assoc. 446-8009	University Democrats Syracuse University 443-0958
New Jewish Agenda Paul Weichselbaum 478-1592	Urban League Leon Modeste 472-6955
Nonviolent Action Collective Jackie Abrahms 474-6422	Veterans For Peace Bill Cross 474-3762
North American Indian Club Ginny Doctor 476-7425	Westcott Nation Music Assoc. Geoff Navias 476-0466
NYPIRG 476-8381	Women's Center (SU) 443-4268
Onon. Audobon 457-7731	Women's Health Outreach 425-3653
Open Hand Theatre Geoff Navias 476-0466	Women's INFO Center 478-4636
Pax Christi Frank Woolever 446-1693	
Peace Brigades International Ed Kinane 478-4571	

(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:

Busy, busy, busy at SPC. Spring has sprung and it seems like everybody is out and about, trying to save the world in all of its forms. Geov Parrish is on his way into town and a Somalia/Tax resistance thing by him comes up first. Then our own Marge tells us how and why not to play with the naughty IRS. Plutonium Free Future (see below) has some info, and Craig tells us a story after the Cold War warmed up, and all kinds of community groups want you to know they are out there, and then we get to read what was read at the poetry reading you either went to or missed. NYS tax foolishness is rebuked and Food Not Bombs is reviewed. Enjoy.

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 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	April 15
Ads	April 22
Calendar Items	April 22

Peace Newsletter

April 1993
PNL 606

Table of Contents

Letters	4
SPC Page	5
Questioning Invasions	6
Geov Parrish Visits Syracuse	7
Tax and Squander	8
Shutting the Gates of Hell	10
From Across the Deep	11
Community Update	12-13
Poems from <i>Matrilineage: A Gathering of Voices</i>	14
Do You Know Where Your NYS Tax Dollars Are?	16
Malcolm X Poster Contest & the Unclassifieds	18
In Review: How to Feed and Build Community	19
Community Calendar	23

About the cover: *Earth Ship*

"Earth Ship" is a print by Mayumi Oda, one of the artists participating in that Plutonium Free Future. Plutonium was discovered in Berkeley, California, in 1941. Ever since, this silvery radioactive substance has changed world politics and economy forever. It has also drastically altered our concept of peace, environment and survival. Plutonium Free Future is a Berkeley-based environmental group that assisted Berkeley to be the first city to pass a resolution calling for a Plutonium Free World, will present artworks and appeals by its member artists at Altered Space Community Arts Center as part of the "100 Years of Zen in America" conference. The paintings, prints and posters to be exhibited were created in response to the danger of plutonium transport and use for energy production posed to the global environment.

Internationally renowned artist Kazuki Tanahashi will conduct a workshop on Sunday, April 18 from 2-5pm entitled "Art, Crisis and Vision" as part of the Zen conference. Through lecture, discussion and the use of music, video and brushwork, Tanahashi will address critical issues of the global crisis and the individual's response. There will be a sliding scale of \$5-20 for participation in the workshop at Altered Space, 922 Burnet Ave.

An artist's reception will follow the workshop at 5:30-7pm (free), and a pot-luck dinner will follow the reception at the Syracuse Peace Council (free-bring food if you can), 924 Burnet Avenue. Please call Altered Space at 479-8675 or SPC at 472-5478 for more information on any of these events. Call 443-1168 for information regarding registration for the "100 Years of Zen in America" conference which is scheduled to begin on Thursday, April 15, and close with the workshop at Altered Space on Sunday, April 18.

Original, signed prints of "Earth Ship" by Mayumi Oda are available for a minimum donation of \$300 to the Plutonium Free Future project. In dark-green silk-screen, the print is limited to a special edition of 100. Send donations to Plutonium Free Future, 2018 Shattuck Ave, Box 140, Berkeley, CA 94704 U.S.A. Phone and Fax: (510)540-7645.

Turn to the article "Shutting the Gates of Hell" on page 9 of this month's PNL for background on Plutonium Free Future.

Letters

We, the People...CENTRO Belongs to Us

First off, I am glad to see some low-pollution natural gas-powered buses joining the fleet!

Second, the CENTRO Board of Directors should be expanded in order to give voice to *all* constituencies for whom this public utility was created. Why is the board made up of white males and only one woman? Why aren't minorities and women fully represented?

And, am I glad about the end of tobacco advertising! But CENTRO counsel Barry Shulman, in his March 16 *Post-Standard* letter, tries to discredit the efforts of Austin Paulnack, who, as I see it, deserves much credit for the successful removal of tobacco ads from CENTRO buses. Shulman says that Paulnack has misrepresented himself as a Gray Panther. I can tell you that I and several others in Syracuse have been dues-paying Gray Panthers and have served on the Syracuse-area Gray Panthers steering committee and that Paulnack worked in good faith with our support. It turns out that the National Gray Panthers have been in disarray and at cross-purposes with our local committee, but that should have no bearing on whether or not the local committee decided to work to remove "death-dealing toxic education" from a public bus operation.

Shulman adds as an aside that CENTRO removed all tobacco advertising but that the Syracuse newspapers continue running tobacco ads. So what? Don't we know that private corporations will do almost anything to make a profit? Isn't this why citizens of a village, city, county and on up organize them-

Dear Friends or easier Everybody:

How are you doing?

When you are reading this article, I will be already "Gone with the Wind," and I will be in Germany.

Yes, my time in the USA is over, and I'm almost in my old and boring life again in the small city with 500 inhabitants. This "almost" means that I hope I will be a little bit smarter than before my arriving in the USA.

I was 17 months in the USA, first in Boston, then after January '92 in Syracuse. I volunteered first until January '93 in a homeless shelter in Boston, but due to several difficulties I decided to change my project and ended up, after looking in several other cities, in Syracuse. I once visited Syracuse for two days and told myself "I could never live here in the small, cold and boring village," but then life is full of surprises. It was for me really difficult to start again from the beginning,

selves into representative governments that add sanity to society which would otherwise be hostage to the rapacious profit-maximizing behavior of the private corporate giants...Syracuse Newspapers being but a small player?

You can help keep *your* CENTRO responsive to all its citizens. Send a note to your mayor, common councilors and county and state legislators telling them that you want a larger board that will include many women, minority members and low-income users of this public utility.

Hank Strunk is an engineer working in Syracuse since 1968.

because I didn't know anybody, my work was different and I didn't even know my position.

Thanks for the people from the early "Greens" and the Peace Council and thanks to their oneness to me, I was always meeting another person. I will never forget the poker-evenings in which I always lost "big money,"—almost 200 cents.

Once in a while people ask me how was my stay here and I always tell them, "I had a lot of bad, but I had also good days and I met not polite people and I also met very nice and helpful people." It would be really a boring life if every day would be good, even if I sometimes wished it would be always easy, but after all I think I'm going to remember the hours which I enjoyed and am going to laugh over the difficult times. Particularly after I was looking again at the few pictures I took and will have probably funny but sad times because I'm going to miss a lot.

I know anything for sure that before I came here I had to struggle between two Yildis inside me, and now I'm going to struggle between three Yildis. One with Turkish blood, one with German experiences and one with American touch.

What am I going to do in Germany? Honestly, I think only Allah (God, Creator...) knows. I had a little bit of structure for a few years, but like I said, life is full of surprise, may I win the lottery or marry a rich woman.

First of all, I'm going to have a "break down" because I'm going to miss the people who I know here. Maybe you don't believe me, but I'm also going to miss a lot of the customs, life-styles and so on in America.

There is no diversity in the color of people in Germany, because mostly in Europe is just "white" people. Is this not boring?

Then, I'm going to work in a tiny store, and probably recertificate as an ambulance-crew and volunteer or work as a paramedic by my request.

I think certainly I am going to try my best and share my part with the people who are trying to fight against xenophobia and racism.

I hope one day I will meet one or another of you on my path of life.

I wish everybody health, luck, happiness, satisfaction and peace in the years ahead, and hope also nobody will be lonesome and wish for everybody FREEDOM!

Just yildi (Oh jemine, this guy again!)

For people who get bored and would like to write or would like to visit me, my address:
*Yildiray Sahin, Schwimmbadstr. 7
 7790 Messkirch, Germany-West
 Ph: 07575/1323 from USA: 011 49 7575 1323*



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 _____

SYRACUSE PEACE COUNCIL PAGE

Sure we need your money, but we need you too...

Welcome to spring.

Maybe for some of you in some of those places you live (you know who you are!) spring just isn't a big deal. For most of the folks reading the PNL though, it's a promise of wonderful and glorious things to come. We of SPC want to get a jump on all that energy and excitement that's supposed to be going around and harness a little for social justice. Sounds exciting, doesn't it? However, if you are of the spring variety that has recently fallen in love or lust, please disregard the following list of activities unless you retained a life, or unless you realize what great dates political actions make (I like to go to a rally, catch some dinner before

the court appearance, and still try to fit in an artsy movie before doing a little midnight wheat-pasting.) Anyway...

There are wonderful things going on around here these days. Others are waiting for people to pick up the project, untold others are merely political potential. One of the more common criticisms I've heard from people who want to get involved in rad political activities but don't, is the difficulty of finding somewhere to plug in. Well I'm just going to rant off what there is of the Peace Council agenda waiting for people and/or participation. Please, please, please! If any of these topics interest you, give us a call. The more people and variety, the

UPDATE:

THE SEVEN ACTIVISTS ARRESTED at Griffiss Air Base (see Mar. 93 PNL, Pg.11) have had their trial date set for Thursday, May 6, at 10am at the Utica US District Court, Alexander Pirnie Federal Bldg., 10 Broad Street, 3rd floor. They have them out of town, so its **really** important that we make a good showing in the court-room for support. There will be a group of people going up from Syracuse—let's make it a caravan. Call SPC to make arrangements.

stronger the alternative community. The Peace Council is only as strong as the people involved, and there is nothing worse than lots of unused potential sitting around gathering dust...

Current SPC Activities:

Tax Resistance:

Geov Parrish (April 13)

Street theater with the Nonviolent Action Collective (April 15)

Building Project/Community Coffeehouse:

Outreach/Events: Concerts, Dance Partys, poetry readings

Fundraising

Peace Newsletter: Planning, mailings, writing, artwork, photography and/or layout/desktop publishing

Deliver PNL's to your neighborhood:

Just pick 'em up & Drop 'em Off

Or just come and hang out—if you haven't been to the house lately, then you haven't been to the house!!

Alternative Energy/Nuclear Power:

Nuclear Free Zone—Uranium Hearings
Plutonium Free Future: Multimedia Presentatio at Altered Space and SPC potluck (April 18)

"This Creates Nuclear Waste" Sticker/ educational project

Hirohima Day Vigil (August 6)

Plan a House Breakfast with Discussion

In House/Office: SPC Library

Video Night-every Thursday at 8:30pm
Front Room Bookstore & Phone Shift

Help Organize Against North American Free Trade Agreement (NAFTA):

Phone Trees leafletting Distribute Posters

SPC-TV-Public Access

Planning SPC Dinners

Central NY's Source for Peace and Social Justice

Syracuse Peace Council
Front Room Bookstore ↘



buttons, t-shirts, posters and books

We now have:

NECESSARY ILLUSIONS, Thought Control in Democratic Society by Noam Chomsky

SAVAGE INEQUALITIES, Children in America's School by Johnathan Kozol

LONG BEFORE COLUMBUS, How the Ancients Discovered America by Hans Holzer

FINAL EXIT, The Practicalities of Self Deliverance and Assisted Suicide for The Dying by Derek Humphry

924 Burnet Ave.
Syracuse, NY 13203
(315) 472-5478

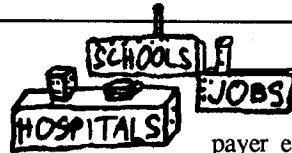
Monday — Friday
12 noon to 6pm
Sat. 10am to 3pm

Educate, Agitate, Organize!

Questioning Invasions

Getting What We Pay For

Geov Parrish



Why Here? Why Now?

Left unmentioned in coverage of our glorious humanitarianism are all of the U.N.-sponsored peacekeeping missions that are in serious trouble and either are receiving no U.S. support or are encountering our active resistance. While Somalis waited for food, reports of ethnic cleansing and the mass rape of women prisoners continued to emerge with alarming consistency from Bosnia—despite the occasional presence of overwhelmed Canadian and other U.N. forces. The despicable Khmer Rouge (backed by the U.S.) continues to manipulate the U.N. “peace” process to generate casualties and refugees in a war for control of Cambodia. The U.N. presence in

Lebanon and U.N. condemnation of Israel’s invasions of Lebanon and occupation of Palestine continue to be treated with routine contempt by the U.S. The U.N. itself is nearly broke, largely because the U.S., its single largest fiscal sponsor, is so far in arrears in its payments. Why the atypical burst of good will in Somalia?

Most obviously missing from the public “debate” over the U.S. foray into Somalia has been any questioning of its context. Public knowledge of past U.S. history in supporting the near-genocidal bloodbath of Somali dictators is nil. The public, in fact, is lucky if it can find Somalia (or Africa) on the map. The U.S. government has never even come close to intervening in the plight of starving Africans in the past. Why, out of all the pressing global crises clamoring for attention, did the U.S. military decide to focus on this particular mission at this particular time?

The media are equally, and criminally, complicit. A recent *Manchester (U.K.) Guardian* report estimates that world media have spent nearly ten times as much money covering the U.S. invasion of Somalia as is being spent on food aid itself. These are priorities that produce famines rather than solve them. Why?

The most obvious answer: advertising. In many respects, U.S. troops in Somalia have the distinct aura of a domestic advertising campaign. This campaign—at enormous tax-

IT WAS THE FEEL-GOOD EVENT of the holiday season. The U.S. Armed Forces—those same wacky guys who, many Americans vaguely remember, seem to have blown up a whole bunch of Iraqis a couple of years ago for no apparent reason—were actually helping Starving People in Somalia. It’s heart-warming. It’s patriotism-stirring. It’s that bold vision of a militarily imposed New World Order which saves lives and leads us all to universal prosperity.

It’s a recruiting commercial for world hegemony.

The appropriateness of the latest ongoing U.S. military intervention in the Third World (as of mid-February, anyway) has received virtually no public scrutiny or debate in the U.S., in either mainstream or progressive circles. This needs to change—quickly. There are a number of reasons why the deployment of soldiers to Somalia has been advantageous to the U.S. None of them have to do with starving Somalis—except as convenient stage props.

Indeed, the near-total absence of Somalia itself from media coverage of the U.S. presence there was the first major clue that something odd was up. There was, for example, no possible value to orchestrating, before banks of cameras, a beach landing of Marines at 2 AM local time—except for its live transmission on the evening news on the East Coast of the U.S. Similarly, sitcoms were interrupted to break the news that within 24 hours our valiant troops had “secured” Mogadishu’s port and airport—facilities that, in a guerrilla war which has ravaged the country’s interior, have rarely been affected. What’s going on here?

Political coverage of the mobilization leaped breathlessly from Washington to Arlington to New York (the U.N.) and back. Curious that few bothered to ask the opinions of Somalis—or that their answers tended to be inconvenient, and therefore silenced.

payer expense—has a number of potential benefits to the military:

Forget Iraq. To the extent that the MTV-addled American public remembers events of two whole years ago, there’s a growing sense that the U.S. invasion of Iraq and the media-and-government-orchestrated, flag-waving approval of it was an ugly mess. A whole lot of Iraqis seem to have died. Saddam Hussein is still in power (and George Bush is not), Kuwait is still an oligarchy, the Kurds are still non-humans, the few gratuitous bombing runs this past January seemed petty and pointless (except, no doubt, to their Iraqi victims), and the apparent bloodthirstiness of the U.S. military (and public) was somewhat disturbing. Wouldn’t you really rather feel GOOD about our soldiers? About U.S. foreign policy? About our ability to unilaterally do whatever we want anywhere in the world?

The New Clinton Order. Fortunately, we’ve left such ickiness behind. Selling the U.S. military—the largest bureaucracy in world history, whose sole stated function is to kill humans—as a humanitarian institution fits nicely with the hope many Americans have that, under Bill Clinton, our government will now be more socially benevolent. Let’s hope our military leaders don’t employ any undocumented child care workers...

My, Those Helicopters are Shiny. While Clinton’s proposed cuts in military spending are generally minor, cosmetic, and ostensibly intended to produce more “modern” and “efficient” use of lethal force, they are nonetheless cuts the Pentagon would like to avoid. Building public support for the military, particularly in a part of the world where a need for overwhelming U.S. military presence isn’t apparent, sure helps.

And How ‘Bout Those Gunships? Nor is the American public the only audience being wooed. One of the major Reagan/Bush legacies is a decaying economic infrastructure that can’t compete with Japan and Europe and doesn’t want to—not when the North American Free Trade Agreement (NAFTA) can insure much larger profits for capitalists who move their factories to Mexico. And one of the purposes of the Iraqi turkey shoot was to demonstrate our sole remaining world-class export and prime source of foreign capital: our military. The more impoverished and out-classed (and nameless) the enemy, the better our arms trade (up 400% after the Iraqi massacre)—especially since most Third World client governments are buying armaments to use

While leaving open the question of whether troop use will "save lives" in (Somalia)...anything which strengthens the military as an institution will cost far more lives in the long run. Militararies exist to kill.

on their own (impoverished, outclassed, nameless) citizens. With permanent underclasses expanded under the Reagan/Bush regime, and the rapidly growing prison industry in the U.S., we might even be able to use this technology at home soon. Like after the next LAPD verdict. Guns for hire, anyone?

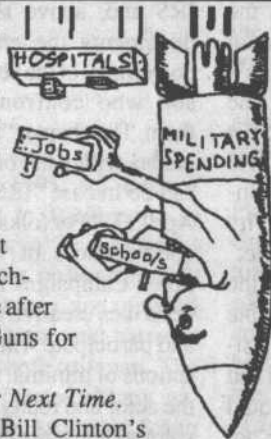
Softening Us Up For Next Time.

Unfortunately, whatever Bill Clinton's advantages in domestic policy over Reagan/Bush, he shows every sign of being just as much the militarist. Clinton is on record as supporting the invasions of Iraq, Panama, Grenada and Los Angeles. He criticized Bush during the presidential campaign for being soft on Hussein, soft on Cuba and too hard on Israel. He turned his back on Haiti and almost certainly was in on the planning of January's renewed bombing of Iraq. His sole prior foreign policy experience was his enthusiastic support of the Contras through deployment of the Arkansas National Guard and through his alleged protection of a CIA-Contra drug-running scheme using a rural Arkansas airport. Since Reagan's election in 1980, Clinton and his allies in the Democratic Leadership Council (Nunn, Robb, et. al.) have supported the Reagan/Bush infatuation with military omnicide and have worked hard to pull the rest of the Democratic party rightward with them.

Clinton's hero and frequent image invokee, John F. Kennedy, managed in less than three years of rule to invade Cuba (the Bay of Pigs), provoke an incident that nearly led to global annihilation (the Cuban Missile Crisis) and begin U.S. military involvement in Vietnam. Feeling good about our military role in Somalia would unquestionably help soothe any doubters for our next "humanitarian" mission—say, to liberate the oppressed people of Cuba.

Where'd You Say This Place Was?

Of course, Operation Restore Hope (to whom?) also has more direct military benefits. It's a test of the U.S.'s much-cherished global rapid deployment capabilities. It's another precedent for a activist military presence any-



where on the planet. It establishes a precedent for giving the U.S. full command of U.N. military forces (a little-noticed Bush precondition for the Somali mobilization). If grateful new (U.S.-installed) Somali leaders feel obliged to repay us, new U.S. military bases on the Indian Ocean would be within easy commuting distance of that troublesome Middle East (where U.S. military capacities are already ridiculously redundant), the tension-racked Indian subcontinent and our good friends in South Africa. There is no square foot on the planet that has not been at some point deemed "strategic" by Pentagon planners.

Conspicuously missing from all these calculations—as, regrettably, is always the case for subjects of U.S. foreign policy—is an answer to the question of whether U.S. military force will actual help feed and shelter Somalis. In the short term, perhaps. Strong arguments against U.N. intervention, especially intervention under the sole command of the U.S., were raised by a number of the relief agencies already at work in Somalia. The International Red Cross, for example, the leading supplier of food in the country, refused U.N. escorts on the grounds that they would undermine the relationships built up with local Somali clan leaders. Political efforts to "mediate" among warlords have actually enhanced the credibility of armed thugs with no apparent popular following and undermined the progress of recovery efforts already underway in much of the country. Most importantly, the worst of the famine crisis had already passed by the time troops arrived—a fact well known by those in Washington and New York who planned the mobilization. Food in September would have saved far more lives. There is no telling how many malnourished children died unnecessarily in the effort to re-elect George Bush.

Conditions that have led to poverty, starvation and civil war in Somalia have remained mostly unexamined. Those circumstances include economic imperial-

What We Get cont'd
on page 21



Resistance During the Clinton Era

An SPC Coffeehouse Roundtable Discussion, co-sponsored by the Syr. War Tax Resistance Committee

Join us at 7 PM on Tuesday, April 13, at the Brady Faith Center, 430 South Avenue, Syr., for a meeting of community members and activists to address strategies for continuing the struggle in the age of Clinton.

Geov (Jahv), 33, has been Co-Coordinator of the Conscience and Military Tax Campaign, a national tax resistance organization based in Seattle, since April 1991. His association with the war tax resistance movement dates to the late 1970's and includes six years as a National Committee member of War Resisters League and involvement in the initial development of the Alternative Revenue Service (ARS) campaign.

In 1979-1980, Parrish was among the first wave of hundreds of young men who publicly resisted and organized against President Carter's reinstatement of draft registration. Since that time, his work against militarism has included participation in direct actions at the Pentagon, White House, U.S. Capitol, Supreme Court and CIA Headquarters; Pantex Nuclear Weapons Assembly Plant in Texas, the Rocky Flats Nuclear Weapons facility in Colorado; with Phil Bergan and others in the Plowshares movement as well as numerous actions at the Nevada Test Site. He has served as a staff person, nonviolence trainer and/or field organizer for Survival International (USA); Tenants of Arlington County [Virginia]; the Pledge of Resistance; the Washington Peace Center; the 1987 Gay/Lesbian March on Washington; the American Peace Test; and the Houston [Texas] Interfaith Peaceforce.

In addition to his anti-militarist work with CMTC, Parrish is also co-publisher of the *Activist Men's Journal*, a national men's pro-feminist publication and *On Indian Land*, a project of the Seattle-based Support for Native Sovereignty. He is a frequent writer and speaker on peace and social justice issues.

In recent years, Parrish has continued his activism despite battles with kidney disease, diabetes and related conditions. He lives in a cooperative household in Seattle.

Call the SPC at 472-5478 for more information.



Tax and Squander

A Guide on How and Why to Resist Military Taxes

Marge Rusk

HERE IS A RECENTLY updated how-to-do-it, thoughtful discussion of *why* to resist military taxes as well as inspiring case histories of war tax refusers, all in one lab-manual-style book.

I use both "re" terms advisedly: in my own dictionary, methods of resistance include refusal and both may be either "legal" or "extra-legal." At the same time that the value of a local support group (especially if one contemplates carrying out illegal forms of resistance) is urged on the reader, such a delicious variety of resistance activities is presented that I emerged from reading with the happy conviction that there is no One Right Way to "do" war tax resistance, much less only one valid reason for it.

Nonetheless, Ed Hedemann's introductory reasons for resistance, even in the face of IRS hassles, are most compelling.

This plurality of styles comes through even stronger in the latest (1992) edition of *War Tax Resistance*, in part because of the new sections on the Alternative Revenue Service project and on "Paying Under Protest" and partly because of updated and new resisters' stories.

Two of my favorites of the latter (much of them in the resisters' own words) are dentist Tom Wilson's and Juanita and Wally Nelson's. The special aspect of Tom's story is that he came into tax resistance not because of a pre-existing moral objection to paying for war, but due to a personal irk at the IRS when he was treated as guilty-'til-proven-innocent in a routine audit. As in the cases of so many military service people, Tom's conscientious objection (to contributing money to war) sprang

from his firsthand view of the regular inhumanity of the (tax/military) system. As the IRS's reprisals escalated to getting his license to practice dentistry suspended, so did Tom's non-cooperation with war preparations. The Nelsons, on the other hand, have been pacifist war resisters forever—or at least since World War II—with constancy true to their principles, acting with good-humored creativity and a big dollop of simple country lifestyle.

Speaking of which, I would like to see the section on page 29 "Living Below Taxable Level" written with a touch more of enthusiasm under the "Arguments for..." caption and given a larger-type heading so that it would appear in the table of contents; it is also not findable in the index.

The "Frivolous Penalty" is in the index, but I'd wish the scattered info on it to be pulled together in one place with cross-references, and given a listing in the contents. To me, the frivolous penalty, a blatant stomping of the First Amendment, is just about the nastiest trick the IRS has ever perpetrated.

But maybe the authors of *War Tax Resistance* don't want to puff up IRS by mentioning its dirtiest deed in boldface. Or maybe I'm politically naive to speak as though sabotaging the Bill of Rights is any big deal in America today. Certainly stealing liberties of U.S. citizens is minor compared with taking the lives of people all over the world (which is what the military does with the money IRS hands over to it).

The IRS doesn't play by the rules, even its own, but *War Tax Resistance* explains as clearly as possible what they are likely to do, and in what order, given a particular "illegal" act by the resister. Without glossing over some nasty things like liens and seizures, and even esoteric ones like denial of passports, that could happen to persistent refusers, the book demythologizes the omnipotence and

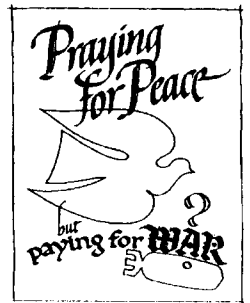
omniscience of the IRS and, above all, documents the empowerment of the person who confronts them. The chapter "Resisting Collection" concludes with a list of organizing activities you can do in case "IRS [Is] Still in Existence by April 15"! For folks not in a position to risk the consequences of "illegal" resistance, "National Campaigns and Legal Tax Objection" describes creative acts that one can do alone and participate with local groups. Even small actions of minimal risk can be empowering to the actor and really help put the brakes on the warmaking machine.

The book's charts and graphs are enlightening, and the cartoons leavening. For readers who want a condensed version of "History of War Tax Resistance in the United States," the sidebars in that chapter provide it. Side notes throughout help make up for not everything important being in the table of contents. The photos of some (the IRS would say "infamous") resisters add to the cost of the book, but it's worth it to see the commitment in their eyes and the smiles on their mouths.

Of course, the book includes the story, right up to press time, of Randy Kehler and Betsy Corner, whose Colrain, Massachusetts, farmhouse was seized for their refusal to pay for war, a still-continuing saga. The spirit of this book, of support for the multiplicity of gifts and witnesses for justice and peace, is the same respectful nonviolent spirit one finds, heightened, if one journeys to Colrain to participate in the vigil, and gather courage from and share information with Betsy and Randy and Juanita and Wally and all the others from central Massachusetts and a continent away. But, if you can't travel to Colrain just now, in the after math of the Great Blizzard of 1993, read and then use *War Tax Resistance*—it's the next best thing!

War Tax Resistance: A Guide to Withholding Your Support from the Military. By Ed Hedemann. 4th ed. edited by Ruth Benn. New York, N.Y., War Resisters League and Philadelphia, P.A., New Society Publishers, 1992. \$12. Available at the SPC Front Room Bookstore (315) 472-5478.

Marge is a longtime Syracuse activist, a consummate storyteller and a well-loved volunteer at the Syracuse Peace Council



Stephen Kroniger '91/War Tax Resistance

Shutting the Gates of Hell

Working Towards a Plutonium Free World

Rachel Brillbeck

ON JANUARY 5, 1993, 1.7 tons of plutonium arrived in Tokai port, 70 miles north of Tokyo. The Akatsuki Maru left Cherbourg, France, on November 7, 1992, and traveled around the Cape of Good Hope, across the Indian Ocean and between Australia and New Caledonia to Japan. The shipment was widely protested. Many nations, including Brazil, Chile, Argentina, South Africa, Indonesia, Malaysia and several South Pacific Islands, completely banned the ship with its deadly cargo from entering their territorial waters.

This was just the first of many shipments of plutonium from France to Japan. France and England are currently the only countries in the world who are reprocessing nuclear fuel, and the facilities involved are extremely expensive. To make up for some of these costs, France and England reprocess nuclear wastes for other countries, mostly Japan. Part of the contract between countries requires that the plutonium and other radioactive wastes that come from this reprocessing will be shipped back to their country of origin. Approximately 30 tons of plutonium will be returned to Japan in the next 20 years. This puts the entire Planet at risk for contamination.

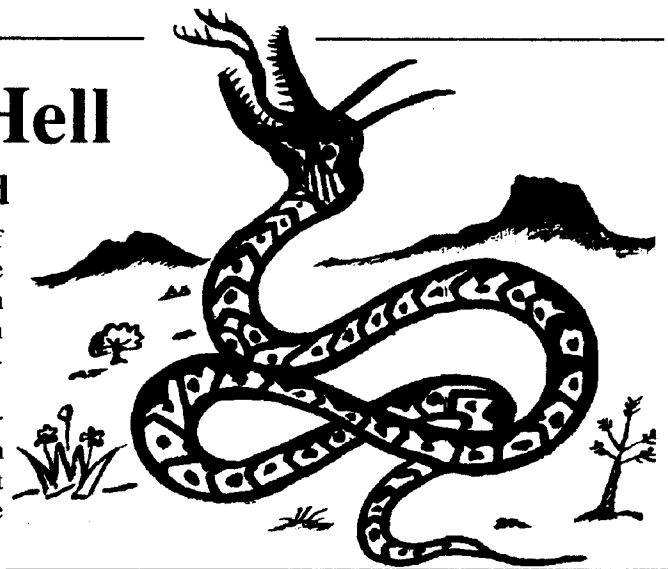
Plutonium Free Future (PFF), a group based in Berkeley, California, is trying to stop the transportation of plutonium. The possibilities for an accident on the ocean, in port or over land are staggering. According to a computer simulation by PFF, a release of only 5% of a full shipment in Tokyo Bay could cause the evacuation of 40 million people. Ms. Mayumi Oda, director of PFF, says, "The Japanese government has no right to endanger the global population and environment by transporting such materials in quantities that are equivalent to a fatal dose for billions of people, without the consent of the world community. Our generation has no right to develop an energy program that could pollute land and ocean for thousands of years. We need to create a world free from the military and civilian use of plutonium for our

children. This is the voice of the people from all over the world who have joined us in taking this legal action against the Japanese government."

Plutonium (named after Pluto, the King of Hades in Greek mythology) is the most toxic of all the radioactive substances to living creatures and the environment. One billionth of an ounce of plutonium, which has a half life of 24,000 years, is above accepted levels for humans. Unlike uranium, plutonium is not found in nature. It is produced while burning uranium in nuclear reactors. Plutonium was discovered in Berkeley, California, and was first used in the atomic bombs that the United States dropped on Nagasaki and Hiroshima in 1945. As long as nuclear power plants are in operation, plutonium will be produced.

PFF is calling for an end to all plutonium stockpiles, civilian as well as military. Kazuaki Tanahashi, spokesperson for PFF, said, "The grave political implications of the arrival of massive amounts of plutonium in East Asia must not be overlooked. Although Japan has made repeated assurances that the plutonium is to be used solely for civilian purposes, Japan's plutonium policy could encourage other Asian nations to begin amassing their own plutonium stocks under the guise of civilian energy programs." In North Korea, for example, a large plutonium reprocessing plant is being constructed. The US and Japan have called for the dismantling of this plant but the North Korean government says, "No way!" citing Japan's own plutonium program.

This fear is further substantiated by the fact that Japanese officials have stated that the 1.7 tons of plutonium will not be used for at least three years. The plutonium was intended to fuel Monju, a prototype fast breeder reactor (FBR). FBRs are considered to be a very efficient use of uranium as uranium and pluto-



Awakening in the Plutonium Age:

Lecture, Discussion & Multimedia presentation by Kaz Tanahashi and Mayumi Oda of Plutonium Free Future at Altered Space Community Arts Center, 922 Burnet Ave, Syr., **Sunday Apr. 18, 2-5 pm**, \$5-20 sliding scale, in conjunction with the "100 Years of Zen in America" conference. Artist's reception from 5:30 to 7, immediately followed by a pot-luck dinner at the Syr. Peace Council. Call 479-8675 or 472-5478.

mium are burned together in reactor and produce more plutonium than was originally used. However, FBRs are costly and are much more difficult to control than conventional reactors, causing most countries to eventually abandon these projects. An accident involving a FBR could lead to a disaster far surpassing Chernobyl. Technical problems, including structural defects in the piping system, have caused delays in the start up of Monju.

PFF wants world-wide support in putting an end to the creation, transportation and storage of plutonium. The City Council of Berkeley passed a resolution, "Supporting the Goal of a Plutonium Free World," on February 23, 1993. This resolution expresses support for the ideals of PFF, including an international ban on plutonium production and transportation of plutonium by sea and air. It also offers the city of Berkeley as the site for an international conference on plutonium and the environment. Berkeley's mayor Loni Hancock said, "I am proud that Berkeley has become the first city to take a stand for a plutonium free world. The end of the Cold War does not mean the end of nuclear danger. We need to continue to guard against nuclear proliferation. I hope that other cities will join us in this important effort." Among the cities invited were those which played a vital role in the development of the nuclear age such as Chicago (where the first sustained chain reaction was achieved), Alamogordo

The Rainbow Serpent in the Earth guards the powers that are beyond human control. Attempts to disturb its sleep will cause rainfalls of doom.

-- an Aboriginal Australian myth

Gates of Hell cont'd on
page 17

SEXUAL IDENTITY is an idea. Sexual identity--the belief that there is maleness and femaleness and that one is either male or female—is among the most fundamental ideas with which we interpret our experience. Not only do we “know” and “believe in” the idea of sexual identity, but also the idea of sexual identity largely determines how and what we know. With the idea of sexual identity in our head, we see things and feel things and learn things in terms of it. (Refusing to be a Man, John Stolenberg: 10)

Private Conversations, Public Acts

Mevyn Joseph

Dedicated to Michelle, Betsy, Cathy and Lilly

Writing is such a source of pain and pressure. I want to experience both, but I wait till I'm backed up, till I'm about to burst and then explode on the page. The writing is always revealing, it's always raw but I always edit it into a safe public forum before I put it out there. My mind finds an audience of people who will be receptive, who are safe, who cause no trouble, burn no bridges, and I write for them. Everything has closure, the raw edge is gone, I'm gone. Today I refuse to be safe, refuse to disappear.

Removing sexual identity from the category of fact and placing it on an examining table as a male creation is the first step in critiquing patriarchy. It is also the most difficult. The implications are tremendous. If sexuality is created, then who benefits? The statement “It's a man's world” moves from quaint saying to screaming truth.

The private part of me knows that I'm a black man fighting against being a man. I look for feminists, strong women to guide me. These women help me to make a connection between being a black man and being a black man who is attempting to define himself without sexism. Yet, in other parts of my life, I have friends who betray who I want to be. These male friends have come to see me as feminist and, in order to deal with me, they often abandon the male public macho image of themselves. Reconciling these two worlds is difficult. My anger at sexism, and my anger at men, comes with knowing that my raw hate is also directed at myself and burning in me. Racism is not new to me; racism comes with being black. Dealing with racism is something that I have come to accept; racism I expect. Fighting against sexism means being vigilant—looking at my behavior and realizing that the maleness I hate is in me.

As some whites devalue people in order to feel important, I sometimes do the same with women in order to define my maleness. After all, a “man” is defined as being in opposition to a woman. Western duality fo-

cus on opposites. There is no room for *and*; *either/or* is the rule when defining gender. Androgyny is a *Saturday Night Live* character named Pat. Society laughs at the idea of androgyny as being silly and believes it prevents us from knowing how to behave in social situations.

We men act and believe that it is our right to treat women as body parts until we come across the right body parts that will give our life meaning and allow us to be fully “alive”, even as we think of other women.

This becomes clear in a room of men speaking of women. When the topic is women in general, features become important, looks are important, physical features dominate the conversation. And if the flow turns to sex, the woman, the complex human being, disappears; the woman becomes a creature that can give pleasure. It is often clear if the man is in love with the woman because

feelings replace the merely sexual. Feelings are usually revealed in one-on-one conversations and in hushed tones, never in a room full of men where conversation is about conquest and domination and egos.

It is the private conversation which should be consistently in the public definition of women. When I elevate myself by defiling women, I am creating myself. The person I become I am not happy with, as most men are not. Yet the egocentric male is supported by every misogynist beer commercial and cigarette ad. We are as much victims of capitalism as women, yet we believe, are made to believe, that we benefit from reducing women to body parts. We are taught that this is an empowering act; we are taught that it is our privilege; then we go home to our private selves and are sickened by who we are.

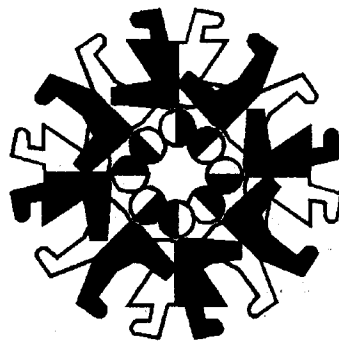
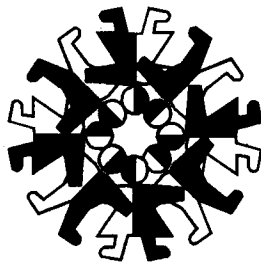
To not believe in the image society cre-

ates means we first have to unmake ourselves and then re-make ourselves in images that feel comfortable, images that fit who and what we see for ourselves. Sexism defiles me, as racism does. My knowledge of sexism and my use of it undermines my hope of being recognized as a whole person. Sexism victimizes me because it pretends to elevate me above other victims. Instead of recognizing my sister in the struggle against oppression, I am made to feel important simply because of my gender. Caught in my self-importance, I fail to recognize the similarity between racism and sexism.

As I complain of my invisibility, I make invisible; as I cry for my pain to be recognized, I make women into tit, ass and cunt and then I wonder why nothing changes. People, men—I am terrified of change; it will unmake their, our, my world; destroy their, our, my safety; force us to make whole those that are unmade to make me whole. Recognition of all women as the fully human complex people they are will destroy the hierarchy that is patriarchy. As a black man fighting invisibility in America, if I am to be concerned about racism, I must be equally concerned about sexism.

Writing these words means breaking my silence and naming what I have known for some time. Naming, as I like to call it, is the first step towards change; naming my own sexism and identifying the discomfort we men feel in our skins means owning up to behaviors that are questionable. It is a continuation of my remaking, a source of pain and pleasure. This piece is meant as an act of commitment and love, a dedication to the women who have helped me to make myself in an image that I am able to live with.

Joseph is currently employed as a Child Care Worker at the Elm Crest Children's Center, and a regular contributor to the Peace Newsletter.



From Across the Deep

A Not-So-Objective Review: November 1992

Craig Archer

LAST MAY, my wife Leslie and daughter Jessica traveled to Tomsk, Siberia, as part of the entourage from Open Hand Theater of Syracuse. There the group of seven collaborated with Skomorokh Puppet Theater of Tomsk in a cross-cultural montage of vision and friendship. In Russia a new hope was dawning for the people to live outside oppression, yet the day to day coping had become more difficult. It was a springtime of change in Siberia. For five weeks the theaters mingled, working at communication of ideas and talents and sharing time and space and dreams.

I was home in America, wondering what might be happening in the rural outlands of the "Evil Empire" to my two most precious ladies. After five weeks, the longest separation of our eighteen years, Leslie and Jessica returned. I had anxiously cleaned and pruned and planted and groomed our little space awaiting their arrival. That night, as we walked under the full moon, I proudly showed my lovely wife the flowers and vegetables I had planted and the apple trees I had pruned and sprayed, but she was far away. We stood silently amidst thousands of budding apples and she began to cry. I wondered what could have touched her so deeply. She whispered, "I met a man who told me he could afford to buy one apple per week for his two children to share." Olga, my wife's hostess in Tomsk, had visited us last fall and took back her fondest memory of America as being able to pick an apple off our tree and eat it. We stood silently amidst the apples, many of which would rot on the ground come November. I held her in my arms.

Five months later, in early October, a contingent of nine from Skomorokh Theater of Tomsk arrived in Syracuse. They would be here for one month during which time they would tour their collaborative spectacle "From Across the Deep" throughout Upstate New York. One member of the troupe, Vladimir Kozlov, was to be our guest. He spoke no English, but some French. I speak no Russian and very little French, yet with gestures and eyes and "beaucoup de travail" we were able to communicate. We talked constantly if not

always comprehending each other. Others in the troupe spoke varying degrees of English, all smoked heavy Russian cigarettes and all were refreshing in their innocent perspectives of American life. Struggling in a country which provides them the barest necessities of life, these are the children and grandchildren of the Stalin exiles. Twenty million died during Stalin's purge, banished on foot from two thousand miles away. None are Communists. All hate the government. Their lives are upside down! For all of their existence, they have been led to believe that Russian Communism was the right and good way to live while capitalism was evil and wrong. Now it's okay to be a capitalist and communism is seen as the failed system. Psyches are fragile and confused. Russia is an unsettled entity.

I was privileged to be a part of the mingling during the past month of these wonderfully diverse, creative theater groups, and I came to know each of our guests personally. By the end of their stay, our one guest had become two or three every night, our house being a favorite because of its peaceful rural setting. I took Sasha fishing. He caught his first-ever rainbow trout and another time his first-ever walleye. We have plans for my first-ever sturgeon from the Ob River of Siberia...someday. Tanya, a lovely lady from the woodlands whose husband was murdered years ago, got lost in the foggy hills of LaFayette and was led home by our Siberian

Husky who became her heart's delight.

Vladimir Kozlov,

"Vo, mon frere," was a constant source of enlightenment and realization that people are the same "tout le monde."

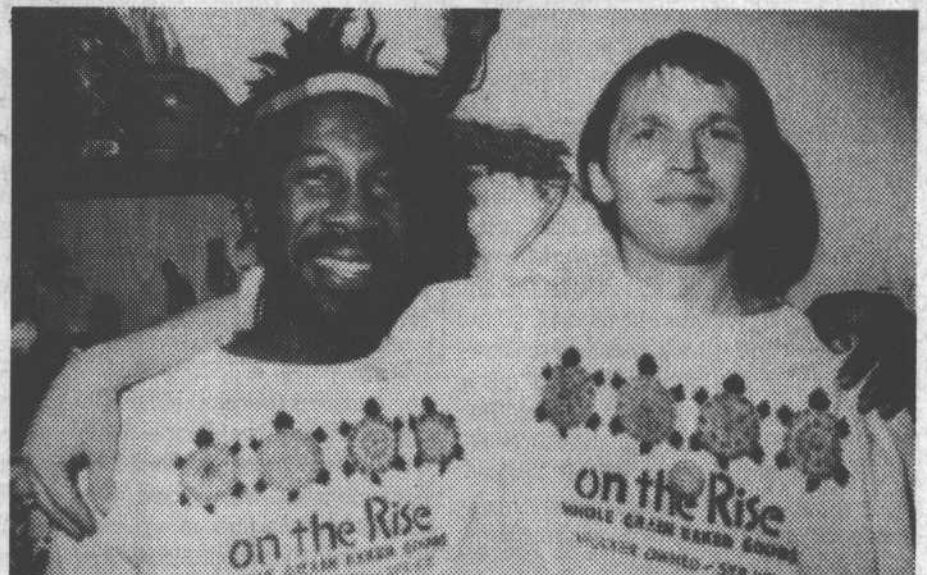
Life is hard in Russia. All of our guests have children, and while we feasted in America, they worried each day if their babies were hungry. Inflation is purging any sense of freedom; there is little contentment. This is a tale of humanity, not politics, but I must say it shames me that America was the thirty-first country to offer economic assistance to the collapsing Russian infrastructure. What an opportunity for world peace and brotherhood...

And the people! There was Nadia, the petite blue-eyed Slavic princess, who yearned for her daughter Anya and mesmerized with her delicate dance, and Volodia Varensov, the hard as nails little general who loved the dramatic and laughed with all his heart. There was Sasha Kapronov, my fishing buddy; the pensive Kazaki who said that each time he thought he knew what life in America was all about something would show him he was entirely wrong; and Max with his eagerness to be emissary for his grand Russian heritage and his obsession for things electronic. Dima, my wife's "brother" and special friend whose smile, when he spoke of his baby, could shine

Across the Deep cont'd on pg. 17



Bread & Puppet



Upasatti and Max share the experience of a little local culture

P.W.Pearce 1993



NYCAP

Safe Schools Campaign Launched Around New York State

The New York Coalition for Alternatives to Pesticides (NYCAP), a statewide citizens organization, is launching a campaign with the support of community, labor and environmental groups to eliminate the use of all harmful pesticides in schools throughout the state, director Tracy Frisch announced today. In its place, NYCAP seeks to implement "least toxic integration pest management" or IPM. The announcement coincided with State Attorney General Robert Abrams' release of a report condemning the widespread use of pesticides in schools.

Frisch, an entomologist, said "There's no reason why we can't use our brains rather than an arsenal of dangerous chemicals to keep our schools pest-free and athletic fields green. Substitutes for cancer-causing and nerve-damaging pesticides are cost competitive and highly effective." She cited many successes, including the Montgomery County, Maryland, school system which saves tens of thousands of dollars each year since cutting pesticide use by over 90%. Pest-related complaints dropped from ten to just two daily in the Empire State Plaza since the NY State Office of Central Services *eliminated* the use of pesticides, other than acid, in late 1991.

"In serving the public's information and assistance needs on pesticides, we have been appalled by the great damage inflicted by these unnecessary toxics on innocent children and adults," she continued. Standard pesticide applications have caused many teachers and office workers to become disabled members of society.

"When a teacher made too ill to work by pesticides described how her kindergarten children would get sick like clockwork the day after the spraying, you realize that we are slowly poisoning the future generation." Children may develop asthma, chemical sensitivity or learning disabilities, or come down regularly with a mysterious stomach flu. Breathed in, absorbed through the skin, or ingested, pesticides can affect memory, behavior, sleep patterns and coordination, and many other bodily functions. Evidence of the harm can be delayed weeks or years.

"The solution is simple," Frisch concluded. "Schools must set an example as safe



Morals and Immortality

A growing number health care providers, health care consumers and even former researchers who use animals contend that human health is better served by putting more resources into health education, preventive medicine, environmental clean-up and non-animal methods of research than squandering money and talent on research using animals. Is it ethical to provide the most benefit to human health?

In addition to *this* question of morality is the more fundamental one of whether humans have the right to torture and kill other animals in the name of science.

Animal researchers contend that the animals they use to conduct experiments are treated humanely. Their facilities meet the required codes for cage size, cleanliness, feeding, etc. They believe they are performing good research methods by incorporating animals in their experiments.

The use of animals in experimentation is not a question of humaneness but a question of morality. How can we allow the suffering and murder of thousands of animals in order to correct human inadequacies? Scientists are trying to make humans immortal and end our suffering by developing new tests, drugs and operative procedures. How can they justify the torture and death of thousands of animals to substantiate a theory?

Recently I asked a doctor how he felt about using animal organs in humans. He stated that to not agree with animal organ transplantation is to put animals "above humans." I say, "not above humans, but equal."

Human values must encompass the quality and sanctity of life for all creatures. We must fight the mainstream belief that humans are superior to other beings. These elitist values are entrenched in our educational methods and many religious movements.

environments for our children. Our members are organizing conferences in Westchester and Buffalo to enable schools to kick their pesticide habits. We welcome invitations from parents and teachers in other communities who want to learn about alternatives that work."

Dispel the myth of pesticide safety. Promote safer, ecologically sound alternatives!

N.A.C.

The Nonviolent Action Collective, otherwise known as NAC, is a direct action affinity group which was first created during the Iraq Massacre. We support and are a part of the Syracuse Peace Council. NAC has a history of direct action and street theater in response to injustices both abroad and at home. The Iraq Massacre, nuclear waste and General Electric's involvement in war manufacturing are a few of the issues we have focused on in our struggle for peace. We also organize workshops on nonviolent direct action skills while operating on consensus decision-making. We meet regularly on the first Sunday of each month at 6 PM for potluck, and 7 PM for meeting, at the Syracuse Peace Council. It is a time to bring people together to discuss and plan future actions.

Presently, we are planning an action on April 15th around the issues of tax resistance and the closing of Griffiss Air Force Base. Where our tax dollars are going and where they could be going is one focus of this action.

If you are interested or have questions, please contact Jackie Abrams at 474-6422.

Western society teaches children about living beings by having them dissect fetal pigs, cats, rats and other animals killed solely for this purpose. Children are taught disregard for the value of these animals' lives.

Many religions construe their doctrine to feed members' egos or personal needs. They interpret scripture to believe they are better than other creatures and even other religious groups. Many people believe that animals were put on earth for us (i.e. abuse) rather than to share and nurture each others' lives.

Religious beliefs can develop more from a need to justify people's actions, no matter how cruel, than the true word of that religion's god(s). Animal researchers can be seen as saviors of the scientific world, especially when they claim to be conducting life-saving research. Animal rights activists, therefore, are faced with a "holy war" mentality on part of some researchers.

Join PAR on Liberation for Animals in Labs Day, April 24, to help us denounce anti-animal teaching and research methods. Call 488-9338 for more information.

By Cara Burton

Sierra Club



The Sierra Club strongly supports the "Green Economics" package of the Clinton-Gore administration. It is good for both the environment and the economy.

It would reduce subsidies for the destruction of our public lands, build the environmental infrastructure and tax polluting energy.

It would create jobs by making environmental investments such as restoration of wetlands and parks, state grants for waste water treatment, low-income housing weatherization and increased funding for public transit and renewable energy.

The tax is an important first step toward discouraging energy waste. It will impact most on oil and will exempt solar and wind power. It is a step toward reducing carbon dioxide emissions and global warming. Low-income people are given financial offsets to the tax so it is not unfairly burdensome.

Special interests, led by the oil companies and other polluters, will try to defeat or dilute this package because it would disrupt their "we profit while the earth and the average people pay the costs" behavior.

To offset the inevitable pressure from these special interests, each of us who supports the "Green Economics" package should contact our U.S. Senators, Daniel Patrick Moynihan and Alfonse D'Amato at: U.S. Senate, Washington, D.C., 20510. We should also contact James Walsh (or who ever your Congressperson may be) at: House of Representatives, Washington, D.C., 20515.

International Education Forum

International Education Forum (IEF), a non-profit student exchange organization founded in 1981, creates opportunities for high school students from around the world to visit and live in homes in the United States and for students from this country to live abroad. Visiting students share the life of host families, become friends with other teen-agers, and attend school for a full academic year, for five months, or a period of three months. The program's purpose is to promote greater understanding between cultures of the world.

IEF, through its network of community coordinators, is currently lining up families to host students for the 1993-1994 school year. For more information, call Carl Mellor at 445-9232.



A new Women's Center and a Social Justice Center is opening on the near-Westside of Syracuse. St. Lucy's Church and the 420 Gifford Street program have space available for the development of ROSE CENTER.

Teri Cameron will be coordinating the center which will house Neighborhood Women, Inc., the Westside Community Board and a new Social Justice Resource Center and office. There will be shared meeting, class and small group spaces. Resources and support will be developed and available for low-income residents of the neighborhood.

One of the center's primary goals will be to assist neighbors in obtaining the support, encouragement and resources to accomplish the things important to them-- getting an education, training, employment, adequate housing, child care, advocacy, information on how to start small businesses and development of cooperative ways to work together to improve their quality of living.

For more information, call Teri Cameron at 422-3426.

Syracuse Community Choir

What do singing, diversity and peace and justice have in common? They're all important parts of the Children's Choir of the Syracuse Community Choir.

A national grant from the Peace Development Fund recently recognized the unique work of this choir and will help the group fulfill its mission of teaching peace through song.

Among the choir's goals are:

- Encouraging conflict resolution among children;
- Giving children a consciousness about oppression and liberation and a chance to get information about world issues;
- Creating a choir with children with disabilities and children from diverse ethnic and cultural backgrounds.

The \$3,000 grant from the Peace Development Fund (PDF) was made on the basis of the choir's community activism. The Peace Development Fund is a 10-year-old non-profit foundation that provides training and financial assistance to locally-based peace and social justice groups and to peace education programs for young people. PDF is based in Amherst, Mass.

"Heart to Heart," a song written by a child in the choir, highlights the ideas of the choir. The chorus of the song is as follows: "Heart to

W.N.M.A.

The Westcott Nation Music Association continues its relentless struggle to reach the Syracuse airwaves and to show central New York what "alternative" really means. It was called "innovative", "much needed" and "highly acclaimed" during its year of broadcasting on Cooke (which became Adelpia) cablevision and on AM 1610.

WNMA was able to provide a glimpse-to a small percentage of the community-of its great potential before broadcasting ceased in June of 1992 due to a reorganization at Adelpia. For those in the know, cassettes of favorite programs continue to circulate. The collective has elected a new board to oversee the WNMA's progress toward the acquisition of needed equipment and the all important FCC approval to broadcast. *Fleadh Ceol* host and veteran broadcaster, Frank Machmaigh is the collective's new fearless leader with globe-trotting octogenarian Joe Rourke filling the V.P. position. Founder Lee Spinks is still a valued member of the collective but has taken a leave of absence to recharge his batteries, get some sun and learn more about the community radio experience while visiting stations in the southlands.

Several possible sites are being considered for placement of the highly crucial broadcast antennae but suggestions and technical assistance would be welcome. Applications for grants are being readied in hopes that such funding would help provide initial start up costs but contributions are needed to restart the project. The WNMA welcomes comments, suggestions and especially assistance (time & funding) from central New Yorkers who share in our enthusiasm of making community radio a reality.

Contact: 422-4219, 437-9579, PO Box 6365, Teall Station, Syracuse, 13217

heart we can talk; hear to heart we can make it all happen; heart to heart we can talk; heart to heart we can make it OK."

The Children's Choir is an offshoot of the adult Syracuse Community Choir. Under the direction of Karen Mihalyi, the choir performs progressive, alternative music that addresses issues of peace, freedom and justice as well as a reverence for the earth and all who inhabit it. No auditions are required; the choir is open to all who want to sing. The choir's last concert celebrated the winter solstice. A summer solstice concert is planned for June.

Please contact us at Renee at 470-3032, or Stacy at 696-6114 for more information about this grant or our activities.

Matrilineage: A Gathering of Voices

Two Works Presented at the Ecofeminist Poetry Reading at Altered Space Community Art Center on Friday, March 12.

"i know why the caged bird sings"
birds "get Used to" cages
if that's all they've ever lived in.

"the caged bird sadly watches the butterfly"
in women it turns to bitchiness and rage when we
notice we've been caged.
enraged uncaged women
unite
you have nothing to lose but your golden chains and
rings
women don't sing
yell bitch scream break
whatever bars hold you in.
first,
notice them.
the glasses placed early on our face fog our vision,
smash the glasses with our flat heels,
the better to feel the earth
move
as we turn around.

turn turn turn earth
women
children
turn to look at ourselves
stop looking to them
for our answers
their ways are not ours.

sistermine, i look to you
for knowledge to move us past
where we are
which is not where we want to be.
those who oppress us tell us we're too stupid to govern,
what hurts is that's what we believe.

we're not the fragile cargo we're at times contemptuously
pictured to be
nor are we too precious to do the right thing.
we're the survivors
from the torture of rulers who often govern without our
saying anything
or the men in our families who tortured us in our beds in
our homes
their "castle"
their king-dom-
ination
to us too often
our prison.



why do we keep playing by their rules?
what timidity keeps us from making our own?
we try a little, each person should get her turn to speak,
but then forget
to notice that everyone in the room looks and
talks like us, so each person getting their turn is
not enough.

what's my point you ask me?
that we listen to what our hearts know to be
without timidity
that we listen to each other
especially us women (i can feel the darts being thrown at me)
that we include every human being
even if the tv
haven't told us to believe they are important to you and me
we know they are
we know we can do it differently
some have tried (cuba's a case of looking out
for every)
what you and i speak rhetorically
"if one is oppressed then no one is free"
we go about blithely
knowing damn well we're not living what we speak.

there is another way.
we don't have to live in fear of old age
and illness wiping us out, and our family,
we don't have to fear our children not learning how to read
or how are we going to help them become what they want to be?
we don't have to live in fear because others don't have their
rightful share which we may have temporarily
we don't have to live in the fear our sister daughter
cousin will be violated in her room or on the street
that our brother nephew close friend will be killed
by another young person before either has gotten the chance
to know what they can be.



From an Evening of Poetry, Prose and Stories

we know there's another way to be.
 we know.
 let's call it for what it is.
 this in **NOT** the best place to live.
 we don't have to wait for heaven
 now's the time to seize
 to rage
 to
 say
NO
 you who declare
 your profit rules
 your uncaring laws
 no longer govern me.

i do not say it's **EASY**
 never.
 our rage will bring out the arms the bars the
 beatings and worse
 for those who are of darker hue it's more
 dangerous
 as the more than thirty deaths of the panthers in the seventies
 and leonard peltier's life time bars bespeak.

i don't want to ignore
 that reality.
 i promise publicly
 you won't have to hostage me to
 protect your body from their
 fear which showers in
 bullets and years.

i'll watch your back
 shield your front
 let them accuse
 me.

only words you hear?
 i challenge us to
 create the situation that
 demands the
 deeds.

- elana levy



Confession

J was never quiet enough.
 Never gentle or pleasant enough.
 J took up too much space
 For a girl.
 Pieces had to be carved off.

Jmmersed in sleeping beauties snow whites
 See her charming helpless enough.
 Watch her smiling hushed almost invisible.
 Dreamy distant gaze
 That honors man kind enough.

My square peg altered jammed
 Still never fit that particular round hole.
 The square space off-limits*
 Hidden from view

Year after year J am the wrong shape.
 Not round enough woman enough.

And even now essays poems wimmin later
 Lesbian feminist
 Owner of a square lot snug
 A secret shamed part yearns to fit still
 That ancient image round hole
 To have the world sigh at my
 Beloved virtuous saintly womanhood.

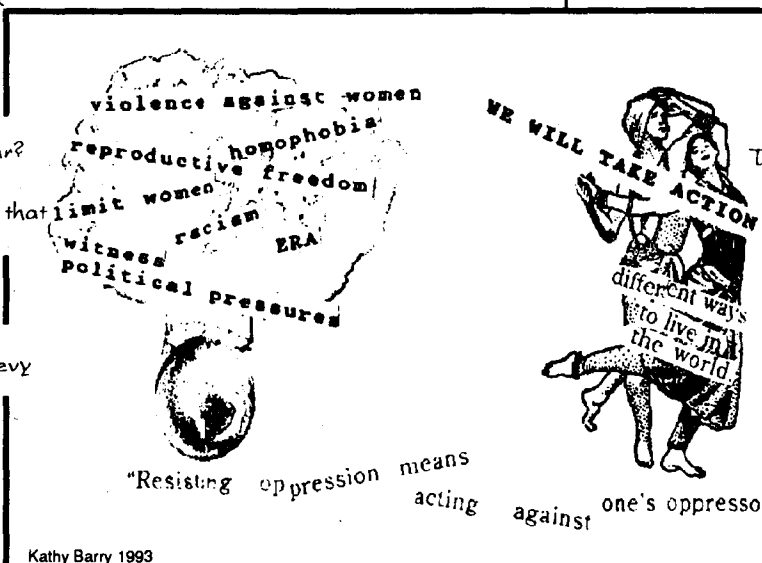
The myth so deep old
 The roots connected to my very soul.
 No amount of knowledge enough
 To remove the last trace
 This poison evil hidden
 Behind pink ribbons.

But J can learn enough
 Struggle love enough
 And refuse to plant this seed
 Whisper this lie.

This woman won't carve the souls
 Of tomorrow's daughters.

The suffering had gone on long enough.

-Michelle Brisson



Do You Know Where Your NY State Tax Dollars Are?

Howie Hawkins

WHEN YOU PAY your New York state taxes this month, will you know where they are going? Do you know how your tax rate compares with those of poor and rich New Yorkers?

Governor Cuomo's budget proposal this year once again features cuts for health care, housing, public assistance and nutrition services for the poor. He says the state just doesn't have the money to help people in need.

Nonsense. If Cuomo and the legislature would tax rich New Yorkers a little more than poor New Yorkers, the state would have plenty of money to fund social services without running budget deficits.

The Brazilianization of New York

New York has one of the worst income distributions in the developed world. The gap in income between rich and poor is greater in the U.S. than any other industrialized country. And among the states of the U.S., New York has the 46th worst gap between rich and poor families.

The most affluent fifth of New York families brings in 44% of all household income in the state. That is more than the bottom 60% of New York households combined, who have 32% of the income. The bottom 20% receives only 4% of the income.

In the 1980s, the bottom 20% lost 10% of their income, while the top 20% saw their incomes increase by 20%. More and more, New York's distribution of wealth and income resembles a third world country like Brazil where a small wealthy elite lords over a vast marginalized populace that is trapped in poverty with no occupational paths out.

Two developments account for the "Brazilianization of New York." One is a larger trend in the capitalist economy. With the globalization of corporations, manufacturing is being relocated in the lowest wage areas of the world. The middle-income factory jobs are being eliminated in New York and the U.S. and being replaced by either robots or very cheap, non-union labor in the Third World.

To counteract this trend would require

Taxable Income	Tax Rate
< \$11,000	4%
\$11,001-16,000	5%
\$16,001-22,000	6%
\$22,001-26,000	7%
> \$26,001	7.875%

radical changes in the political economy. The property ownership and resource allocation systems would have to be democratized. Instead of a small owning-class having the right to control enterprises and the net income ("profits") they generate, these rights would have to vested in the users of economic enterprises—workers, consumers, and communities.

Capitalism would have to give way to economic democracy. Autocratic rule by the property owners (one share, one vote) would have to give way to a cooperative economy ruled *democratically* (one person, one vote) by the people affected—workers, consumers and communities.

Now, the Democrats running Albany and Washington have never made any bones about their commitment to capitalism. They tell us that they will make it work better and more fairly for the common people than the party of the rich, the Republicans. If that were true, we would see progressive taxes to fund social programs of relief for those for whom capitalism is not providing. But the Democrats are acting like a rich people's party, too.

This is the second development that accounts for the "Brazilianization of New York." Though Democrats have been in charge in the state assembly and the governor's mansion since the mid-1970s, taxes have become more regressive and social services have been cut.

Cuomo Blocks Mild Progressive Tax Reform

Since the 1987 changes in the state tax code which lowered income taxes on the rich, the

state has lost \$5.5 billion in revenue. The 1987 state tax code changes basically made the income tax a flat rate tax rather than a progressive tax. All individuals making over \$13,000 and all families making over \$26,000 pay the highest tax rate, the same 7.875% rate as millionaires. Below \$13,000 for individuals and \$26,000 for families, the rates are slightly graduated down to 4% for families making less than \$11,000 a year (See Table A).

This tax structure means that all of the progressivity occurs among the bottom one-third of income groups. The top two-thirds of income groups pay the same flat rate.

In March, Assembly Speaker Saul Weprin proposed a 1% increase in taxes paid by the richest 1% (individuals making over \$100,000, single heads of household making over \$150,000, married couples making over \$200,000).

This modest increase on the rich would raise about \$1 billion which would partially offset the \$3.7 billion dollar budget gap next year.

Back when Republican Nelson Rockefeller was governor, the top income tax rate was 15%. If that rate was restored today on the richest 1% of New York tax payers, it would raise over \$6-7 billion, more than enough to cover the \$3.7 billion budget gap with money left over to restore social services which have been cut over the last decade of austerity and to invest in job creation and community economic development.

But Cuomo is opposing even Weprin's modest 1% increase on taxes for the rich. So much for the Democrats as the party of the common people. Under Cuomo, the Demo-

The Democrats running Albany and Washington have never made any bones about their commitment to capitalism

Family Income Group	Average Income	% of Income Paid as Property Taxes
Lowest	20%	\$ 14,2006.4%
Second	20%	\$ 29,7005.9%
Middle	20%	\$ 44,7004.9%
Fourth	20%	\$ 61,4004.4%
Next	15%	\$ 96,6004.0%
Next	4%	\$ 240,6003.2%
Top	1%	\$ 1,448,0001.7%

crats have become a better friend of the wealthy than rich old Rockefeller himself.

Regressive Income Tax Increases Regressive Property Tax

The increasingly regressive income tax in New York State (See Table B) is forcing local governments (village, town, city and county) to raise property taxes which are regressive and fall most heavily on renters (the landlords pass the property tax increase along through rent increases) and on low- and middle-income homeowners.

Right-wingers are pointing the finger at welfare and social programs, and angry middle-class taxpayers are believing it.

It is these regressive property taxes that are fueling the middle class tax revolt. Right-wingers are pointing the finger at welfare and social programs, and angry middle-class taxpayers are believing it. But these taxpayers are being conned.

Welfare is only 4.3% of General Fund spending in New York state. The real dollar

value of public assistance has declined by 41% since 1970 in New York.

Welfare is not causing government debts to soar. Nationwide the average welfare benefit has declined 42% since 1973.

What is causing government deficits is high military spending, the S&L bail-out and interest on the federal deficit combined with regressive tax reforms which have drastically reduced tax paid by the rich at both the state and federal level.

Between 1977 and 1992, the federal tax rates on the top 1% were cut 30%. As a consequence, the after-tax income of the richest 1% more than doubled (a 136% increase), and their share of the total income of the country nearly doubled (an 84% increase).

In New York, these trends were even more pronounced due to the cuts in taxes on the rich discussed above.

Gates of Hell cont'd from page 9

(where the first nuclear explosion was detonated), Hiroshima and Nagasaki (the only cities in the world to have suffered a nuclear attack) and Chernobyl (which experienced a major nuclear accident) as well as every other concerned community in the world.

PFF also filed a "Petition of Objection" in November to try to stop the Akatsuki Maru from leaving France. By law, when the Japanese government held their first hearing regarding its plutonium policies, it had to answer all questions put before it following Japan's Science and Technology Agency's rules. The questions had to be technical in nature, only regarding the plutonium containers, and had to be submitted in writing at least six weeks in advance. All these conditions were met, but at the hearing Agency officials only vaguely answered questions in an obvious disregard for their own guidelines and laws. PFF has requested another hearing with the Agency but has not yet received a response.

Japan now has a surplus of plutonium roughly equal to 150 nuclear bombs. Perhaps most frightening is the recent announcement by Japanese utility corporations questioning the commercial viability of plutonium-based power. The question now becomes, "If the electric companies don't want to use the plutonium, what is it really for?"

Rachel is a volunteer at the Syracuse Peace Council working with the Peace Newsletter.

Across the Deep cont'd from page 11

right past the difficult life they lead. Roman and Luba, the director and his wife, elegant sensitive artists who nobly represent a culture which has given us a Tchaikovsky, a Tolstoy, a Pushkin, a Faberge, a Pasternak, a Rimsky-Korsakov.....

The last night of their stay, "Vo" and I communed with a little vodka and cemented our friendship. He told me of his grandfather's death. He was killed protecting the family farm from the state and how it was six years before the regime admitted to his grandmother that her husband was, in fact, dead. He told me how he lost all his uncles to the Germans during World War II, and his father was spared only because he was too young to serve (the Russians lost 6.5 million during WWII). I told him I hoped with all my heart that their life

Until a movement develops that can bring these facts before New York's citizenry and build a movement for progressive tax reform, the right-wingers will continue to have the field open for their demagogic attacks that scapegoat the poor for government deficits and high taxes. It is the rich, not the poor, who are draining the public treasury.

But progressive tax reform is only a temporary palliative if we don't also move to democratize the economy. As long as the rich and their corporations can move to governmental jurisdictions where political repression keeps labor unorganized and cheap, and as long as political corruption keeps social and environmental regulations lax, capital will be able to do end runs around the kind of progressive taxes and regulation the Democrats used to talk about.

A lasting solution to the fiscal crisis will require going way beyond anything the Democrats have ever contemplated. It will require democratizing the economy and governance so that—rather than by what profit dictates and bureaucracy commands—resources will be created and allocated according to what the people decide democratically.

Howie is director of Commonworks, a network of local cooperatives, and the AFSC's Economic Alternatives Project.

would get better. With no bitterness at all, he proclaimed "c'est la vie."

Yesterday the Siberians left for New York and then on to Russia. This was a most precious experience for all of us, at once both wondrous and sad, a time I will treasure and make relevant in my daily living. I know now what has touched my wife "From Across the Deep." I hope for all my new friends a better life ahead, a chance to enjoy life, not just to survive it. Decades of treachery have beaten them all down, yet the sparkle in their eyes remains to lift us all. Yesterday, I said goodbye to my good friend "VoVo" Kozlov, not knowing if I will ever see him again, not knowing if his life will get better or worse. I think I'll go out under the apple tree and cry.

Touched by Tomsk,
Craig Archer
Craig, a devoted fan of Open Hand Theater, lives with his family in LaFayette, NY.





Hey You, Graffiti Artist!



A Malcolm X Birthday Poster Contest sponsored by *Heritage Newsmagazine* (A Poster That Expresses the Life and Spirit of Malcolm X)



May 19, 1993—Malcolm X's Birthday
Don't Hide Your Work in an Alley. Put it on a 11" by 17" Poster!



ENTRY FEE FOR EACH PICTURE \$15 for black & white, \$25 for color. Please limit your work to four colors only. Postmark deadline May 10, 1993. All drawings will be returned of proper return postage and packaging (such as an art tube) is included with entry. Prize winners as well as selected art works will be published by Heritage Communications, Inc., along with short stories and poetry in a book titled *The Refrigerator Door: A Collection of Grassroots*

People's Arts and Writings, compiled by Carol Perry and with a forward by Ron Daniels. The book is scheduled for release in early 1994. Send entries along with a money order or check (no cash please) to: Malcolm X Birthday contest, PO Box 46, Syracuse, NY 13201. Call (315)471-7899 for further information. Winners will be announced May 19, 1993 by telephone and prize winnings will be paid out within two weeks after announcement, by certified check.

PICK-UP AN ENTRY FORM BY CONTACTING the above phone number and address, or call the Syracuse Peace Council at 472-5478. All artists will be asked to sign a copyright release form. If the artist is under 18 years of age, the parent(s) or guardian(s) must sign the release to indicate the artist was given permission to participate. If the winner is under 18 years of age, the certified check will be made out to the parent(s) or guardian(s) who signed the form. All profits, royalties or income generated from the contest above and beyond the prizes will be donated to the following organizations: Campaign for a New Tomorrow, The Refrigerator Door (a youth self-development program), Heritage Newsmagazine and the Syracuse Greens.

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GRAPHIC DESIGNER position, 24-32 hours/week; \$7.24/hour with pay adjustable for experience and skill; flexible hours; health insurance; paid holidays and vacation; exciting and challenging workplace. Syracuse Cultural Workers is a national, nonprofit, educational publisher of progressive materials such as the Peace Calendar, the Women Artists Datebook, posters and cards. Contact Barb Kobritz at (315)474-1132 or send resume to Box 6367, Syracuse, NY 13217. Position begins April 19, 1993.

WILL TYPE Term Papers or Anything! \$2/page. Call Susan Ashley at 446-2429 between 8am-6pm. Susan has the Official SPC Volunteer Keyboardist Stamp of Approval.

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Mary Stewart (American, b. 1952). *The Sky Explodes*, 1992. Linocut.

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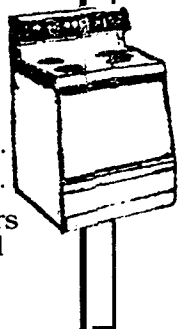
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How to Feed The Hungry and Build Community

Food Not Bombs, by C.T. Lawrence Butler & Keith Henry

Tim Farrell



CURIOS TO KNOW more about all those Food Not Bombs chapters that are springing up all across the country? Maybe you want to organize a hunger program, and some political awareness along with it? Or perhaps you are looking for a tasty vegan recipes to feed a hundred people?

Well, *Food Not Bombs* is the book for you. This short and readable book is written by two seasoned activists who are original members of the first Food Not Bombs collective in Boston well over a decade ago. The book offers history, logistical advice, delicious recipes, political strategies and more.

Be forewarned! This is no armchair history book about a social movement of the past. Written like a long pamphlet, the book is geared towards inciting folks to start new Food Not Bombs organizations. It is so informative and inspiring that you find yourself searching out a couple ten-gallon soup pots before you know it!

For those who might be unfamiliar, Food Not Bombs is a national, decentralized organization of local groups. These autonomous groups are involved in the recovery of food that would otherwise be wasted. This food is cooked into healthy, delicious vegetarian meals which are served to the hungry, directly on the street where they live. Often, some of the homeless folks who served by Food Not Bombs become involved in the work of the group. Through this process, Food Not Bombs becomes a "mixed" group of folks with different life circumstances.

Food Not Bombs is not only about feeding folks; it is a political statement as well. The message is clear. Every person deserves to live without hunger, and in a society where 46 million pounds of food is wasted each year, it can be done. As the name implies, Food Not Bombs has always been an anti-militarist effort. Military spending only serves two purposes—to oppress and kill people directly through military power and to oppress and kill people indirectly by redirecting resources away from basic human needs and into the production of weapons of oppression.

One is hard pressed to get through the book without being struck with the realization that capitalism does a piss-poor job of feeding people. Of course, the pro-market hacks among us will claim that capitalism produces an abundance of food, which is true. But when the capitalist market system gets down to distribution, we end up with well-fed dumpsters and starving children.

Towards correcting these problems, *Food Not Bombs* recommends seven steps for getting a local chapter organized. The steps are straightforward and fairly simple. They progress from posting flyers announcing your efforts, to securing the one big piece of necessary equipment (a transport car or truck), to identifying sources of free food and developing relations with local shelters and soup kitchens, to actually eating your first meal out on the street with the homeless in your area. The book allows you to see that it can done by whomever really wants to do it.

The logistical support offered by the book is thorough—fund raising, legal advice, street theater, food storage tips, etc. etc. There are even ready-to-copy flyers and letterhead in the back pages which you are encouraged to make use of.

One of the most valuable parts of the book is the political advice interspersed throughout, advice that has been gathered through years of activism. On the question of permits and the governmental run-around and interference that often comes with them, the authors recommend not contacting the local government at all. Rather than struggling with the government, they have found greater success by simply ignoring the local authorities and going on about the business of serving free food.

There is also more specific advice on the subject, such as a "What to do if the police start taking your food" chart in the appendix. Some Food Not Bombs groups have had real problems with government inter-

ference and repression—leading one to wonder if the slogan shouldn't be 'Food Not Cops.' There are also sound tips about dealing with the press, such as, "talk through the press, not to the press."

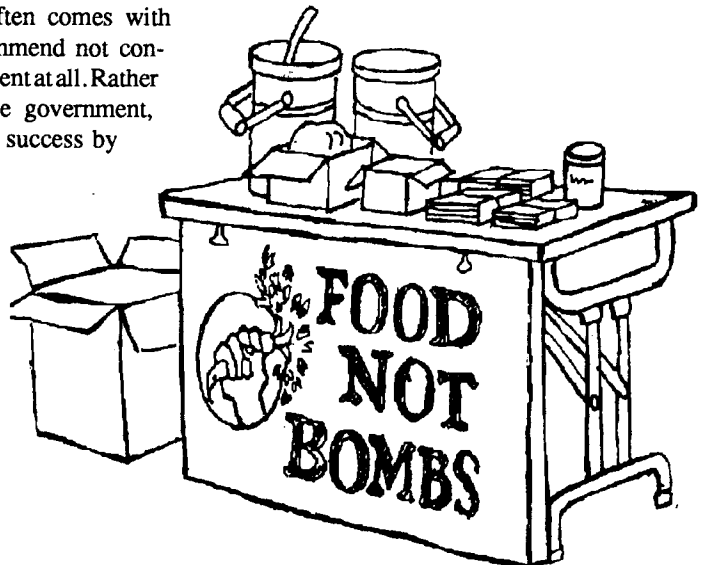
Food Not Bombs is not a reform minded organization that simply wants to take the ugliest edges off a patriarchal, militarized, capitalist system. Participants seek deep fundamental change, basic to which is respect and access for all. As part of

Food Not Bombs is not only about feeding folks; it is a political statement as well.

achieving this vision, many Food Not Bombs groups support progressive political activities directly by providing free food at a variety of actions. I have personally sipped an invigorating cup of miso soup before going over the fence at the Nevada Site and thrown down a hot bowl of oatmeal in the early morning hours while keeping Operation Rescue from blockading a San Francisco clinic. Such support from Food Not Bombs is very real and very effective.

The work of Food Not Bombs is critical now and will become only more so as the Clinton Administration unveils its agenda of austerity. *Food Not Bombs* is a real organizing asset for all of us. I got my copy at the Front Room Bookstore....

Tim, a former Syracuse Activist, will never be a bureaucrat and is currently organizing with the Greens in New Brunswick, NJ.



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Since 1982

What We Get cont'd from page 7

ism, food politics, the willingness of the U.S. to sell military hardware to all sides of the conflict and decades of U.S. and Soviet support of the dictatorial government in neighboring Ethiopia. When Ethiopia became a Soviet client state in the late 70s, Somalia promptly received U.S. military aid and backing in attacking Ethiopia over the Ogaden, an ethnically Somali region within Ethiopia's borders. Aid continued to flow through the Carter, Reagan and Bush years as Barre clung to power by systematically butchering the followers of tribal and political rivals. Somalia's current crisis can be traced directly to Barre's intentional destruction of the country's infrastructure to keep it out of the hands of his rivals. The U.S., far from disavowing its shameful role in creating the famine, is using the power vacuum to try to broker a new leadership that will be equally "friendly"—and in the interim, score bonus points as humanitarians by further meddling in a mess we largely created, without taking any responsibility for our role.

Setting aside lofty speculation about the place (if any) of morality in U.S. foreign policy, even short-term famine relief would have been better served by having the U.S. produce a check-book rather than belatedly producing the Sixth Fleet. And in Kuwait, the needs of international intervention required global cooperation—not a U.S.-led military strike after the fact.

Repetition is the Key to Successful Advertising

This gives rise to a larger question. The limited debate over the Somali mobilization that has occurred so far in progressive circles runs something like: "How can we possibly object to feeding starving people?" Or phrased more bluntly: Is there *any* possible mission involving the U.S. military that we, as progressive activists demanding peace and social justice, could or should support—or even fail to oppose?

While it's hard to give a blanket answer covering all possible scenarios (e.g., invasion by Martians), the short answer is: no.

Just as the justifications for troops in Somalia had little to do with the reality on the ground there, opposition to militarism can be put forward on the

same basis. While leaving open the question of whether troop use will "save lives" in any given situation (a very dubious proposition in Somalia and, historically, in virtually every use of U.S. military power), we can—and should—make the case that anything which strengthens the military as an institution will cost far more lives in the long run, overseas and (through displaced spending on human needs) at home. Militaries exist to kill. They are the tools that governments use—for their purposes, not ours—to coerce the results judged in their own best interests. The U.S. military has the longest, bloodiest and most unrepentant record of such use of any military in the world. And the U.S. government has an equally consistent record of lying about the motivations and extent of its covert and overt military operations. (If Pentagon spokesman Pete Williams tells you it's sunny and warm, bring a snow shovel.) In a post-Cold War universe of unmatched military prowess, the U.S. answers only to itself and, maybe its investors and, just possibly, its outraged citizens.

While a change in administration might mean a softening of outdated Cold War rhetoric (most recently misapplied to petty Third World tyrants), there have been no fundamental changes in *why* the U.S. uses military power: to maintain and enhance a status quo in which six percent of the world's population consumes half the world's resources. Advertising campaigns using starving Third World peasants as camera props—the same peasants from whom we've been stealing food at will—are dangerously Orwellian. They are as difficult to recognize for the disingenuous propaganda they are as anti-Soviet propaganda was at the dawn of the nuclear age. And we must learn to recognize it, name it and expose it,

How to REALLY simplify your TAXES and AVOID the IRS...



because we'll be seeing lots more of it. Ad campaigns are like that.

Since World War II, militarism has functioned in the U.S. economy as a welfare program for the rich. Activists are fond of pointing out that military spending is the least efficient means of government spending in terms of creating and supporting jobs; militarism is hardware-intensive, and much more of the money in spending scams like SDI goes to the top. It is time we stop assuming that policymakers simply don't realize this and start recognizing U.S. militarism for what it is: a virulent form of class warfare, with the additional advantages of protecting the resources already owned by the wealthy and killing off some of the poor to boot. Ad campaigns like the Somali mobilization are a means of getting the U.S. public to feel good about our own victimization—and to encourage us to pay the tax dollars necessary to continue it.

As usual, the only means we have of fighting these insidious lies are the simple, often seemingly inadequate tools of education and action. We need to learn more about the Somalias and Iraqs and Bosnias and dozens of other places at home and overseas so that we can talk with friends, neighbors, fellow students, co-workers, political allies and strangers in the street about what it all means and how it impacts each of us. We need to be able to counter the lies and demand the resources being stolen from us by our so-called leaders. And we must take action. Demonstrate, agitate, organize. Don't pay for it. Withdraw your consent. Create something better. Redirect your taxes. When you do, tell everyone you can what you're doing, and why.

Entirely unnoticed in the hoopla surrounding the Somali landing was the fifth anniversary of the Palestinian intifada. While our television audience, its fleeting attention-span exhausted, continues to digest the holiday cheer of watching its military save lives (or at least ride in jeeps, fire weapons at nobody in particular, and look good), Palestinians continue to survive without civil liberties, schools, livelihoods, health care, land or any end in sight to a brutal, U.S.-financed military occupation. If the Somali mobilization marks the dawn of a new era in U.S. military activism, there's no evidence at all that it's an era progressive activists should welcome. Instead, we'd better get busy, too.

Geov is Co-Coordinator of the Conscience and Military Tax Campaign (CMTC). This article is reprinted from the CMTC newsletter, Conscience. A shorter version, written in December, originally appeared in the Seattle Community Catalyst.

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April 1993

<p>4</p> <p>Every Sunday, People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.</p>	<p>5</p> <p>Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>4/5-4/6: The Names Project AIDS Memorial Quilt will have display panels at Main Auditorium, Weiskotten Hall, Health Science Center, 766 Irving Ave. G. Scott Osten will speak on the project. at noon on 4/6. 464-4836.</p>	<p>6</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>Peace Action mtg. *Alternatives to the use of force in Bosnia & Somalia" at May Memorial, 3800 E. Genesee St. 7:30pm.</p>	<p>7</p> <p>*Using Nonviolence in Our Schools" w/ Lisa Mundy & Eric Wissa of AFSC, at Formal Lounge, Hewitt Union, SUNY Oswego. 12:30pm.</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>Rally to stop NAFTA, the North American Free Trade Agreement at the Federal Bldg, downtown Syracuse. With speakers & music. 4pm. 463-4591.</p>	<p>8</p> <p>Every Thurs: Greens Local 349 meets at Syracuse Peace Council. 7pm. 472-5478.</p> <p>Taste of the Arts presents Classical Guitarist Alexander Raykov, from Leningrad. 12:15pm., Plymouth Church.</p>	<p>9</p> <p>AIDS service provider group. 12:15-1:15pm. Bring lunch, 627 W Genesee St. 475-2430.</p> <p>Gay Men's Support Group meeting. Call 422-5732 for info.</p>	<p>10</p>
<p>11</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>12</p> <p>Sierra Club general mtg. Adirondack Mtn. Club presentation. 5. Ilick Hall, SUNY ESF. 7:30pm. 488-3779.</p> <p>Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.</p>	<p>13</p> <p>Amnesty International Group #373 mtg. Mundy Branch Library, 1204 S. Goettes St. 7-9pm. Letter writing, updates on cases. 668-7441.</p> <p>Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E. Genesee St. 7pm. Call Shirley 446-6099.</p>	<p>14</p> <p>NOW NY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.</p> <p>Witness For Peace meeting. Plymouth Church, 232 E. Onondaga St. 478-4001.</p>	<p>15</p> <p>"The Limits of Diversity" town meeting held at Le Moyne College. Shanahan Chapel 7:30pm. 445-4688.</p> <p>Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3786.</p> <p>Taste of the Arts presents singers William Van Patton & April Bradshaw performing Spirituals & French Art Songs. 12:15pm, Plymouth Church.</p>	<p>16</p> <p>"The Smoking Room," a play about people of color w/AIDS. By Paul Robeson Performing Arts Co., 2223, E. Genesee, Dunham Room. 8pm. \$10 at door. Charles 474-4072.</p> <p>*The Smoking Room, *see 4/16.</p>	<p>17</p> <p>Onondaga County Women's Political Caucus hosts state caucus meeting, at Day's Inn, 400 7th North St, Liverpool. Senator Hoffmann speaking.</p>
<p>18</p> <p>"The Smoking Room," 4pm. See 4/16.</p> <p>Colgate College Peace Jam. Festival w/ music, presentations, information, foods, crafts. Multi-cultural emphasis. Hamilton, NY. Jeff 824-7547.</p> <p>Queer Coffeehouse at Trinity Episcopal Parish, 523 W. Onondaga. 5-10pm. Open Mike, food from On the Rise Bakery.</p>	<p>19</p> <p>Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p>	<p>20</p> <p>SPC presents "Resistance During the Clinton Era" w/ tax resister Geov Parrish. At Brady Faith Center, 430 South Ave. 7pm. 472-5478. Free.</p>	<p>21</p> <p>NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</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>22</p> <p>Earth Day</p> <p>Every Thurs: Alternative Orange mtg. Rm 130, Schine Student Center (SU). 5:30 pm. 475-4898 for info.</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>23</p> <p>Every Thursday: Evening Arabesque Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p>	<p>24</p> <p>"Dream Catchers" a Youththeatre presentation sponsored by the Cultural Resources Council at the Civic Center. 11am & 2pm. Tickets: 435-2121.</p> <p>Pax Christi mtg. 208 Stocum Ave, Syracuse. 9:30-noon.</p>
<p>25</p> <p>Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.</p>	<p>26</p> <p>Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>27</p> <p>Every Tues: Women's Support Group for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.</p> <p>Every Tues: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.</p>	<p>28</p> <p>United Nations Assoc. honors high school students involved in human rights issues. Reform Church, 1228 Teall Ave. 6pm. Reservations: \$10. 622-3600.</p> <p>Books Sandwiched In: Rosemary Pooler reviews Capitol Games: Clarence Thomas, Anita Hill & the Story of a Supreme Court Nomination. 12:15 pm, Central Library, S. Salina St.</p>	<p>29</p> <p>Every Thursday: Central America Vigil, Fed. bldg. 7:30pm</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7:30pm. Come one, come all! All welcome. 472-5478.</p>	<p>30</p> <p>Weekly Vigil outside "Public Safety" Bldg (jail). Downtown Syracuse protesting inhumane prison conditions & building of new \$50 million jail. 5-5:30pm. 424-1877.</p> <p>"The Smoking Room." 8pm. See 4/16.</p>	<p>Other Events:</p> <p>4/15: War Tax Protest. Lively street theater. Call SPC for time & place. 472-5478.</p> <p>5/1: ACTUP NY sponsored rally for Medical Marijuana Use. 1pm. 212-564-AIDS for info.</p>



"Your struggle is our struggle."

Nelson Mandela and Fidel Castro, July 26, 1991

Cuba Information Project 121 West 27 Street, Room 1202 A, NY, NY 10001 (212) 366 6703

Poster Sale!

This poster is being sold as a fundraiser for the Central New York Delegation to Cuba from May 28 to June 7. We are asking for \$10 to \$20/poster to subsidize college students, particularly students of color, for the trip.

You can come in to purchase a copy of the poster at the Syracuse Peace Council Front Room Bookstore, or send your donation to: Cuba Delegation, c/o Elena Levy, 1030 Westmoreland Ave., Syr., NY 13210, USA.

Your poster will be mailed out the day after the order is received.

For more information on the delegation (it's still possible to go) or the posters, call (315) 472-5711.



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Peace Newsletter

Central New York's Voice for Peace and Social Justice May 1993 PNL 607



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, Helen Carter	Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

PNL Editorial Committee Needs Diverse People Who Want to Make Short and Long Term Content Decisions...Help Us On Wednesday Evenings.

Paul Pearce, Bill Mazza, Rachel Brillbeck,
Jim Horton, Pete Carney

SPC Projects

Syracuse Network for Israeli-Palestinian Peace	SPC-TV
Brent Bleier 479-5393	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, Jürgen Scheer, Andrianna Natsoulas Upasatti, Ara Djamboulian, Carrie Endries, Kathy Barry, Joseph, Brian Caufield, Rachel Brillbeck, Sue Nuccio, Michelle Brisson, Jim Horton, Andy Molloy

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

American Friends Service Committee	475-4822	P.E.A.C.E., Inc.	
Alliance-Psychiatric System 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			488-9338
Blaine DeLancey	475-4898	Persons With AIDS Support Hotline	
Alternatives to Violence Project		Sandra	471-5911
Andy Mager	607/842-6515	Physicians for Social Responsibility	
Amnesty International	422-3890	Rainbow Coalition 27th C.D.	488-2140
ANZUS Plowshares	422-3181	Alan Rosenthal	472-4331
ARISE	472-3171	Recycle First	471-2806
Atlantic States Legal Foundation		Rose Center	
	475-1170	Teri Cameron	422-3426
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.	487-3188	Service Employees Int'l	
Coalition for Choice	677-9758	Chris Binaxis	424-1750
Community Coffeehouse		Sierra Club	
Bill Mazza	472-5478	Eileen Clinton	471-6069
Coven Drum	426-0520	Small Claims Court Action Center	443-1401
ECOS	492-3478	Social Workers for Peace	
Educators Social Responsibility		Dick Mundy	445-0797
Lisa Mundy	445-0797	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		Syracuse Cooperative Federal Credit Union	471-1116
Aspen Olmstead	428-1743	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	
Jackie Abrahms	474-6422	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	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:

Open wide with a crazy, mad-cap—dare I say **waco**—newsletter for May. We start off with, you guessed it, two wacos—one Paul, one elana. We leave flame for heat with Tomsk and Syracuse theater. We hit you over the head again with more NAFTA, a list of companies that left us here up north (think it was the weather?), and a Mexican, papal-bound letter. A Special SPC Centerfold of interventions! Community groups, the latest and greatest Plowshares, someone else who's Quit No More, our first—or at least most recent Sports Section followed by a journey of hope and a boycott of another one of those offensive companies you just knew were too big anyway. Bye

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 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, Frederic Noyes, Peter Carney, Will Ravenscroft, Deirdre Laughland, Deb Douthit

Mailing Party Helpers

Helen Carter, Jim Dessauer, Brent Bleier, Frederic Noyes, Tim Brachocki, Carl Mellor, and a great, big "Thanks" to Andy Molloy

June Issue Deadlines

Articles	May 13
Ads	May 13
Calendar Items	May 20

Peace Newsletter

May 1993
PNL 607

Table of Contents

Letters	4
SPC Page	5
Confessions of a Cult Member	6
waco, 1993...baghdad, 1991.....	7
Radiation and Deceit	8-9
What's NAFTA Got To Do With Food	10
The Immorality of Interest	11
Partial List of NYS Companies Gone South	11
Special SPC Pullout/Poster: 100 Years of Intervention ..	12-13
Community Update	14
The Good News Plowshares—April 9, 1993	15
Quiet No More	16
SPC Sports: The Fine Art of Billboard Improvement.....	17
Journey of Hope	19
Pepsi Boycott for Supporting "Killer" Regimes.....	21
Community Calendar	23

About the cover:

Feel like grist for the corporate mill? Then stop consuming the goods and services of **HUGE BUSINESSES** and **MULTINATIONAL CORPORATIONS** that use and abuse people, places and things **WITH YOUR MONEY...THINK 3, 4, 5** times before buying something new...know your sources...read the labels...Reduce, reuse, recycle first...**WE HAVE THE POWER!!!**

cover by Karen Kerney



Fulfilling cute requirements for May. It's worked so well for Dow Chemical.

Letters

To the Editor:

No one said it would be easy—not our parents, teachers, God or the Constitution. I doubt if the framers even imagined a nation as diverse as ours currently is. Look around—we are a mixed breed of human beings that has *not* melted into one homogeneous people. Instead, we've co-habited, co-worked, co-tolerated and discriminated, hated and persecuted. Unfortunately, our great diversity in ethnicity, race, gender, religion and sexual orientation also bears dichotomous values and perceptions.

When is the majority right? Is the majority right when it's wrong? That depends on perception. The history of our nation reveals deep civil rights violations resulting in minority movements. At one time, the majority of our country believed slavery was acceptable. Even today, the black movement continues to struggle against ingrained and generational racism which is so profound that many whites aren't even aware of it.

Homosexuality lies at the threshold of the latest civil rights movement, but there are also other up-and-coming liberal movements. Latins, Asians, Native Americans and women are also diverse groups that experience daily discrimination within our borders. It would seem that there are many people crying foul these days.

Changing feelings. The inculcation of social equality into mainstream America seems to evade our consciences. It is one thing to litigate fairness, quite another to monitor and enforce it. Our society has fostered profound divisiveness and covert, smoldering hatred.

I wish I knew why sensitivity training does not exist in our society. We must recognize the importance and strength in our diversity. Working together is far more productive than working against. Our communities lack cohesion and concern. Why is it that police officers, whose primary function is to work with people, do not learn about the people they are helping? One need only watch the real, live police show invasion on T.V. to denote the controlled condescension which mingles with legal lingo.

Can't our military, which teaches its recruits everything from how to fold socks to how to kill, instruct its people how to cope with those that are gay or different? After all, each of them likely knows a closeted gay person that they like unknowingly. For those who haven't realized it yet, gays are *already* in the military.

Why don't our secondary schools offer

To the Editor:

The Cold War is not over, as evidenced by our continuing economic war on Cuba. Why do we feel we have to overthrow Castro, but not a thousand other, far more ruthless dictators. Why did we support dictators like Somoza in Nicaragua, Papa and Baby Doc Duvalier in Haiti, Pinochet in Chile—all of them responsible for well-documented mass murders of their citizens? Why do we continue to support repressive governments in Guatemala and Haiti? The only dictator in Latin America we have ever tried to overthrow is Castro—why?

The answer has always been because he is a Communist and represents a Soviet threat 90 miles from our borders. Well, now the Cold War is over, but instead of encouraging Cuba's contacts with us, we have renewed and strengthened the embargo against that country. We are openly attempting to make the Cuban economy collapse in order to overthrow Castro and then be able to refashion that country in the form of "democracy" we define. Key Cuban exile millionaires, who gave lavishly to Clinton's campaign, are bragging about their preparations to take over the Cuban economy. They have not spoken about getting elected to their new positions of leadership.

Cuba has never gotten responsible coverage in the U.S. press, in part because the U.S. government does not allow any U.S. citizen to visit Cuba. What should we have learned about Cuba in the last three decades? Despite being an island with limited resources, inheriting a colonial economy dependent exclusively on sugar and being cut off from its main source of trade (the U.S.), Cuba had a life expectancy in 1987 of 75 years, the same as

courses on understanding "others"? After all, school aged youth are the true carriers of the torch.

It seems to me that we are spinning our wheels instead of moving on down the road. Asian countries didn't succeed by competing among themselves. They banded together to move ahead of us. And they plan for tomorrow, as well. Yes, people's attitudes are tough to change and it won't happen overnight. The problem is, it might not happen at all. Then where will we be? Look back, look around, and especially—**look ahead.**

Nancy A. Natale
Syracuse, N. Y.

that in the U.S. and the highest in all of Latin America. In 1990, infant mortality in Cuba was only 14 per 1,000 live births, better than that in the U.S. Cuba provides universal health care—something we in the U.S. are still striving for—and their health care system is judged to rank with that of the industrialized nations (*N.Y. Times*, Jan 11, 1993). Cuba guarantees food, clothing and education for all. You don't see begging children on the streets of Havana as you do in all of the other Latin American capitals. Is this something we want to see overturned?

Cuba is suffering an economic emergency now because of the cut-off of the subsidized trading agreements it had with the Soviet Union. Cuba is the first to decry the dependency it had on the Soviet Union, but would this be remedied by remaking Cuba into the dependency it once was to the U.S.? Do we want Cuba to again be a playground for the U.S. rich and a key investment spot for the Mafia while Cuban children start begging in the streets again? We can do far more for the Cuban people by opening up trade relations with that country than by trying to make them cry "uncle." And we are not in the position to say that our motivations in overthrowing Castro are to bring democracy to that country, when we have never done so to any other part of Latin America.

Diana Ellis
Syracuse, N. Y.

Poetry Reading :
Physicist/Poet Mike Stiles
& Friends. Upstairs at the
Syracuse Peace Council

8pm, Friday, May 7

472-5478



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SYRACUSE PEACE COUNCIL PAGE

April was a busy month...

But first an announcement: There is a group of people trying to organize a "Concerned Citizens for a Peaceful Solution in Bosnia and Hercegovina" group. Already working with the organization The Rape/Genocide Legal Project, the group hopes to organize locally between Syracuse University and the greater Syracuse community.

There is no official contact number yet, so if you are interested, please give us a call at SPC and we'll try to re-connect people.

So what did we do this month?

I'm so glad you asked. Well first we showed the Children of the Cradle video about the sanctions against Iraq. But that just fit into the normal Thursday night video thing, but it was actually more timely than that 'cause when New King Bill heard we showed it he must have gotten really pissed off 'cause he bombed Iraq again. Well, I can't be *sure* that's why he bombed them, but I can't figure out any other reason since our planes were flying outside the "no fly zone" (still actually Iraq, just North Iraq) over Iraq. Or over "more Iraq" I guess. Anyway, so he must have wanted us to think he was tough. I mean, I'm so relieved. Even if we do get Queers in the military, I'm totally reassured it will remain a *tough* military. Phew!

Just Geov

And then Geov Parrish came to town and hung out with some of us at the Brady Faith Center. That was pretty cool. He's a tax resister you know, which I guess makes him a criminal, but he didn't look it except for the long hair, and he does work awful hard. We talked about resistance, and Clinton and resisting Clinton and other stuff. In fact the "billboard" article on page 17 is from a 'zine he co-edits...but I guess *that's* criminal too...Sure is a good thing our local Public Safety Building is so tough. At least as tough as our Queer military, according to *60minutes*, but you can't believe everything you read on television, can you?

Believe it or Not!

Because we can't believe everything we read on TV, I listened when I heard that the NRC was not quite doing its job. Well, it *hears* that there are problems at nuclear plants, but it won't enforce its own regulations. So we were part of a coalition of "safety" groups that asked the NRC, politely, to not re-open Nine Mile One 'cause it was still broken and they hadn't checked it to see if it was fixed yet, but they said they were going to open it anyway. Must of been acceptable risk or something. Luckily, Fitzpatrick broke down the next day. Poor little nukes...just can't seem to get their acts together. It *kills* me!

Taxing

But then it was tax day and we of course

thought we should help folks file. So we got on the news talking about conversion-blah-blah, for all *they* listen ("Where will the money come from?" they ask with their \$80-need-it-for-work ties). So the Nonviolent Action Collective (NAC) in their most recent incarnation and SPC stood outside the Post Office downtown and leafletted while giving people a chance to spin the big wheel of tax-fate after they dropped off their taxes. The big-ole carnival wheel let you know the random ending for your tax dollar. Made perfect sense at the time...except for the fellah who came out and asked us not to bother the folks on the way into the PO as it "*may discourage revenue*"...Nuff said.

ZENARTFOOD

But it had been days since we had done anything so we did a pot-luck to end the massive and wonderful "100 Years of Zen in America" conference which took place in Syracuse. The dinner followed the awesome *Plutonium Free Zone* reception next door at Altered Space and was upstairs in the newly remodeled upstairs. Where we also do the videos which is kinda how I started so if

I ended here it would be kind of circular, but I was never quite good at finishing on time, so...

Earth Day

Well we didn't actually find time to go to Earth Day, although we would have liked to join Niagara Mohawk who cleaned up all that silly litter around their building for the celebration. Yeah, like that will make the world safe to live in with *you* still in it. Thanks NIMO! Anyway, Nick Pirro didn't offer to let us sit on the Earth Day panel with him (at Thornden Park) 'cause he's such a cool environmentalist and all...oh, I'm sorry, everyone should be heard..I think its real important to give all these white, male politicians another forum to tell us how they've helped us so far. Hey Nick, go play with NIMO.

Rod MacDonald

In Concert

Saturday, May 29
8pm

at the North East
Community Center
716 Hawley Ave,
(at the corner of Oak)



"MacDonald is a poet with a lot on his mind who has never allowed himself to make points at the expense of making music. The result is that he does both captivately well" ...*(Boston Globe)*

Join Us for a Syracuse Peace Council
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Snacks, Coffee, Tea, Wine & Beer available



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 _____

Confessions of a Cult Member

Mass Suicide or Good Christian Soldiers?

Paul W. Pearce

HERE I AM AGAIN, talking about suicide and executions. In Waco, Texas we have a mass suicide or maybe a mass execution. When the state carries out a punishment that results in death it is an execution. If a mob chases you to the edge of a cliff and you fall off, who is to blame? Right now everyone is trying to assess blame for the Waco disaster without looking at the larger implications of cult phenomenon. Two cults were out of control in the Texas desert. The larger, less visible cult is the more dangerous of the two, and still actively in control.

Being a cult member is not always a conscious decision. It involves a strict adherence to an ideology or doctrine with blind allegiance to a charismatic or popular leader. This allegiance comes with a willingness to sacrifice one's own life and/or the lives of one's children and family for this ideology and/or leader.

Many would agree that defending your own life or those of your loved ones is a natural human response. But, when defending their convictions, pacifists are often challenged with hypothetical self-defense scenarios. Their unwillingness to fight is considered unnatural.

However, what is truly unnatural is making this ultimate sacrifice for *unreasonable* causes and beliefs. It is in defining these causes and beliefs that cult leaders exercise their manipulation and control over their followers. They can fabricate a false sense of family with exaggerated benefits or goals to motivate unreasonable and often destructive actions.

If you believe that drinking poison kool-aid or burning yourself up in the Texas desert will bring about eternal planetary peace you might be considered crazy by the majority, and the leaders that indoctrinated you considered diabolical.

What if you were convinced that the world would be a better place if all Jews and homosexuals were exterminated?

What if your cult leader convinced you and your society that killing "gooks" in S.E. Asia would protect Australia from being overtaken by communists while preserving free speech here in the USA. Even though I never believed in the cause I was fighting for in VietNam, my cult leaders, LBJ and Nixon, convinced my family and country that we were fighting in the best interest of CULT AMERICANA.

And now Cult Americana's leaders point their fingers at Branch Davidian as if it is something unusual. I am not going to defend David Koresh. Rather I see what he did as a small scale distillation of the Cult Americana mentality.

Violence begets violence. We live in a society that worships violence. It isn't against the law for anyone to own an arsenal of weapons and millions of bullets. I wouldn't be surprised if Charleton (Moses) Heston and the NRA ran TV ads defending the Branch Davidian gun collection.

Cult Americana lashes out in many ways. Not long ago it pinned on yellow ribbons, waved its flag and convinced the world that killing 300,000 Iraqi men, women and children was a noble effort for world peace. David Koresh's con was a parlor game in comparison with what we pulled off in the Persian Gulf.

Remember the incubator babies? George Bush rallied support for his war by spreading the fabricated story of Iraqi soldiers ripping Kuwaiti babies from their incubators and

"strewing them across the floor like firewood." It is well documented that he was lying. Just one cult leader trying to make the other cult seem less than human.

One of the final justifications for the assault on the compound in Waco was the report that children were being beaten. A woman who lost two step-grand children and a daughter-in-law in that fire and who is also a

Behavior that we fear in a cult we encourage in our police and military.

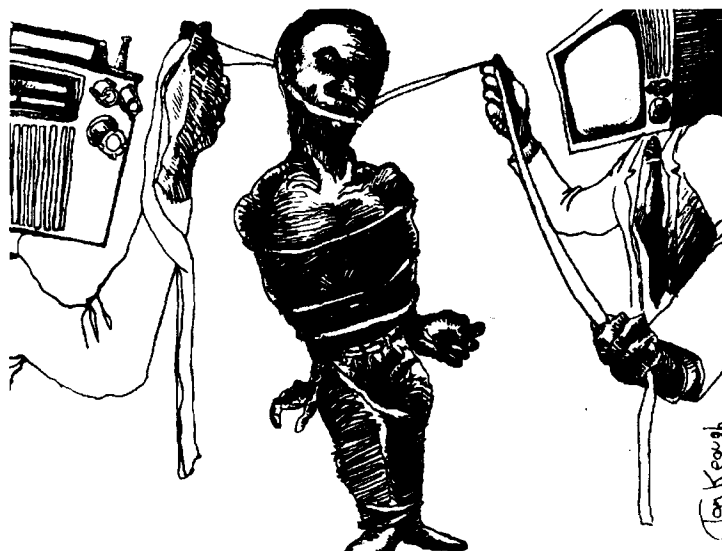
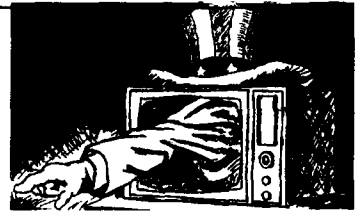
member of the "Cult Awareness Network" reported that suggestions of accepted procedures for defusing cult standoffs were rejected by federal agents. She also explained that what some people consider child beating might be considered "Firm Christian Discipline" in other circles. The federal agents determined guilt and acted without due process by executing their assault on the compound (Firm Christian Discipline?). We can never know the extent of child abuse in Waco, all the victims are ashes.

Concurrent with the standoff in Waco was the trial of the Police officers who beat Rodney King in LA. There is no question that he was beaten, but even with videotape and eyewitness testimony it took two trials to determine whether this beating was abuse or regrettable, but justifiable, force (Firm Christian Discipline?).

If we consider a cult to be a group or sect that is bound together by a common ideology and leader, we have to recognize ourselves as members of Cult Americana. Whether by choice or circumstance we all fall under its influence and share responsibility for its actions.

The danger in the cult mentality is not in its sense of larger family or community, something we all should work toward. Cults are dangerous because they surrender responsibility and control of their lives to powerful leaders and they see themselves as something better and different than all the other cults.

Paul lives in a basement at the Peace Council, so why listen to him anyway?



waco, 1993...baghdad, 1991...panama city,
1989...philadelphia, 1985...grenada,
1983...chicago, 1969...oakland, 1968.....

for koli of the fifth generation.

where are the tears
where are the tears.
eightysix dead. killed by a government they had believed in.
eightysix dead, women children and men.
tear gas bombarded in at them.
a standoff could no longer be tolerated
by those who had decided to retrieve them
to their ways.
bomb
arded
only tear gas, she said for more tears
not burning flesh
where are the tears?
where are the questioning?

cult
koresh
davidians
waco
we heard every day
every news display

where are the tears?
is "cult" a new way of telling
they weren't quite human?
the new hard "c" word?
is that why the eleven children women and men
whose last name was africa
in philadelphia
just eight years ago
too could be bomb
arded
by a mayor who owned
a "goode" name
where were the tears
a "cult" they said.

is that what made the thirtysome
so easy to forget
bunchy, lil' bobby, huggins, clark, hampton.
musta been cult or commies or something.
where are the tears?
their black berets must've indicated
they weren't really human
or something
otherwise for sure people would've been upset
or something
at the thirty and more deaths.
where are the tears?

in israel they sing: we shoot and then we cry
referring to their killing of palestinians.
in the u.s. we sing: we, shoot and then we shoot.
once targeted, no longer human.

in underground shelters in baghdad,
building runways in grenada,
holed up in waco
using loudspeakers in philadelphia.
where is the "then we cry"
how far have we hardened?
where are the tears?

bony starving somalian children displayed
so once more u.s. can colonialize
"they need US to govern"
you know "those" people over there
don't know what they're doing
we have to civilize.
soft "c" word, with most ugly meaning
our firepower bigger than theirs
therefore
our lives more human.
or some kind of disgusting distortion
they figure out
till we get their
mean
ing
and believe their display
has meaning.

where are the tears?
what have they done
so when they shoot
we don't recognize
the dead
as our humans.

where are the tears?
how have they
monopolized
our ducts and glands
through the blue light
images.
how have we
surrendered.
where are the tears?

where are the tears?
we'll clear the ducts and
our vision.
where are our tears?
questions can only be smart
and
bombs ignorant.
where are our tears?

you ask, where are our tears?
eyes moistening
mist clearing
voice loudening
streets filling
feet marching
domes toppling.

by elana levy



Radiation and Deceit

Theater Company Stuggles With Nuclear Disaster in Adopted Home Town

Jennifer Manwell and
Frederic Noyes

IN MAY AND JUNE of 1992, a group from Open Hand Theater in Syracuse travelled to the Siberian City of Tomsk to collaborate with the Skomorokh Theater Company on a production called "From Across the Deep"—which was then brought to the U.S. in October. A second group was to return to Tomsk in July to perform "A Midsummer Night's Dream" on a pan-Russian tour culminating in a performance at the international theater festival in Basil, Switzerland.

The April PNL ran an essay by Craig Archer in which he introduced a few of the people who had come to be our close friends and feel like members of our extended families. He also described a few of the hardships those individuals and their friends, families and neighbors endured, and continue to endure, in their unstable country.

6 April

I am alerted to a small box in "The World Section" of the Syracuse newspaper reporting a minor explosion near Tomsk with what appears to be a radioactive discharge. The four paragraphs claim that contamination reaches only "several hundred yards" and that some fire-fighters may have been exposed to "more than the limit of radiation considered

safe for a one year period". No mention is made of who set this seemingly arbitrary limit. How much is too much?

Denials began immediately from official channels. Representatives of the poorly named "Siberian Chemical Plant" (Tomsk 7) were making almost casual dismissals of the incident, claiming "there was no spread of radioactive contamination". The following day the Russian Ministry of Atomic Energy (Minatom) spokesperson said at a press conference that no plutonium was present in the release. Were these statements examples of increased openness in the post-perestroika age or more of the same kind of propaganda one has come to expect from all pro-nuclear governments?

7 April

The sub-heading to the article in the morning paper claims that 2,500 acres have been contaminated. There are many discrepancies and drastically varying statistics concerning this accident. (Is the presence of nuclear substances ever really "accidental?") TASS reports contamination of 200 square km. The Minatom spokesperson was quoted by TASS as saying there was no major radiation leak and then in AP, "It has been the single worst accident since the Chernobyl catastrophe."

Our suspicions have been confirmed that the explosion took place inside Tomsk 7—the "closed city" of approximately 250,000 inhabitants which continues to be off-limits to all but those civilians who live and work there. The much larger city of Tomsk, also off limits

to foreigners until the late 1980s, is 15 kms south of Tomsk 7.

The complex had a single industry until 1990—plutonium production for military use. (Two reactors remain on-line to provide electricity) This was one of three processing sites for the ambitious weapons program the Soviets felt compelled to initiate in the mid-fifties to keep up with U.S. stock-piling. Now the plant is diversifying. In 1990 a French company contracted the facility for the enrichment of up to 150 tons of uranium. This procedure is considered too dangerous and polluting to be risked on French soil. South Korea soon followed with a contract for 260-400 tons of enriched uranium before the year 2000.

We had met several people who lived in Tomsk 7. They told us that even their closest relatives could not visit or telephone them inside this walled city.

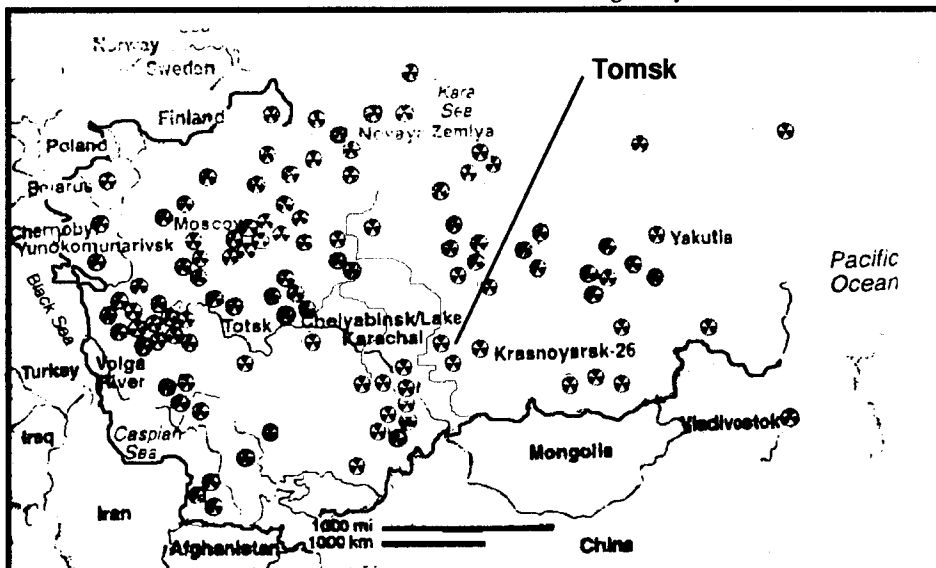
8 April

The sub-heading in today's paper calls the disaster "tiny compared to Chernobyl." A radioactive cloud is being monitored as it moves to the northeast. A 900 meter radioactive "spot" has also been discovered six kilometers away from the site. The explosion rated a "3" on a seven-point scale used by the International Atomic Energy Agency. That's roughly half a Chernobyl.

10 April

We were able to contact two of the members of Skomorokh. They report no immediate danger and say the wind was blowing away from Tomsk at the time of the explosion. It seems that they have been told little of the specifics other than the information governments use to pacify frightened populations. One of the actors has a friend who works at the plant in Tomsk 7 and should theoretically be privy to more accurate information. He dismisses the event as a "little problem" but all the same says that he will delay sowing his garden for an extra month. Not only are they essentially trapped in Tomsk, but they are also greatly looking forward to our planned arrival in July. Our collaboration is something to anticipate.

I am beginning to wonder if Tomsk is going to be the latest euphemism for mismanagement and nuclear catastrophe.



The landscape of the former Soviet Union dotted with nuclear trouble spots.

15 April

We receive the fax from Greenpeace in D.C. (much of which was sent that same day from Moscow), including a press release that was ignored by most papers. The information contradicts most of the official statements made by Minatom. Dimitry Talmatsky, who traveled with an investigating team to the contaminated areas, was quoted as saying, "The public has been subjected to a diet of radiation and deceit. As Minatom's lies have been revealed by the facts, [they have] simply invented new lies and new deceptions.... They still deny that the public is endangered."

the press tends to perpetuate the myth that the Russian nuclear technology and personnel are somehow inferior to their U.S. counterparts

The report also contained some disturbing information about the history of the five channel nuclear reactors. In his forthcoming book *Reference Guide to Nuclear Power*, Tolmatsky documents that there have been at least six major accidents at the site with significant releases of radiation. While at Tomsk, we were told about waves of fatalities in children with no indication of danger from government sources. Some of the people from our group went to a cemetery where many children were buried who had died within a small amount of time. This was typically the way the public found out about past nuclear disasters—their children began to die.

In addition to frequent accidents, there was the startling news that the method of waste disposal at Tomsk 7 was to pump highly radioactive liquid by-products underground into earth crust horizons which Greenpeace notes are "theoretically isolated from the layers above and below." By 1992, 36 million cubic meters of waste were contained under the permafrost of Tomsk. Can one really assume that the earth's crust will not shift for tens of thousands of years and therefore ensure the isolation of these contaminants?

The Greenpeace information is depressing. We are questioning the extent to which some of us may have already been exposed to toxins on our previous visit, not to mention the longevity of the problem and what that means for our friends in Tomsk.

19 April

Members of Open Hand Theater's cast for "A Midsummer Night's Dream" came together to discuss our responses and opinions

concerning the explosion and what to do about our existing travel plans. It was not merely a discussion over a town and some of its inhabitants. We have an emotional bond with the members of Skomorokh and the people we had met in Tomsk.

In this meeting, we were compelled to guess at the actual amount of radiation contaminating Tomsk. We needed to decide if the risk was greater than our desire to follow through with our plans to tour with our much loved friends and colleagues. We still felt a real lack of concrete, detailed information. How

bad was the situation? What were the actual risks to residents of the area? To visitors? Calls to our friends in Russia told us that they were not alarmed by the circumstances in Tomsk 7. Why not? Shouldn't they be? Do they know the magnitude of the radiation? Do we? Are they in denial? Are we over-reacting? Will they understand our concerns? What are our concerns?

One concern is that the air, water and food will be contaminated with unknown amounts of unknown toxins. We were aware of making decisions which would inevitably affect our friends and families. And what about long term repercussions? We felt we had to make a decision that we could support several years down the road. One of the Open Hand members emotionally recounted the early deaths of her grandparents from cancer and the medical condition of her father also dying of cancer. Her father lived and worked in the shadows of the cooling towers in Oswego. Ironically enough, the treatment he is receiving was developed as a result of the wave of childhood leukemia cases in the wake of Chernobyl. Could she justify knowingly endangering her health when it could so directly affect her young daughter?

The result of this emotionally charged meeting was that—for better or worse—the tour was not going to happen as we originally intended. Maybe it could be postponed, maybe the show could be produced here in Syracuse and then toured throughout Russia, maybe it would have to be cancelled. So how do we tell our friends that we have seemingly placed a higher value on our concerns over a few weeks of unknown exposure than on our work together—our art—not to mention our friend-

ship? Can the two really be compared? I am resentful of being in a situation in which I am forced to weigh the two and ultimately decide between them. How do we respond to our frustration of feeling powerless to help our friends, to change this situation or any other environmental hazard, to stop such disasters at all?

Though the press tends to perpetuate the myth that the Russian nuclear technology and personnel are somehow inferior to their U.S. counterparts, these "accidents" could easily happen here—in any of our backyards. The irony of this delusion became painfully obvious after noticing the story bordering the first article about the explosion. The neighbor article boasted of a joint U.S./Russian project to build a new reactor on Russian soil to burn plutonium from the massive Soviet stockpiles of nuclear arms. The article said that the new reactor "is advertised as immune to meltdown." There is no mention of U.S. stockpiles. The implication persists that the U.S. has been and continues to be a responsible and benevolent nation helping out "backward" nations with their problems. Besides, aren't all weapons surplus? Since when are plants immune to the laws of nature? If it is foolproof, why are we moving the risk to Russia and therefore freeing ourselves of inevitable negative affects? How can people so carelessly overlook the irony of producing plutonium in one city and burning it in another—two different ways of achieving the same environmental disaster? Has no one learned from all our past mistakes?

We are living on a planet made fragile by the lack of concern and foresight of a disconnected species. Some of us have created this situation; others of us must change it.

Footage of the Greenpeace trip is available from Reuters TV, or from Greenpeace Russia. The greenpeace briefing is available upon request.

Jennifer is a teacher at Jowanio School. Frederic works with SPC-TV Public Access, EarthBound Housing and the Community Coffeehouse Project, yet has retained a life. Both are members of Open Hand Puppet Theater.



What's NAFTA Got To Do With Food?

Consuming the North American Free Trade Agreement

Karen Peissinger

FREE TRADE? That has to do with unions and job loss and multinational corporations, right? Well, partially right. The North American Free Trade Agreement (NAFTA) is more far-reaching than even its name implies. If approved by Congress this year, it will affect the areas of labor, environment, social justice, transportation, health, human rights, entrepreneurship among others. Equally affected is agriculture, or the cultivation of the soil to produce crops. NAFTA threatens the basics of this endeavor which is our very means of survival.

First, NAFTA will adversely affect consumer health and safety standards put into place to protect the public from harmful, even deadly, substances. Under NAFTA, our health and safety regulations could be challenged as "unfair" trade barriers, forcing the U.S. to weaken those regulations and standards in order to be on an even keel with less-stringent health and safety standards in other countries.

For example, some crops grown in Mexico are sprayed with dangerous pesticides banned in the United States but sold legally to Mexico. Under NAFTA, if the U.S. continued to not allow import of foods treated with banned pesticides, Mexico could challenge the ban as an illegal trade barrier. If the challenge were successful, the U.S. would either have to accept the foods or pay heavy fines. This degrades agriculture because it has less to do with the feeding of people and has everything to do with improving the bottom line of corporations.

Secondly, due to inhumanely low labor rates, growing food in Mexico is cheaper for food companies located outside of Mexico. Thus many crops are now grown for profit—the "cash" crops—and not for the food needs of people. If NAFTA were to take effect, even more land would be devoted to "cash crops" than to the staple crops of corn and beans. This practice neglects the food needs of the Mexican people

and further alienates them from their own land. The cultivation of the earth would be increasingly twisted from a life-sustaining connection into an empty exploitation of the land and people. The only profit reaped is by the corporations at the expense of the Mexican land and people.

A third detriment of NAFTA implementation would be on the land itself. Because of the use of agricultural practices that deplete the land of nutrients, the land's productivity is reduced. Food of lesser quality and nutrition is produced which decreasingly meets the food needs of people. Just like plastic-ware and foam containers, the land is considered a "throw-away" to be used for quick profit with no thought to the future food growing needs.

Fourth, overall food standards under NAFTA will be controlled by Codex Alimentarius, a United Nations sub-group which has strong ties to agribusiness, food and chemical companies. These companies have a strong interest in the Codex since its standards can open or close "opportunities" to

ensure and increase profits. So even though Codex is charged with protecting people with its food standards, the standards may be compromised in the interest of the corporate bottom line.

Finally, NAFTA will promote the centralization of food production, i.e. encourage food to be grown in places other than where it is consumed. It will push back the work of small, local and organic farms in establishing a direct connection between the food producer

the land is considered a "throw-away" to be used for quick profit

and the food consumer. Cooperative food stores, such as the Syracuse Real Food Coop, operate under "buy local, think

global" and "food is politics" ethics in trying to bring about a more humane and environmentally caring world. There cooperatives will also suffer in their mission.

As we are "separated from our work and its product,"* the connections between what we do and its effects are blurred. NAFTA won't help this state of affairs and can only worsen our alienation from the planet we live upon. Please learn all that you can about NAFTA, and write and call your legislators to voice your educated opposition to NAFTA. Talk to your family, friends and co-workers about NAFTA and what its implementation will mean in their lives. Don't let NAFTA slide through our fingers and give further control to the corporations who value profit over people. You may not feel the effects of "free trade" now, but everyone will eventually. And we won't want to be here to witness the destruction, the alienation and the ruin of our Earth and its People.

For additional information and to hook into the NAFTA opposition network, you may contact the Fair Trade Coalition of Central New York at 463-4591, the Syracuse Peace Council at 472-5478 or Karen Peissinger at 434-8867.

* from Gang of Four's song titled "We Live As We Dream Alone"



Karen is a member of the Syracuse Peace Council, a Council member at the Syracuse Real Food Coop, and Recording Secretary for the Fair Trade Coalition of Central New York.



The Immorality of Interest

Bringing Capital to Task



THE COOPERATIVAS Cristianas del Estado de Mexico is a group of cooperatives trying to create work for the rural poor through the means of production. The cooperatives are owned and managed by the poor themselves. We have been in existence for the past seven years and work in collaboration with the bishops of Mexico. This document has already been submitted to Pope John Paul II, the Congregation of the Doctrine of the Faith, to each and every Cardinal of the Church and to all of the Bishops that participated in the Fourth Conference of the Latin American Bishops in Santo Domingo. Now it must be declared to the rest of the people of our Church.

UNDER THE AUTHORITY of Canon Law (Canon 21, Section 3) we, as faithful members of the Holy Roman Catholic Church and in accordance with our knowledge and competence, hereby respectfully and humbly submit the following opinion regarding the Church's Doctrine on Interest. With due regard for the integrity of faith and morals and reverence to our pastors, and with consideration for the common good and the dignity of persons, we submit this opinion for the good of our Church under our given rights and duties.

Our opinion is submitted because of the great harm that is being done to the poor by the great world wide debt and from the horrible cost of paying interest on the debt and as the Church is beginning to teach that there is nothing immoral with the charging of interest on loans.

It is our opinion and belief that the charging of any interest on loans is immoral for the following reasons:

- 1) It is forbidden by the laws of God.
- 2) It is contrary to the teachings of Christ.
- 3) It is contrary to the Magisterium of our Church.
- 4) It is contrary to nature, for it is to live without working.
- 5) It makes it possible for lenders to derive an unearned income that comes from the extra work and suffering of the poor.
- 6) The poor in the Poor Work are now being charged from 10 to 50 percent interest per month on loans and nothing is being said or done about this grave injustice.
- 7) It has become the primary cause of poverty throughout the entire world.
- 8) It is one of the main reasons for the current worldwide recession.

9) It is selling what does not exist and such an action evidently constitutes an inequality and, consequently an injustice.

10) It causes harm to our Church as it participates in this taking of interest, especially when it comes as an exploitation of the poor.

Therefore, we respectfully and humbly beg that our Church desist in its taking of interest and once again reaffirm its original doctrine on interest.

Submitted in the name of Christ,
Cooperativas Chistianas de Mexico
Apto. Numero Uno
Malinalco, 52440 Mexico

Letter reprinted from Inherit the Earth: A Publication of the Catholic Worker Community of Cleveland. Thanks to Nick O. for bringing it to SPC attention.



A Partial List of New York State Worksites that have been moved to Mexico:

Parent Company: **Becton Dickinson**
Location: **Hancock, NY**
Product: **Intravenous Tubing**
Jobs Moved to Mexico: **"significant"**
Year(s) Jobs Were Shifted: **between 1984 & 1988**

Parent Company: **Combustion Engineering Inc.**
Subsidiary: **Taylor Instrument**
Location: **Rochester, NY**
Product: **Electronics**
Jobs Moved to Mexico: **200-300**
Year(s) Jobs Were Shifted: **1985**

Parent Company: **Cooper Industries**
Subsidiary: **Cooper Power Systems**
Location: **Olean, NY**
Product: **Fuse links (high voltage fuses)**
Jobs Moved to Mexico: **15**
Year(s) Jobs Were Shifted: **mid to late 80s**

Parent Company: **General Electric**
Location: **Syracuse, NY**
Product: **Cable wire and harnesses**
Jobs Moved to Mexico: **150**
Year(s) Jobs Were Shifted: **1990-92**

Parent Company: **General Motors**
Subsidiary: **Delco Chassis (was D Products)**
Location: **Rochester, NY**
Product: **Magnets**
Jobs Moved to Mexico: **125+**
Year(s) Jobs Were Shifted: **1983**

Parent Company: **Kyocera Corp.**
Subsidiary: **AVX Ceramic Corp.**
Location: **Olean, NY**
Product: **Ceramic capacitors**
Jobs Moved to Mexico: **200**
Year(s) Jobs Were Shifted: **1985-1991**

Parent Company: **Modern Filters**
Location: **Haverstraw, NY**
Product: **Fabric dust bags & filters**
Jobs Moved to Mexico: **78**
Year(s) Jobs Were Shifted: **1982**

Parent Company: **Parker-Hannifan Co.**
Subsidiary: **Ideal Clamp Div.**
Location: **Brooklyn, NY**
Product: **Auto parts**
Jobs Moved to Mexico: **300**
Year(s) Jobs Were Shifted: **1980-1986**

Parent Company: **Quaker Oats Co.**
Subsidiary: **Fisher-Price**
Location: **IL (3), NY (1)**
Product: **Toys**
Jobs Moved to Mexico: **984 + 695**
Year(s) Jobs Were Shifted: **1980-1990**

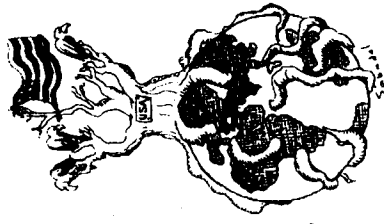
Parent Company: **Smith Corona Corp.**
Location: **Cortland, NY**
Product: **Typewriters**
Jobs Moved to Mexico: **approx. 700**
Year(s) Jobs Were Shifted: **1992-1993**

Parent Company: **Trico Products Corp.**
Subsidiary: **Trico Components**
Location: **Buffalo, NY**
Product: **Windshield wipers**
Jobs Moved to Mexico: **1100+**
Year(s) Jobs Were Shifted: **1987-1990**

For a more complete list as of March, 1993 (including New Jersey) please contact SPC. There will be a slight charge for copy and postage costs. Original list from *The Resource Center*.



One Hundred Years of Interventions\$



The following is a partial list of U.S. Military interventions from 1890 to 1990. This guide does not include mobilizations of the National Guard, offshore shows of naval strength, reinforcements of embassy personnel, the use of non-Defense Department personnel (such as the Drug Enforcement Administration), military exercises, non-combat mobilizations (such as replacing postal strikers), the permanent stationing of armed forces, covert actions where the U.S. did not play a command and control role, the use of small hostage rescue units, most uses of proxy troops, U.S. piloting of foreign warplanes, foreign disaster assistance, military training and advisory programs not involving direct combat, civic action programs, and many other military activities. Among sources used, besides news reports, are the Congressional Record (23 June 1969), *180 Landings by the U.S. Marine Corps History Division*, Ege & Makhijani in *Counterspy* (July-Aug. 1982) and Ellsberg in *Protest and Survive*.

by Zoltan Grossman

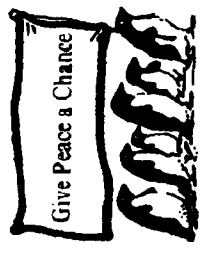


Conflict	Involvement	Armed Forces	Comments on U.S. Role		Detroit		Troops	
North Dakota	1890-?	Troops	300 Lakota Indians massacred at Wounded Knee.		Iran	1943	Troops	Army puts down Black rebellion.
Argentina	1890	Troops	Buenos Aires interests protected.		Yugoslavia	1946	Nuclear threat	Soviet troops told to leave north.
Chile	1891	Troops	Marines clash with nationalist rebels.	\$	Uruguay	1946	Nuclear threat	Response to shooting-down of U.S. plane.
Haiti	1891	Troops	Black revolt on Navassa defeated.	\$	Greece	1947	Nuclear threat	Bombers deployed as show of strength.
Idaho	1892	Troops	Army suppresses silver miner's strike.		Germany	1947-1949	Command operation	U.S. directs extreme-right in civil war.
Hawaii	1893-?	Naval, troops	Independent kingdom overthrown, annexed.		Philippines	1948	Nuclear threat	Atomic-capable bombers guard Berlin Airlift.
Chicago	1894	Troops	Breaking of rail strike, 34 killed.	\$	Puerto Rico	1948-1954	Command operation	CIA directs war against Huk Rebellion.
Nicaragua	1894	Troops	Month-long occupation of Bluefields.		Korea	1950	Command operation	Independence rebellion crushed in Ponce.
China	1894-1895	Naval, troops	Marines land in Sino-Japanese War.			1951-1953	Troops, naval, bombing, nuclear stalemate;	U.S./So. Korea fights China/No. Korea to A-bomb threat in 1950, and threats against China in 1953. Still have bases.
Korea	1894-1896	Troops	Marines kept in Seoul during war.		Iran	1953	Command operation	CIA overthrows democracy, installs shah.
Panama	1895	Troops, naval	Marines land in Colombian province.	\$	Vietnam	1954	Nuclear threat	French offered bombs to use against siege.
Nicaragua	1896	Troops	Marines land in port of Corinto.	\$	Guatemala	1954	Command operation	CIA directs exile invasion after new gov't nationalized U.S. company lands; bombers based in Nicaragua.
China	1898-1900	Troops	Boxer Rebellion fought by foreign armies.		Egypt	1956	Nuclear threat	Soviets told to keep out of Suez crisis.
Philippines	1898-1910-?	Naval, troops	Seized from Spain, killed 600,000 Filipinos		Lebanon	1958	Troops, naval	Marine occupation against rebels.
Cuba	1898-1902-?	Naval, troops	Seized from Spain, still hold navy base.		Iraq	1958	Nuclear threat	Iraq warned against invading Kuwait.
Puerto Rico	1898-?	Naval, troops	Seized from Spain, occupation continues.		China	1958	Nuclear threat	China told not to move on Taiwan isles.
Guam	1898-?	Naval, troops	Seized from Spain, still used as base.		Panama	1958	Troops	Flag protests erupt into confrontation.
Minnesota	1898-?	Troops	Army battles Chippewa at Leech Lake.	\$	Vietnam	1960-1975	Troops, naval, bombing, nuclear threats	Fought So. Vietnam revolt/No. Vietnam; one million killed in longest U.S. war; atomic bomb threats in 1968 and 1969.
Nicaragua	1898-?	Troops	Marines land at port of Bluefields.		Laos	1961	Command operation	Military buildup during guerilla war.
Idaho	1899-1901	Troops	Army occupies Coeur d'Alene mining region.	\$	Cuba	1961	Command operation	CIA-directed exile invasion fails.
Oklahoma	1901	Troops	Army battles Creek Indian revolt.		Germany	1961	Nuclear threat	Alert during Berlin Wall crisis.
Panama	1901-1903-?	Naval, troops	Broke off from Colombia, annexed Canal Zone.	\$	Cuba	1962	Nuclear threat, naval	Blockade during missile crisis; near-war with Soviet Union.
Honduras	1903	Troops	Marines intervene in revolution.		Panama	1964	Troops	Panamanians shot for urging canal's return.
Domin. Rep.	1903-1904	Troops	U.S. interests protected in revolution.	\$	Indonesia	1965	Command operation	Million killed in CIA-assisted army coup.
Korea	1904-1905	Troops	Marines land in Russo-Japanese War.					
Cuba	1906-1909	Troops	Marines land in democratic election.					
Nicaragua	1907	Troops	"Dollar Diplomacy" protectorate set up.					
Honduras	1907	Troops	Marines land during war with Nicaragua.					

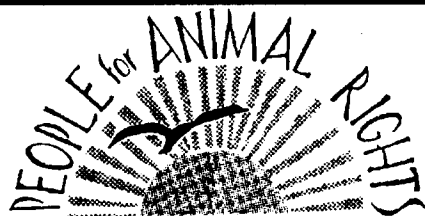
Nicaragua	1910	Troops	Guatemala	1966-1967	Command operation
Honduras	1911	Troops	Detroit	1967	Troops
China	1911-1941	Naval, troops	United States	1968	Troops
Cuba	1912	Troops	Cambodia	1969-1975	Bombing, troops naval
Panama	1912	Troops	Oman	1970	Command operation
Honduras	1912	Troops	Laos	1971-1973	Command operation
Nicaragua	1912-1933	Troops, Naval	South Dakota	1973	Command operation
Mexico	1913	Naval	Midwest	1973	Nuclear threat
Domin. Rep.	1914	Naval	Chile	1973	Command operation
Colorado	1914	Troops	Cambodia	1975	Troops, bombing
Mexico	1914-1918	Naval, troops	Angola	1976-?	Command operation
Haiti	1914-1934	Troops,	Iran	1980	Troops, nuclear threat, aborted bombing
Domin. Rep.	1916-1924	Troops	Libya	1981	Naval jets
Cuba	1917-1933	Troops	El Salvador	1981-?	Command operation
World War I	1917-1918	Naval, troops	Nicaragua	1981-1990	Command operation naval
Russia	1918-1922	Naval, troops	Honduras	1982-?	Troops
Panama	1918-1920	Troops	Lebanon	1982-1984	Naval, bombing troops
Honduras	1919	Troops	Grenada	1983-1984	Troops, bombing
Guatemala	1920	Troops	Libya	1986	Bombing, naval
West Virginia	1920-1921	Troops, bombing	Bolivia	1987	Troops
Turkey	1922	Troops	Iran	1987-1988	Naval, bombing
China	1922-1927	Naval, troops	Libya	1989	Naval jets
Honduras	1924-1925	Troops	Virgin Island	1989	Troops
Panama	1925	Troops	Philippines	1989	Jets
China	1928-1934	Troops	Panama	1989-?	Troops, bombing
El Salvador	1932	Naval	Liberia	1990-?	Troops
Wash. D.C.	1932	Troops	Saudi Arabia	1990-?	Troops, jets
World War III	1941-1945	Naval, troops, bombing,	Iraq	1990-?	Naval, bombing troops

\$ince the massacre of Iraq, the nature of the U.S. military has gone through some basic image changes. Iraq left the U.S. in the position of global police force. The scale and mobility of the Gulf troops coupled with the U.N.'s complicity with U.S. policy fully demonstrated U.S. military "supremacy." The U.S. government acceptance of this role has been amply demonstrated by the Bush and Clinton administrations. The continued attacks against Iraq, the sanctions against Cuba, the use of Naval blockades around Haiti, gaining single nation (U.S.) control of U.N. troops in Somalia and the upcoming threat of force in the former Yugoslavia all point the way to U.S. military domination and control. But perhaps we should just go to the source for the best proof. Our own Griffiss Air Force Base in Rome N.Y. used to use "Peace is Our Profession" on all its letterhead. However, just last year it seems the air-force re-evaluated and adopted the new, official motto of "Global Security for America."

Think about it....*your friends at the Syracuse Peace Council.*



100 Years of Intervention poster originally designed and printed by CAPD, the Committee Against Registration and the Draft, 731 State Street, Madison, WI 53703, (608) 257-7562



Correction! PAR's April article about the use of animals in research lost some important words between the hard copy and the retyping. The most important mistake was in the last sentence of the first paragraph, which should have read:

"A growing number of health care providers, health care consumers, and even former researchers using animals contend that human health is better served by putting more resources into health education, preventive medicine, environmental cleanup and non-animal methods of research than squandering money and talent on research using animals. *Is it ethical to waste limited resources on methods which are unlikely to provide the most benefit to human health?*"

Now, on to a related subject...the Physicians' Committee for Responsible Medicine (PCRM). Started in 1985, the PCRM has grown to include 3400 physicians and 60,000 lay members. In its own words, the group "promotes nutrition, preventive medicine, ethical research practices, and compassionate medical policy."

The PCRM has fearlessly and factually promoted such "radical" ideas as the "New Four Food Groups" (whole grains, vegetables, legumes and fruits) and "Don't Drink Your Milk" (because it's for calves, not humans) on a national level—yet they also take the time to respond to our local newspapers when we have sent articles which merited a response from a credible group of medical professionals.

A recent PCRM newsletter includes articles, in plain English, on iron consumption, rice varieties, non-animal tests, schizophrenia, seasonal affective disorder (SAD), and the use of the Heimlich maneuver to save drowning victims. The PCRM can provide information about nutrition for athletes, breast cancer prevention, vegetarian recipes, which fundraising groups promote (or not) research using animals, and much more, that we can use to combat the myths and misinformation we get from our heavily animal-consumptive society.

Basic annual membership in PCRM is \$20 and includes a quarterly newsletter. To join, or for more info, write PCRM, PO Box 6322, Washington, D.C. 20015.

PAR hopes to sponsor speaker and PCRM president Neal Barnard, M.D. here in Syracuse in June. Join us! Call 488-PURR for details!



Our Community In Hard Times Conference: Rescheduled for May 15

The "Our Community in Hard Times" Conference, originally scheduled for March 12-13, got blizzarded out on mid-Saturday morning—as those hardy readers of this who attended will remember. We stayed—quite a few folks, amazingly—long enough to hear out of town speakers and then went home to beat the worst of the storm.

Well, the crocuses and daffodils are now in bloom, the problems/challenges which gave rise to the conference haven't gone away and the conference has been rescheduled for Saturday, May 15, at Plymouth Congregational Church, 232 E. Onondaga Street, Syracuse. There will be refreshments at 8:30 a.m. and the conference itself will resume at 9 a.m. with the community panel originally scheduled for that time. Our featured speaker will be Jim Benn, Executive Director of the Federation for Industrial Retention and Renewal.

Then, through the discussion groups and workshops, the conference will focus on the question raised by a member of the March 13 audience, which seemed to be on many minds: "How do we make significant changes?"

Again, the conference is free and open to the public—though donations will be gratefully accepted. Box lunches are available for purchase (or bring your own). Wheelchair accessible. Child care provided by appointment. (Call Diane Swords, 478-7442) For further information, call Diane or Howie Hawkins at AFSC, 475-4822. Ollie Clubb



Charity Status

The Boys From Syracuse, Inc. (TBFS) recently received a 501c3 determination from the Internal Revenue Service. This designation makes TBFS a charitable foundation under IRS code. "Donations to TBFS are now tax deductible to the full extent allowed by law," says Russell Shinavier, president of The Boys From Syracuse.

"For three years, we've been helping people living with HIV/AIDS in any way that we can with volunteers who have donated their time, talent and money. This determination will allow us to more aggressively pursue that goal.

TBFS is a non-profit volunteer organization that has been helping people with HIV/AIDS by providing in-home meal and support services and free dinners every Friday to people with AIDS and their friends and families.

"We know how important it is for someone who is HIV-infected to get good nutrition and loving support," says Shinavier. "Too many people are abandoned by friends and family when their HIV+ status is revealed. The stigma often means they are alone and lonely. We do everything we can to help people by trying to take care of the many problems they face." Shinavier is not infected, though his companion of eight years has been diagnosed with AIDS.

People who want to know more about the organization can write to PO Box 6728, Syracuse, NY 13217.

The Boys From Syracuse, Inc. is not affiliated with the 174th Tactical Fighting Wing of the Air National Guard.

H.E.L.P. Program

250 Lincoln Ave

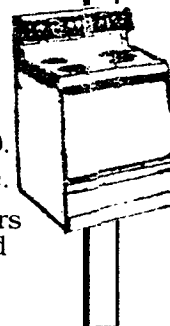
Syracuse, NY 471-4703

Reconditioned appliances from \$120.00.

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Payment plans available. Stop in and browse

90 day money back guarantee.



The Good News Plowshares—April 9, 1993

Three Activists Arrested for Disarmament Action in Virginia

For instruction issues from Zion, and out of Jerusalem comes the word of the Lord: God will do justice among the nations.... People will beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation nor will they study war any more (Isaiah 2).

AT THREE in the morning, Good Friday 1993, three Gospel-inspired peace activists cut through a fence and entered the Newport News shipyard. Once inside, they carried out the latest in a line of "Plowshare Disarmament Witnesses." (The Plowshare movement seeks to en flesh the prophesy of Isaiah: "God will judge between nations. And they will beat their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, nor will they learn war any more.")

Kathy Boylan, of Wyandanch, New York, accompanied by Greg Boertje-Obed and Michele Naar-Obed of Baltimore, displaying badges identifying themselves as "disarmers," proceeded to the USS Tucson fast-attack submarine. They then disarmed two Tomahawk cruise missile launchers by removing the inner metal casings and hammering on them with household hammers from the ANZUS and Epiphany Plowshares actions. They poured their own blood onto these launchers and a third Tomahawk launcher.

Additionally, the three spraypainted "Disarm--Christ Lives," "Love," and the sign of Christ's cross. They also displayed nine signs, three of which proclaimed the shipyard "Condemned for War Crimes" and three which asked the shipyard to "Convert to Peace," stating that "Tomahawk Kills." They hung two banners, one proclaiming "Christ Lives--Disarm!" and one identifying themselves as the "Good News Plowshares."

After the group completed their witness, they left a copy of their statement of intent and a five-page indictment against the government for its war preparations. They then prayed the Lord's Prayer, after which they explained their purpose to a worker, inviting him to join them in action for peace. The worker called shipyard security, and the dialogue continued, with the Good News Plowshares praying, singing songs and continuing to invite security to

a life of peace. Unfortunately, none of the workers accepted the plea for disarmament.

Greg, Michele and Kathy were escorted off the USS Tucson at around 5:30 a.m. and

were taken into the custody of the Newport News Police at around 9:00 a.m. They were charged with "wanton trespass," a misdemeanor carrying up to a one-year sentence and "destruction of property in excess of \$1000," a felony carrying up to a five-year sentence. They refuse to cooperate with any conditional release and will be held until trial. A weekly vigil of solidarity is planned outside the Newport News shipyard, and folks intend to gather for all court appearances.

Financial support, questions or concerns should be directed to: "Good News Plowshares Support Group," 1321 W. 38th St., Norfolk, VA 23508. (804) 423-5420.



Good News Statement:

We come to the Newport News shipyard to beat the swords of today into plowshares:

- to disarm the 688 class Fast Attack submarines which, as a component of the U.S. first strike nuclear arsenal, threaten all life on earth;
- to denounce terrorism and aggression waged against other countries;
- to intercede on behalf of the world's victims of violence, particularly the children.

God's justice is the justice of disarmament, not the "justice" of revenge. There will be no justice until we invest our lives for justice and peace; no justice until we stop the weapons race.

The administrators of the empire proclaim their version of the good news—an economy stabilized by military production, intervention for humanitarian purposes, and superpower status.

Those with eyes to see and ears to hear, know that is the bad news. The first strike arsenal continues to grow and high tech warfare replaces ground troops. With every hope of real military cut-backs, new enemies are created to justify the addiction to war.

For the U.S. to be number one means that we will continue to be 4-6% of the world's population using 40-50% of its resources. We will continue to exploit, terrorize and wage war against other nations to maintain our position, and we will continue to create deadly weapons to defend the title.

The "good news" is that we can live out God's version of non-violence. We can disarm our weapons and our hearts, and we can live in a world where "the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together; with a little child to guide them. The cow and the bear shall be neighbors, together their young shall rest; the lion shall eat hay like the ox. The baby shall play by the cobra's den, and child lay its hand on the adder's lair. There shall be no harm or ruin on all this holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea." (Isaiah 11)

Following the spirit of Christ's sacrifice on Good Friday, we act to disarm the empire, we repent, and we announce with hope and joy:

Christ Lives—Disarm!



Quiet No More!

Michelle Brisson

THE NEW YORK TIMES article didn't surprise me. But *Mother Jones*? Now that's a low blow! It's also a warning signal. Yes, Ladies, it's backlash time. The new bandwagon created for those propping up our time-honored patriarchy is an especially hurtful one. Survivors of incest—those in particular who remember their abuse in adulthood—are under attack. Not just from the standard bastions of white male power, but also from progressive journals and "liberal" leaders.

Ladies, we have hit a nerve!

The movement began, apparently, with organizations formed by men who claimed they were wrongfully accused of incest. "We are innocent! We are the real victims!" they cry. How dare their propriety be questioned! Why, they are upstanding, upright, uptight republicans—civic leaders, wage earners, husbands, priests. How dare these uppity womyn accuse them. These womyn are sick, deluded, men haters—probably (gasp!) feminists; maybe even...*lesbians*.

These men built the bandwagon; now professionals and experts are eager to climb aboard. Doctors, counselors and sociologists are studying the phenomenon - this outbreak of "remembering"—and comparing it to witch hunts and UFO sightings. They examine us womyn like strange, contagious bacteria; they fear we will wipe out the crops.

This is going to be a tough one, womyn! We are fighting a millennium of tradition. According to Gerda Lerner's *Creation Of Patriarchy*, the deal was signed and sealed by 1750 BC. That's right; we are spitting in the face of almost 4,000 years of patriarchy. For thousands of years the bodies of womyn and children have been at the disposal of male kin. The dirty little secret 'incest' is no secret to most of us. But to say it out loud is to refuse the system to deny the rules. The experts, the perpetrators, are scampering about searching for data, stats, psycho-babble and perks to quiet us.

Even some womyn up until now considered at least quasi-feminists, are abandoning the ship and climbing aboard the misogynist bandwagon. Most notable is Carol Tarvis, PhD. She calls the "out-break" of womyn

naming their pain simply a symptom of our dysfunctional society. We womyn are brainwashed, are victims of a capitalist system. According to Tarvis, the bottomfeeders are luring poor unsuspecting womyn and filling our empty heads with pretend memories and false flashbacks all to sell us books and counseling. We poor womyn—frail and easily deluded—have en masse been tricked, sort of a mass hysteria, group hypnosis scenario. Carol, you break my heart...but I bet your books are selling like hot cakes.

Yes, we were victims of a capitalist society, one which places productivity above flesh. Yes, this culture is dysfunctional and ill—to its very roots. The racist, homophobic, sexist structure is one which spiritually starves all its members. Tarvis uses pieces of truth and weaves together a story meant to silence us just when we finally find the courage to speak, when we finally refuse to be victims. We womyn won't be frightened so easily, won't be turned away so quickly. The pain and trauma of remembering cannot be dismissed and set aside. We womyn are battling our way towards survivor. We are fighting the thousands of years of misogynist myths whispered in our ears, jammed in our bodies. You see, the fight is not just one daughter against one father. Each voice that shatters the silence and tells the truth is a threat to our male tradition. It's not an imaginary threat; it's real.

Patriarchy is not natural or inevitable. It is an historic creation and as such can be unmade. Each time a woman reclaims her body and tells her story we all become stronger. Travis ridicules our memories and compares them to UFO sightings. No, we weren't kidnapped by aliens in the night. But we were used, handled, fucked and silenced. Now that the silence, the 4,000 year old silence, is being broken, there is a natural panic from the keepers of the system. The guards of the palace are jittery.

They should be.

Those who chose to uphold the status quo, who deny the power and prevalence of incest, will be tenderly treated by our patriarchal institutions. Those of us who choose to tell our stories, deny our fathers, our forefathers, the churchfathers and all the other fathers can expect resistance, ridicule and patronization.

We can also expect a sense of personal power and integrity we have not previously known



Michelle is a feminist, a local poet and a regular contributor to the PNL.

Voice Of Authority: a response to Carol Tarvis PhD

She wrote in the
New York Times
The Sunday morning gospel
Chewed with bagels coffee.

Wrote about us
Sorry womyn
Seeking sympathy
In this unsympathetic
World the only way we
Know how.

Deluded
Probed encouraged
By deluded probing money hungry
Womyn therapists writer survivors
We only think
We remember the jamming gagging.

Only think
The nightmares
With his breath touch
oh please no!
Under our baby skin
are real

Remember our incest? Now?
Of course not!
She flashes a sharp statistic
Hugs a condescending attitude
Around her superior
Understanding.

Why we might as well believe
We were abducted by aliens
In the night
She Freudian slips
Ridicules trivializes
Concludes by telling us
We are disbelieved still.

And just as blacks who
Clarence Thomas their lives
Receive special status prestige,
The white boys
Will roll out the
Lecture circuit carpet for this
Woman who is willing
To keep them safe
Keep us silent.

—Michelle Brisson

The Fine Art of Billboard Improvement

Raven Gildea

THE THEORY

The way I see it, late night billboard editor isn't just a right, it's a patriotic duty. You see, free speech ain't what it used to be. When our founding parental units formed the Constitution, they never guessed at how it would be tried and convicted by modern technology.

In the late 1700s just about any citizen (i.e. white male landowner) in the u.s.a. could get access to a printing press. With a few hundred broadsheets he could disseminate his views to as wide an audience as the next bloke.

Those days are gone. As media technology becomes more expensive and corporate takeovers become the norm, we see a shrinking number of wealthy people controlling the message which reach an ever-expanding audience.

Advertisements aren't the only tool used by corporate industry to influence our thinking. Because television, radio and newspapers are generally funded by advertisements, the editorial content must be carefully tailored to not offend those who are paying the bills. Our much-lauded "free" press is bound, gagged and dancing to the tune called the advertisers. At best, the news copy doesn't challenge the corporations who pay for it; at worst, it actively supports them.

Naturally, what we see and read influences the way we think. Media, as it exists today, has rendered democracy im-

possible. Those with money can form the reality perceived by the rest of us. Even if we work at it, it's difficult not to be influenced by the media's version of what is and is not going on. The media defines the discourse with its language and images: we are told that the L.A. police were "accused" of beating Rodney King and that property damage was an unreasonable response to the jury's decision in the case. Indeed, we are constantly told that property has nothing to do with the social issues we face. The media set the parameters of what we

Media, as it exists today, has rendered democracy impossible.

can discuss and how we can discuss it. They tell us that we must choose between owls and loggers, not between preserving our ecosystem or paying \$327 million per year in tax subsidies to those who are destroying it.

Thus we have a nation who blindly supported the war in the Gulf because they honestly believed that, having elected George Bush, we are obliged to do as he tells us. We have a nation of people who never thought to question the validity of the media's "coverage" of the war because they honestly believe that we have a free press.

Not only do both "news" and advertisements keep us from awareness of what's really going on, but they actively support racism, classism and heteropatriarchy. The only people we see in the advertisements are those

we supposedly all want to emulate: white yuppie scum. Women of color must conform to the white beauty standard to be seen.

Lesbians simply don't exist. White women gain the questionable privilege of becoming the prized possessions of a scrotum-faced camel, second only to his car.

Ads not only warp our view of reality, they contribute to very real social problems. They tell us that everything is fine and hold out to us the illusion that we have-nots will become the haves if we just keep our noses to the grindstone. Meanwhile they actively push products which are harmful, even lethal. The top two products in ads aimed at low-income

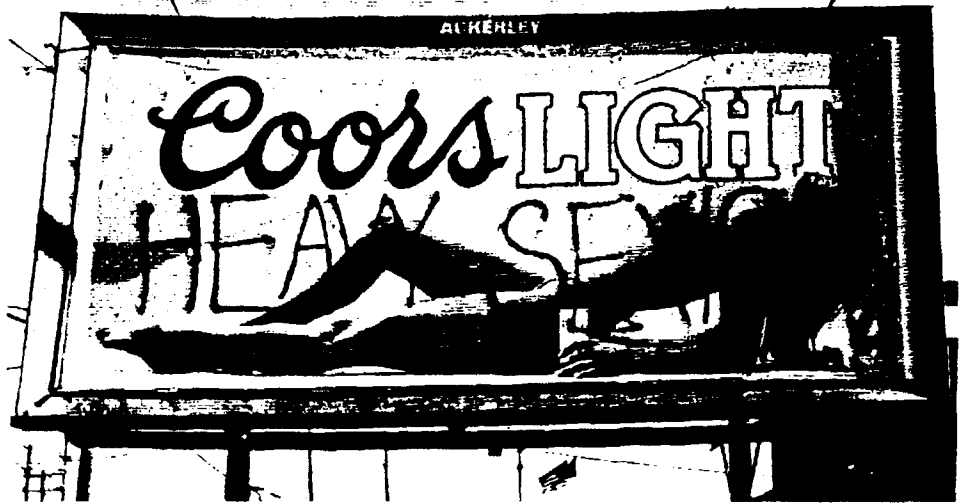


Photo by Julia Johnson

Black and Latino communities are also those communities' two leading causes of death: alcohol and cigarettes. The illegal drugs our government spends nine billion a year combatting cause 5,000 deaths annually, while tobacco, which is subsidized by our taxes, kills 350,000 people a year.

We are barraged by advertising, news, and editorial messages which present us with a warped view of the world. It is difficult to maintain our conviction that reality, as we perceive it, is valid. It is difficult to remain certain that we are sane. It is virtually impossible to convey our sanity to the outside world with any sort of impact. For those of us who can't afford to place ads in slick publications or buy a spot on prime time TV, freedom of speech as visualized by the writers of the Constitution is out of reach.

Legally, that is.

A financially accessible forum for reaching a lot of people with your message is probably within a mile of you. The space has been financed by profits from your purchases. To get your ideas up there, all you need is a can of spray paint.

Media, as it exists today, has rendered democracy impossible.

The Practice

Plan ahead. Make your statement commando style: get in, get the job done and get the hell out.

Billboard Democracy Cont'd on page 18

Billboard Democracy cont'd from pg. 17

Be sure your chosen billboard is accessible. Bring any climbing equipment you might need. Be safe. Have a getaway route and alternative plan. Post lookouts. Pick your time carefully. Hot summer Friday and Saturday nights just after the bars have closed are not the best time to be out breaking the law. Find out about traffic patterns. Find out when your local police change shifts. Cops who are about to go home are much less likely to be on the lookout for trouble (i.e. you) than cops who have just completed a rousing roll call.

If spray paint isn't your style or if you have more time, energy and artistic talent than a simple editing job requires, you may want to go the wheat paste route. Measure your target billboard and create an alternative

on several large sheets of paper. Paint, decorate, take your time, go wild. Roll the finished sheets so that they will unfold from bottom to top, and label them so that it's easy to tell which edges line up. Use long-handled brooms to spread wheat paste over the target billboard, then use the same brooms to unroll your new improved version over the paste. This takes two or three people in addition to lookouts. A good dose of paste over the top of the finished product will hold everything down nicely. Be sure to use non-water soluble inks.

Use humor. If you make people laugh, they'll remember your statement long after it's been replaced by another corporate-financed advertisement. Change people's perception of an ad, and they'll never see that product in the same light again.

Humor is also very useful in convincing the cops that it was all in fun and you aren't

really a dangerous radical. Better yet, don't get caught.

If humor isn't appropriate to your message, use class. Don't stoop to the ad agency's level. We are supposed to be demonstrating that we are smarter than they are making us out to be.

Most importantly, have fun. If you don't enjoy it, it isn't worth doing. And keep in mind that civil disobedience is the oldest American tradition.

Standard Disclaimer: This article is written for entertainment purposes only. Any resemblance to actual billboard alterations, living or dead, is purely coincidental. The author and the publishers do not condone illegal activity of any sort whatsoever. Obey authority. Be good. It is better to live on your knees than to damage anyone's private property. Got it?



Raven Gilda is part of the editorial collective that publishes *Hel's Kitchen*, a radical zine from Seattle, Wa. Subs are \$10/year for four issues. Mail to PO Box 85541, Seattle, Wa. 98145.

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Syracuse Peace Council



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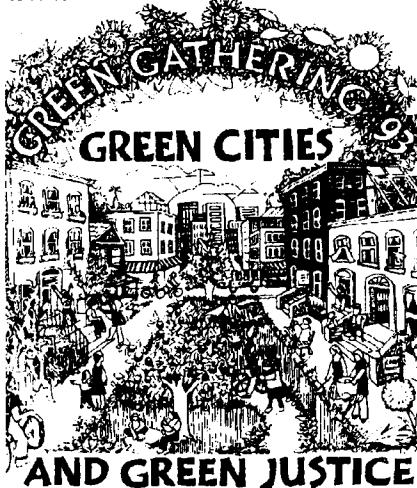
Green Gathering '93 Syracuse, NY August 13-18

Green Conference: Green Cities and Green Justice

Friday, August 13 to Sunday, August 15 in a Syracuse Neighborhood park. Includes discussions of Green Cities, Green Justice and Green Politics, Work Projects with community groups, "Green Sprouts" program for kids, Vegetarian barbeque picnics, music, fun!

Green Congress

Monday, August 16, to Wednesday, August 18 at Earthwise Education Center Farm. Delegates from Green locals around the U.S. will determine national policies and action plans and elect national committees for 1993/94.



Registration

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Lodging

Free camping at Earthwise for up to 1000 people. Motels starting at \$30/night single, \$35/night double. Free beds, couches, floors for up to 100, first come, first serve

For registration info, write or call:
Green Gathering '93, PO Box 562,
Syracuse, NY 13205, (315)471-8433

Journey of Hope

Two Weeks of Action Against the Death Penalty

Pat Bane

HOW WOULD YOU FEEL if it happened to someone in your family? Death penalty abolitionists are accusingly asked this question over and over, and the Journey of Hope will answer it loud and clear. A core group of members of Murder Victims' Families for Reconciliation and other abolitionists from around the country (and the world) will be making a two-week tour of the Midwest from June 4 to June 20. This national abolition event, the largest in many years, will take place primarily in Indiana with visits into Chicago and Louisville, calling attention to the fact that the death penalty is no longer confined to the South. But the unique message, "Don't Kill For Me," coming from survivors of murder will be heard from coast to coast as we create a new road by walking and working with the families of the condemned, police officers, human rights and civil rights activists, attorneys, students and others who reject the notion that killing will somehow reduce violence in our nation.

Those of us who will be making the Journey will be visiting a different city or town each day where we will be holding rallies; leafletting; meeting with local community, religious and political leaders and talking with other folks, doing media work and sponsoring a variety of events. Evenings we will return to our state park camp-

ground to share music and marshmallows around a campfire and get to know each other better as we exchange insights and ideas. We will begin at Indiana's death row at Indiana State Prison in Michigan City and end at the State Capitol in Indianapolis, but it will be a journey of more than just miles traveled...it will be a journey from violence and vengeance to healing and hope for a saner society.

According to Leigh Dingerson, Executive Director of the National Coalition to Abolish the Death Penalty, "The Journey of Hope is an act of civil disobedience—of conscientious objection. We declare that opponents of the death penalty and family members of victims will no longer accept the role of adversaries. We will no longer accept that those whose lives are shattered by violence should put back the pieces through revenge. We will no longer accept that those who oppose executions are insensitive to the anguish that violence causes in our society. We will no longer cooperate with the legal and social systems that cast us as antagonists, because in fact we share a common commitment—a commitment to end

The Journey of Hope is an act of civil disobedience—of conscientious objection

the violence, a commitment to justice. The Journey of Hope is a journey on common ground. It is the treasonous act

of cooperation among those society has cast as enemies. By joining us on the journey, you will help pave that common ground."

Leaders from all segments of the abolition movement have already committed to being with us. They will share their many years of experience and knowledge. Those

JOURNEY OF HOPE

who wish to participate will have the opportunity to ask questions and form their opinions based on a wealth of information. If you would like to be part of the Journey of Hope but are not free to participate for one or two weeks, we welcome those who can join us for a few days or a weekend...so organize a car-pool of friends and come join us for as long as you can. If that is not possible, you can help by spreading the word about the Journey, inviting us to speak to your organization or church, making a contribution or organizing a fundraiser to sponsor someone else's participation and by getting involved in the abolition movement locally. We also have a wish list of items you might be able to donate or loan us. It includes: electronic equipment such as walkie-talkies, cellular phones and CB radios, non-perishable food and drinks, first-aid supplies, poster board and markers, postage stamps, sleeping bags and beverage coolers.

We need you with us to say "Stop the Killing" to those who tell us another death will bring peace to a family who has lost a loved one to violence and to issue a call of conscience to the U.S. to join all the other developed nations of the world in abolishing the death penalty unconditionally. Your participation and support will help us to make a safe and successful Journey of Hope.

For more information, call Pat Bane at (315) 469-3788 evenings and weekends.

Pat is on the board of the National Coalition to Abolish the Death Penalty and she is also a member of People Against the Death Penalty in Syracuse

Unclassifieds

Room Open in Salt Springs house for responsible adult who respects other people. Reasonable rent. Working person preferred, but grad student OK. Live with two people. Call 445-9232.

Room for rent in beautiful, alternative minded apartment in quiet neighborhood on S. West side. Vegetarian preferred. Rent \$158/month + electric. Call Bill or Joy at 426-8227 for more info.

Computer typing. Will type term papers or anything, \$2/page. Call Susan Ashley at 446-2429 between 8am & 6pm.

Female wanted to share a 3 bdrm. house with off-street parking and laundry, convenient to grocery and busline. \$250/month includes util. Available June 1. call Barb at 469-8829.

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Check out thursday night video upstairs at the Peace Council! From rare features to weird shorts. Alternative stuff for Alternative minds, Thursdays around 8:30
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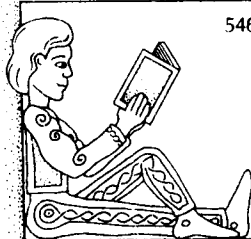
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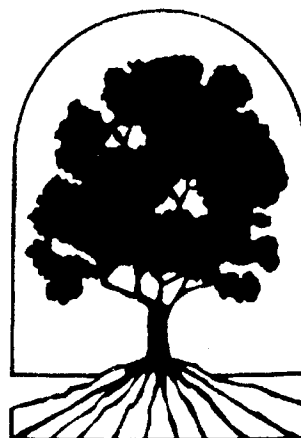
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Pepsi Boycotted for Supporting "Killer" Regime

The Theme is "Burma: Death of the New Generation"

THREE CANADIAN organizations have launched a national boycott against PepsiCo until it stops dealing with the dictatorship in Burma (Myanmar). They are *OPRIG-Carleton* and *Friends of the Rainforest* in Ottawa, and the *Canadian Youth Network for Asia-Pacific Solidarity (CYNAPS)* in Vancouver. Other groups in North America and also overseas are expected to join.

Burma's military government, called the State Law and Order Restoration Council (SLORC), is one of the world's most brutal and destructive regimes. This did not deter PepsiCo from opening a soft drink plant with a Burmese partner/firm in the capital Rangoon on November 22, 1991. At that time, Pepsi's Deputy President South-East Asia Operations Gary J. Shea declared, "The market is there; that's one thing we're sure of. People will buy our product."

Human rights groups charge that PepsiCo's presence is being used by the SLORC to justify military rule. Boycott coordinator Terry Cottam says, "After 30 years of repression, the Burmese now see America as symbolizing the democratic values they so desperately seek. Pepsi's very presence

is being used by the SLORC as a propaganda tool. Its American image gives the SLORC undeserved legitimacy and deprives the people of their hopes for freedom."

The SLORC controls all major business, and has silenced all political opposition, jailing elected members of Parliament and holding under house arrest democratic leader, Aung San Suu Kyi, winner of the 1991 Nobel Peace Prize. The 1990 election was branded a "farce," a tactic to flush out the opposition. The military-supported party could only muster two percent of the seats, such was the people's hatred of the SLORC.

Since then the regime has launched a reign of terror against students, professionals and the ethnic minorities. Burma's military has waged the world's longest war (45 years)

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against the border peoples, supported by hard exchange from:

- abetting the heroin trade, 60 per cent of the world supply comes from Burma (US State Department's 1992 International Narcotics Control Strategy Report)
- since 1989, money from economic activity by foreign investors, principally oil firms (Institute for Asian Democracy, Washington, September 1992)
- income from resource plunder. Burma suffers the world's third fastest rate of deforestation (Norman Myers, British scientist, 1989)

Cottam concludes that "Pepsi's presence vindicates the SLORC's mad agenda, including its determination to wipe out the ethnic minorities. PepsiCo should stop dealing with a killer regime that is essentially a gang of murderers, thieves and drug dealers. Otherwise, it is an accomplice to gross crimes against humanity."



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MARRIAGE AND FAMILY THERAPIST

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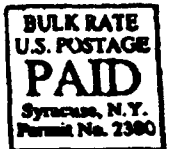
SUN	MON	TUES	WED	THURS	FRI	SAT
2 Witness for Peace wine & cheese reception honoring Rev. Michael clar, Executive Director, commemorating 10th anniversary. Donation Requested. 1820 Euclid Ave. 4:30pm. 446-6570. New Environment Assoc. potluck & general meeting. Topic: Monteverdi Community in Costa Rica. At Friends Mtg House, 821 Euclid Ave. 6pm.	3 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm. Women's Bellare Ritual led by Marie Summerwood. ECOH, cmt of Euclid & Westcott. 7-8:30pm. \$1-\$3 sliding scale.	4 Peace Action mtg. "Economic Conversion in Ulica-Rome: What Can We Learn for Our Own Community?" at May Memorial, 3800 E. Genesee St. 7:30pm. Open Writing Workshop w/ Community Writer's Project. 320 Montgomery St. 6:30-8:30pm. \$3. 472-0400.	5 Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:30pm. Call Karen 428-8724 for info.	6 Every Thurs: Greens Local 349 meets at Syracuse Peace Council. 7pm. 472-5478. Every Thurs: Videos at the Syracuse Peace Council, "Upstairs" at 8:30pm, random shorts & a feature or two, &/or bring your own. 924 Burnet Ave. 472-5478.	7 AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W. Genesee St. 475-2430. Poetry Reading: Physicist/Poet Mike Stiles & Friends. Upstairs at Syracuse Peace Council. 924 Burnet Ave. 8pm. 472-5478.	1 Gay Men's Support Group meeting. Call 422-5732 for info.
9 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. Spons. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.	10 Central America Working Group major organizing meeting. Open to all writers in Central America. Plymouth Church. 7pm. Ann 478-4571. Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.	11 Amnesty International Group #373 mtg. Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 668-7441. Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E. Genesee St. 7pm. Call Shirley 446-6099.	12 NOW CNY Chapter mtg at Marine Midland Bank, 360 S. Warren, Syracuse. call 455-7866. 7pm. Witness For Peace meeting, Plymouth Church, 232 E. Onondaga St. 478-4001.	13 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W. Onondaga. 7:30pm. Every Thursday: Central America Vigil, Fed. bldg. 7:30pm	14 Benefit Spaghetti Dinner for Friends of Dorothy, A Catholic Worker House. At St. Vincent's Church Hall, cmt of Hawley & Vine off Teall Ave. 8pm. Live music & raffish. \$0-\$10 sliding scale. 471-6853.	15 "Our Community in Hard Times" conference for creating solutions to our economic crisis. 8:30am-5pm. Plymouth Church, 232 E. Onondaga St. Free. Child care by reservation. 478-7442. "Haunted By God: the Life of Dorothy Day" a dramatic portrait of the co-founder of the Catholic Worker. At Lincoln Middle School, 1613 James St. 7pm. \$10 adults, \$5 kids & seniors. 437-9337.
16 Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.	17 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.	18 Homegrown Reading by Community Writer's Project. At County Library at the Galleries, Curtin Auditorium. 447 S. Salina St. Free.	19 NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933. Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., cmt of Westcott & Euclid. 2pm - call 475-4120 for info.	20 Every Thurs: Alternative Orange mtg. Rm 130, Schine Student Center (SU). 5:30 pm. 475-4898 for info. 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.	21 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.	22
23 OPENING 3.00 7.00 "Remember the Children" Mental Health Assoc. Children's art show at Altered Space, 922 Burnet Ave. 479-8675.	24 People for Animal Rights orientation mtg. 7:30-8:45pm. Call 488-6269 for place.	25 Every Tues: Women's Support Group. for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017. Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.	26	27 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788. Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7:30pm. Come one, come all! All welcome. 472-5478.	28 Weekly Vigil outside "Public Safety" Bldg (jail), Downtown Syracuse protesting inhumane prison conditions & building of new \$50 million jail. 5-5:30pm. 424-1877.	29 Folksinger Rod MacDonald in benefit for Syracuse Peace Council. At Northeast Community Center, 716 Hawley Ave, Syracuse. 8pm. Beer, wine, desserts, coffee. Tickets \$6-\$15 sliding scale. 472-5478.
30	31 Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.					

one response to the renewed bombing and the continued sanctions against Iraq.
A poster found on the National Guard headquarters in Syracuse.



Don't miss Rod MacDonald for an SPC Fundraiser on May 29
at the NE Community Center

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

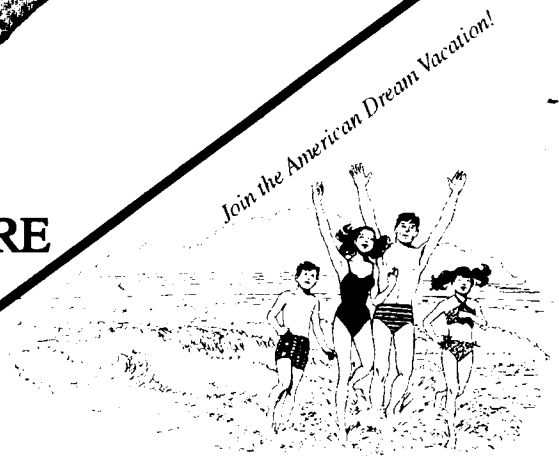
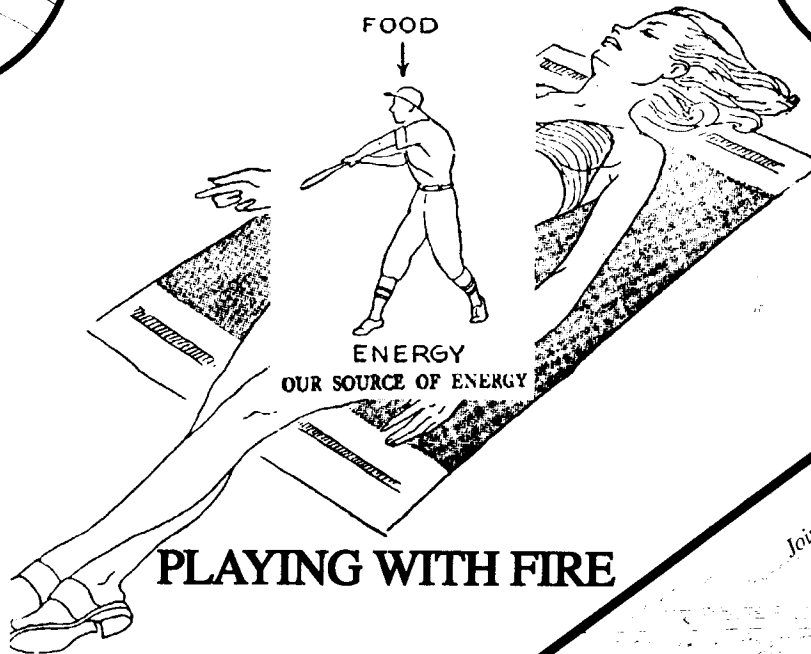
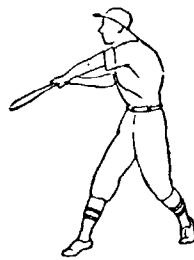
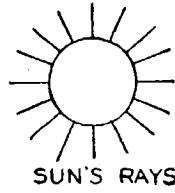
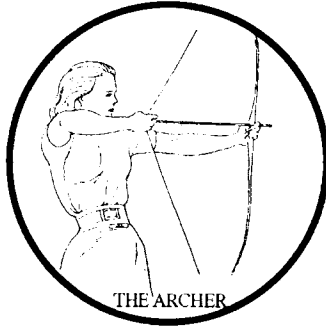


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Educate, Agitate, Organize

Peace Newsletter

Central New York's Voice for Peace and Social Justice June 1993 PNL 608



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

SPC Press

Paul Pearce,
Helen Carter

The Front Room Bookstore

Joe Carpenter

Bookkeeper

Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

PNL Editorial Committee Needs Diverse People Who Want to Make Short and Long Term Content Decisions...Help Us On Wednesday Evenings at 7pm. Paul Pearce, Bill Mazza

PNL Support:

Carrie Endries, Marge Rusk, Joan Goldberg, Kathy Barry, Andy Molloy

SPC Projects

Syracuse Network for Israeli-Palestinian Peace

Brent Bleier 479-5393

Plowshares Craftsfair

Margaret Williams 422-4201

SPC-TV

Paul Pearce,
Frederic Noyes 472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Phil Boyle, Pat Hoffman, Lorraine Piazza, Carl Mellor, Jürgen Scheer, Andrianna Natsoulas Upasatti, Ara Djamboulian, Carrie Endries, Kathy Barry, Joseph, Brian Caufield, Rachel Brilbeck, Sue Nuccio, Michelle Brisson, Jim Horton, Andy Molloy

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

American Friends Service Committee	475-4822	P.E.A.C.E., Inc.	
Alliance-Psychiatric System 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	488-9338
Alternative Orange		Persons With AIDS Support Hotline	
Blaine DeLancey	475-4898	Sandra	471-5911
Alternatives to Violence Project		Physicians for Social Responsibility	488-2140
Andy Mager	607/842-6858	Rainbow Coalition 27th C.D.	
Amnesty International	422-3890	Alan Rosenthal	472-4331
ANZUS Plowshares	422-3181	Recycle First	471-2806
ARISE	472-3171	Rose Center	
Atlantic States Legal Foundation	475-1170	Teri Cameron	422-3426
Citizens Against Radioactive Dumping	607/7536271	SANE/Freeze of CNY	
CNY ACLU		Diane Swords	478-7442
Merrilee Witherell	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.	487-3188	Service Employees Int'l	
Coalition for Choice	677-9758	Chris Binaxis	424-1750
Community Coffeehouse		Sierra Club	
Bill Mazza	472-5478	Eileen Clinton	471-6069
Coven Drum	426-0520	Small Claims Court Action Center	443-1401
ECOS	492-3478	Social Workers for Peace	
Educators Social Responsibility		Dick Mody	445-0797
Lisa Mundy	445-0797	Socialist Party	
Food Bank of CNY	458-1554	Ron Ehrenreich	478-0793
Forum for Fellow Travellers	423-0356	Spanish Action League	
Friends of the Phillipino People		Sam Velasquez	471-3762
John & Sally Brule	445-0698	Student African-Amer. Society	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		Syracuse Cooperative Federal Credit Union	471-1116
Aspen Olmstead	428-1743	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	
Jackie Abrahms	474-6422	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	425-3653
Peace Brigades International		Women's INFO Center	478-4636
Ed Kinane	478-4571	Youth Environmental Action Club	453-1156

(If you do not see your group listed, please call & we will add it to the list.)

In This Issue:

No matter what else we run this month, the main thing is the vacation guide. That's the main thing; it takes up space, it has cute graphics and is oh so helpful when you want to find out how to dispose of your disposable income in politically correct ways. I figure why be part of the country that thinks that it owns the rest of the world if we can't traipse around throwing out cash and complaining about the exchange rates? There is other stuff, too. There is an awesome article on why not to lift the ban and support the state, one about the march itself, a photo essay on the NIMO nuke action at University Sheraton, an update on El Salvador, a little death and life, a book review, some ads and a cover (front & back). Bargain.

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 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	June 17
Ads	June 17
Calendar Items	June 23

Peace Newsletter

June 1993
PNL 608
Table of Contents

Letters	4
SPC Page	5
Ain't Marching Towards Mainstream	6
Seeing Pink	7
Beyond the Peace Accords	8
About Death	9
"Property is Theft"	10
Corridor of Conscience	11-12
Community Update	14
Vacation Guide	15-19
In Review "Visions of America"	21
Unclassifieds	21
Community Calendar	23

About the cover: PLAYING WITH FIRE

All the images and text on the main body of the cover were gleaned directly from a 1951 version of a 1948 version of a woman's pictorial health guide which was still being used in its entirety in the mid to late 60s.

Considering what seems to be an ever increasing business of corporate beauty, I thought we should perhaps go to one of the sources of our cultural fascination with the bottled image. Besides helpful tips on basic medical care, the 40 specialists (almost exclusively men) felt free to include information on reducing stress during nuclear attack, the dangers of heavy petting on the unwary female, how to choose the right husband, corrective exercises for the effects of high-heels on the feet, the traumas that may lead to homosexuality and the physiologic and mental facts supporting the primacy of the male orgasm (the woman's sexual experience isn't complete until the child leaves for college, you know).

Frightening is the number of women we've talked to who remember this same book used as one of their texts, and how existant the ideology remains.

At the risk of explaining the obvious (a typical male trait) I'll launch (a typical male metaphor) into a critique of sun-worship as commodity. The sale of "healthy" imagery has continued to expand in ever increasing waves from an epicenter of sexism. A spiral of products based on the American, ideal life-style grew with the indoctrination of the 50s consumer into the nuclear (family) world. Along with appliances of convenience came leisure products to fill a mythical increase of free-time. An oft-overlooked product of leisure was the image of the U.S. "house-wife" as the role model for girls and women. A modern version of the long history of "bound" women, the modern age ushered in new and violent means of controlling women and women's bodies. These controls include the Barbie image of beauty and play-thing; the impossible icon of all-bust, no waist and perma-heel feet. A liberal-based women's "equality" movement appears to have done little more than fulfill the warnings of Emma Goldman at the turn of the century. Emma wrote that a women's movement which focused on suffrage would do little to change the root causes of women's oppression (the structures of patriarchy and capitalism) and would only help entrench race and class separations.

Ninety years later we are faced with a wealthy, mainly white-women's corporate voting block and increasing levels of violence and poverty for the majority of women in this country. On a global level (where image is one of our biggest exports), women's oppression results in enforced sterilization and travesties such as we see in the former Yugoslavia. And the new social tolerance of equality in this country has taken the form of men's beauty products and the racism of sexualizing the "beautiful exotic" (thank you Benetton). Achieving an equality of consumption at the time when going out in the sun can kill you.

Blame Global Warming and patriarchy on Barbie, you say? Of course not, it's only a doll. But our media-soaked culture tends to not look closely enough at the power of symbols and icons or the psychological effects of our nuclear/military industrial "complex." -Bill Mazza

Letters

To the Editors:

I recently heard an activist complain, "We're just preaching to the converted."

Actually, preaching to the converted makes good sense. They provide the feedback that refines, corrects, strengthens or broadens our arguments. The converted help us make more connections among issues.

The converted supply essential sustenance: they join our demos, come to our meetings, raise money for our cause and otherwise trumpet our song. We do likewise for them. That's solidarity.

The converted are epicenters of impact: from them ripple and radiate influence affecting the "pre-converted." The pre-converted are those who are open to—but who may not yet be aware or convinced of—our message.

When we "preach" we might do well to target these potential allies. The pre-converted are the essential audience. From their bands will come the new energy, the fresh blood, necessary to achieve our critical mass.

Focusing on the pre-converted is generally a good strategy, a good use of scarce resources. In saying this I don't mean to discourage communicating with those unlikely ever to be converted. For example, on some issues many rightwingers are quite well informed, and often their position has at least

some merit. They ask tough questions and force us to articulate our issues in clearer, less inbred terms.

However, valuable as this is and much as I enjoy the mental workout, I wouldn't spend *too* much energy in this way. In fact such dialog—or sparring—sometimes may further entrench rightwingers in their stance.

Our job is to sow seed—our message—on the good soil and not on ground full of bricks and shards. Forgetting this, we may be tempted to water down our message in hopes of swaying the closed minded.

I believe this is a mistake. Such image management, besides being disingenuous, weakens our impact on those most likely to be moved by our truth—the converted and the pre-converted.

*In solidarity,
Ed Kinane
Syracuse, NY*

Dear People:

I was happy to see Raven Gildea's article on billboard improvement (May 93, PNL).

Years ago, when Stukey's put up a colossal billboard on the hill overlooking Homer, I could think of no greater improvement than to cut it down. So one night my friend and I went up with two chain saws and cut the twelve utility-sized poles that supported it and toppled it on its face. Watching it fall was a wonderful sight, and we felt we were cooperating with the idea of highway beautification.

(Don't try this unless you know chain saws. We had been in the woods quite a bit and still got one of our saws temporarily stuck in the saw kerf as the weight shifted.)

It's been about 15 years since we did this, and I still get a warm glow when I think about it. I can personally testify that billboard improvement is a satisfying hobby.

Name withheld by request.

SHARON GRAHAM, M.A.
MARRIAGE AND FAMILY THERAPIST

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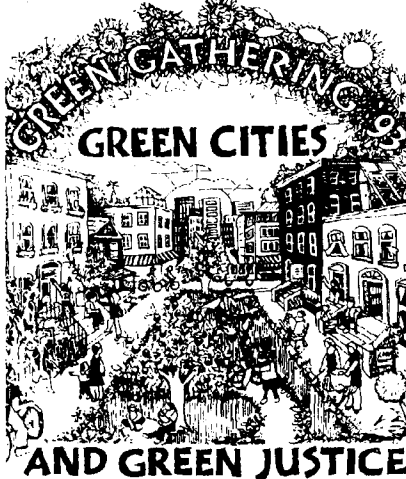
Green Gathering '93 Syracuse, NY August 13-18

Green Conference: Green Cities and Green Justice

Friday, August 13 to Sunday, August 15 in a Syracuse Neighborhood park. Includes discussions of Green Cities, Green Justice and Green Politics, Work Projects with community groups, "Green Sprouts" program for kids, Vegetarian barbeque picnics, music, fun!

Green Congress

Monday, August 16, to Wednesday, August 18 at Earthwise Education Center Farm. Delegates from Green locals around the U.S. will determine national policies and action plans and elect national committees for 1993/94.



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For registration info, write or call:
Green Gathering '93, PO Box 562,
Syracuse, NY 13205, (315)471-8433

SYRACUSE PEACE COUNCIL PAGE

Securities and Safety

The power of profits seem to be the only power NIMO seems interested in these days. We knocked at the door of the Syracuse University School of Management co-sponsored meeting of national nuclear utility-heads at the University Sheraton (see pages 12-13 of this PNL) but we weren't let in. They let Chancellor Shaw in as a scheduled speaker, but I'm sure he had much more insight on the role of safety in the nuke plants than we have, and he wears ties that cost more than I spend on groceries in a week (you can't eat style and you can't wear pasta...and expect to keep your good job, anyway). That's not a judgement or anything, I just get upset that they think, according to a Syracuse Post Standard article, that "we" spent too much time and money on safety because of Three Mile Island, and now it's time to become cost effective.

I was told today about a certain study that is making the activist circles. Put out by a large, offensive company who worries a lot about out nuclear securities, the study describes the reality of site clean-up in the modern age (where people try to pay attention) where it is more cost-effective to melt down your plant than pay for clean-up. They figure, besides the U.S. government stepping in to clean up part of the mess, there is a limit on the settlement amounts for lawsuits from disasters. Ask the Bhopal survivors how much luck they've had collecting reparations from the U.S. court system (and that was international and all). Call me crazy, call me cynical, but I have a feeling this study may join the ranks of infamy with ex-economist from the World Bank, Lawrence Summers, whose colleague leaked an inner-office memo with his name on it, addressing the bizarre mind set that can develop when health and economics become intertwined. Summers wrote:

Just between you and me, shouldn't the World Bank be encouraging more migration of the dirty industries to the [less developed countries?...] I think the economic logic behind dumping a load of toxic waste in the lowest-wage country is impeccable and we should face up to that...I've always thought that under-polluted countries in Africa are vastly underpolluted; their air quality is probably vastly inefficiently low compared to Los Angeles or Mexico City...

Of course he claimed that it was just a tasteless joke got astray. Personally, anyone with that much power doesn't have room to be that tasteless. Of course Clinton must agree

with us 'cause he tried to help Lawrence transition from the World Bank. Clinton nominated him for undersecretary of international affairs at Treasury. Kinda like an international internship to learn manners, I guess. I'm sure Lawrence is much more careful about what he says...

Hell-i-day Season

Which brings us to Hiroshima day. The commemoration of the Hiroshima bombing takes place on a Friday this year, (August 6) so we thought we should take advantage of the timing and make a day of it. Direct action-wise, anyway. So if you'd like to participate in the Hiroshima day events, come down to the Peace Council on June 14 at 7:30pm for a direct action organizing meeting. It promises to be exciting but its an awful heavy issue to be fun.

Considering Officer Bill's renewed interest in nuclear testing (there are all kinds of theories as to why; deferring foreign policy to get his way domestically, needing to look big and bad [JFK Complex?], his interest in foreign applications of the nuclear industry...) the issues of nuclear survival remain tantamount to survival.

Hiroshima rests within us all.

Good News

WNMA radio is up and running in pursuit of the airwaves. There is a renewed effort underway to get non-profit status, secure an antenna site and link up with Pacifica radio. I

don't know how many of you out there have gone as long as I have without turning on my radio expecting decent music and an alternative to National Pentagon Radio (NPR), but I know my knobs are getting dusty and rusty with dis-use.

Call Frederic Noyes at 472-5478 for information on how to get involved before you forget.

Music, man...

And if you are interested in alternatives to music and the music scene, SPC is lining up musical acts in pursuit of culture and fundraising. First is Rod MacDonald (which may be happening the day you receive this), an expected July 1 show by Donna the Buffalo (a most awesome band from Ithaca) and are working on an Ani Difranco show for late summer. If you are interested in us or in music, please call and let us know you'd like to help. We can always use support of almost any kind.

As of the printing of this newsletter, Donna the Buffalo is booked for the Zodiac Club on July 1, in downtown Syracuse Armory Square. I guess you can all check to make sure it's at Zodiac before you go...definitely a don't miss show. Donna the Buffalo was the band that made the ANZUS Plowshares Support Party the kind of party that dreams are made of...

So glad they're going to back in Syracuse.

*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

•YES! I want to volunteer at the Syracuse Peace Council _____

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ADDRESS _____

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Ain't Marching Toward Mainstream

Refusing Military Legitimacy To Save Our Pride

Nick Orth

JUST GOT BACK from the Lesbian, Gay and Bisexuals march on Washington. What a blast!

Mainstream media reports to the contrary, there were over one million of us. And we were Fabulous.

As one would expect from such a large group, we were very diverse. Many speakers, many issues and many voices were heard. But what seemed to me to be the loudest (and most organized) voice was saying "Lift the ban on Gays and Lesbians in the military."

I found this unfortunate, however understandable it might be. Yes, the ban is unjust, and, yes, it's a profound example of discrimi-

nation on a federal level. But I don't think it's appropriate to use this as an attempt towards a unifying issue for our movement.

I'll tell you now, I am a pacifist. I don't think anyone *does* have the right (let alone should have the right) to kill another. I believe this goes for the soldier who is trained and paid to kill the current enemies of the state as much as for the gay-bashers who kill or injure the perceived enemies of heterosexual hegemony.

But my main criticism of the "Lift the Ban" movement is not based on pacifism but rather on the level of discourse that the movement functions in. If the main text of this discourse is "Lift the Ban," then it seems to me the subtext is "We have the same enemies, the same goals—we are the same as you." While in some "objective, theoretical" sense homos and heteros may be the same, on an experiential level we are not.

As a gay man I am not "the same" as a heterosexual. While I embrace the common personhood of all peoples I believe that this can best be done by confronting the extent of our differing experiences. And my experience of the social reality and of my self are quite specifically different. Because I have grown up in a heterosexist, homophobic society, I have experienced marginalization. I have been outlawed, insulted, beaten and denied access to the history of Gays and Lesbians in our culture. I've been called sick, unnatural and immoral and have been alienated from my self by being told from childhood that "of course I am" who I am not. I've suffered different things and have found joy, love and strength in different ways and places.

The place I have come to find the most strength is exactly in my experience of marginalization. My sense of self and self worth, my pride and dignity have not been given to me; I've not been able to take them for granted. I've had to struggle for them and the struggle has made me strong.

While I speak only for myself, I believe this is the shared experience of all the marginalized who have come to recognize their innate power.

This is to me, the saddest thing about the "Lift the Ban" slogan. For it seems that for Lesbians and Gays to be proud members of the military at this point is to deny the experience of marginalization and the strength and social analysis it can bring. Also, I feel that to demand inclusion *in spite* of that fact is to con-

fuse toleration with liberation.

I know that to fully experience the fact of our marginalization can be very painful. But if we are

not willing to confront the extent of the injustices we have lived under, how can we demand justice (or even know what full justice looks like)?

Let's not forget that when we "fight to uphold the laws of this country" we are fighting for the sodomy laws which are still used to intimidate, harass and threaten us, as much as for the laws which say we have the "right" to demonstrate against and seek to change oppressive laws. While it may be argued that lifting the ban is a step in the direction of changing oppressive laws, symbolically it looks a lot like putting the cart before the horse.

For we are asking admittance into and acceptance by an institution that continues to question our right to be who we are. We don't need them to legitimize us. We've already legitimized ourselves and each other. They, however, do need us to legitimize their claims that America is a land of truth, justice and liberty. Let's not be too generous to institutions that show few signs of living up to their articulated value systems.

Let's not be too quick to scramble after a few crumbs that Clinton threw our way. For Clinton, too, needs us to legitimize his claims of being pro-Gay and Lesbian. Only we can define what Lesbian and Gay rights are.

As homosexuals in a heterosexist society, we can have access to a vision of liberation that no straight man or woman who is aligned with the patriarchy can gain without our help. For a very deep understanding of

cont'd on next page

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Seeing Pink

A Tapestry of Images From the Gay Lesbian and Bisexual March on DC



Amy E. Bartell

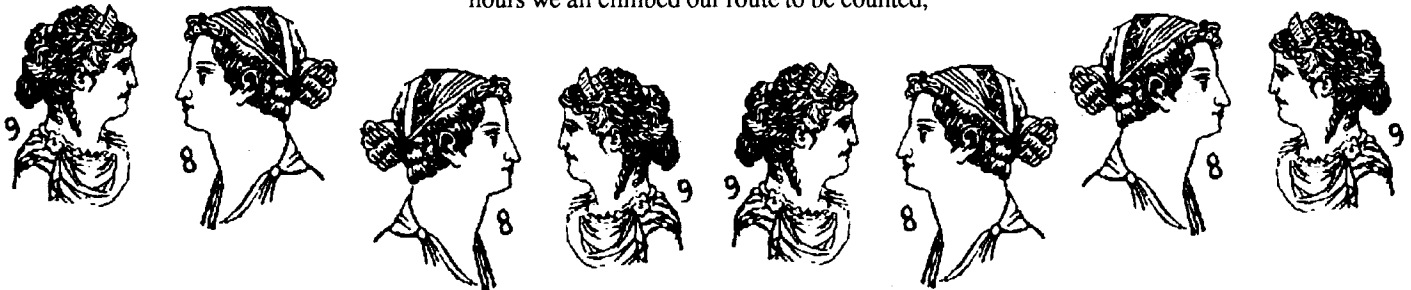
THERE ARE NO WORDS here. There are no words left combing the streets to be counted. Only to be miscounted and made into abbreviations. There is great federal editing done by the heavy handed calculators of fat white inertia. There is a sense of subtractive intolerance and the relief that perhaps we are all in our boxes, separated and quieted. Having burped and been emptied of noxious gas, we are watched in hopes that our eyes will cast themselves once again upon the ground. There are no words for the hollow after-thought that we will not be allowed our true numbers

and that a debate over numbers will outshine the stellar light of a million lovers. Where is that marching band now that played *If They Could See Me Now* led by a baton twirling drag queen, those drums that grabbed my heart and wrung it dry for longing? Where are those radical faeries? Have we all really gone home? How could any of us dared to separate? Why are we not all still holding hands to cross this national street, looking both ways to each other with a wink and a kiss? There are no words to say what a family portrait looks like—when it is full of loving strangers standing shoulder to shoulder for as far as there are shoulders. There are no words to describe being in love with the sight of a bus from Iowa with a tiny pink triangle in the corner back window. There are only tears for our magnificence that over miles and dollars and mere hours we all climbed our route to be counted,

to be in the family photo, to say that miles and dollars are hours are not what separate us. To say we will not be separated. To say that in our absence of each other we hold hands by the moonlight praying for safe return. The great photo opportunity did not take place anywhere near where they were looking—this is like looking for your lost keys under the street lamp because that's where the light is, not because you lost them there. The great photo opportunity was a shot of how we all explained the metro system to each other, how sunburned faces feel when they hurt from smiling, how we have defined lovers as broad base for living. How we planned for years how to have just one day.



Amy is an artist and activist living in Syracuse, NY.



liberty is a product of confronting and analyzing the experience of oppression, and we gain that understanding to the extent that we refuse to run from our suffering.

Let's not deny the reality of our specific experience of suffering: of closets, leading double lives, hiding out in hetero relationships, internalized homophobia, suicide of sexual minorities, all the deaths that neglect of the AIDS epidemic has caused, alcoholism and drug abuse, Gay bashing, verbal assault, the fact that our language uses the ways we make love as terms of insult. All these instances of oppression have little to do with legislation and everything to do with the assumptions and values of our social system. All the strides that the Lesbian and Gay movement have made have not been based primarily on legislation but rather on our own emergent sense of self-worth; on the courage of

those who came out and spoke up, appealing to the innate sense of justice in people. I think it's an encouraging sign that fewer and fewer people choose to discriminate against us, even where it is not specifically prohibited by law. We don't owe this victory to any politician, but rather to proud Lesbians and Gays everywhere. Let's not sell our success cheap to Clinton to bolster his image as a good liberal.

I believe that we are strong enough and have enough pride to tell Clinton that we are not grateful or satisfied with the mitigation of legislative oppression that the lifting of the ban would bring. At this point I feel that a federal act overturning all sodomy laws would be a mere good-will gesture on the part of this administration to acknowledge the advances we have made under continued outlaw status. (OK, so I exaggerate a little!)

Finally, as someone who has aligned himself with the traditions of nonviolence and the

struggle for liberation of all people, I do not believe that we have common enemies with the heterosexual hegemony. The US military is most often used against people who have been marginalized and vilified by the system that does the same to us. And again we see this to the extent that we are willing to see our own marginalization.

While we can gain a certain amount of acceptance by joining the system that oppresses us in oppressing others, this tactic has limited returns. The Gay men who joined and supported the Nazis are a case in point. Once they were no longer needed or useful to Nazi hegemony, they were killed alongside the people they were willing to define as enemies.

Let's be wise, let's be proud, let's be Fabulous!



Nick is an activist living and working at The Friends of Dorothy House in Syracuse, NY.

Check out the calendar for June's Lesbian and Gay Pride activities in Syracuse. Line up at 11am on June 19 at Trinity Episcopal, 513 Orondaga St. to march to Hanover Sq. at noon for 1pm rally.

Beyond the Peace Accords

A New and Deadly Attack On El Salvador's Left

Ramsey Clark

THE MILITARY FORCES and government of El Salvador have a new and dangerous method for attacking human rights workers. It involves use of the courts to criminally prosecute individual leaders of human rights organizations who accuse military personnel of human rights violations.

On December 10, 1992, the 44th anniversary of the Universal Declaration of Human Rights, Defense Minister Rene Emilio Ponce Torres and Vice Minister Juan Orlando Zepeda filed criminal complaints against nine human rights workers. The Attorney General immediately joined the prosecution against the nine, who have risked their lives for years to protect the people of El Salvador from summary executions, disappearances, massacres, torture and rape by the military and others. The persons charged worked for two major national organizations, the Human Rights Commission of El Salvador (CDHES), and the National Union of Salvadorean Workers (UNTS).

Their offenses, for which they are threatened with imprisonment, misstate acts they undertook as staff members of organizations which published ads in a newspaper in San Salvador in November 1992 accusing Ponce, Zepeda and others of being named, or commanding military units named, in hundreds of complaints received from victims and witnesses of criminal offenses. The ads were supported by thousands of case files and included many well known human rights violations of the preceding

fifteen years or repression and armed struggle in El Salvador. Seventeen other organizations endorsed the ads. The assassination of Archbishop Oscar Romero, the massacre at El Mozote and the murders of Jesuit priests and workers at the University of Central America

are among the infamous crimes of this period. Ponce and Zepeda had been publicly named, and privately whispered, throughout El Salvador and the international human rights community as commanders of military units notoriously for their human rights violations and directly responsible for their acts.

A U.N. sponsored Ad Hoc Committee was created for implementation of the Peace Accords following the signing of the Accords by the government and the opposition FMLN in Mexico City on January 16, 1992. In October, after lengthy investigation, the Ad Hoc Committee presented a list of military officers to be removed on December 31, 1992, as agreed, from military service for human rights violations. Ponce and Zepeda, cabinet heads of the Defense Ministry, were on the list. They have remained in office as heads of the military in violation of the Peace Accords and Ad Hoc Commission findings, threatening destruction of the single most important protection of peace in the accords: the subordination of the military to civilian authority and law.

From positions of power, the military continues its war on human rights by other means including the abuse of judicial power to imprison persons who have defended human

rights against military violence. Defense Ministers are using Article 181 of Title II of the Penal Code, Offenses Against Honor, as the basis for the complaints. This statute makes it a crime (punishable by imprisonment of six months to three years and unlimited fines) to accuse a person who was not present at the scene of acts which, if they indeed occurred, could be criminal. When the person against whom the charge of criminal

conduct is made is a political figure (as here), there is no offense if that allegation is actually true, or if there was no intention to injure the person named, but merely to expose the facts. No one recalls prior prosecutions initiated by the complaints of government or military offi-

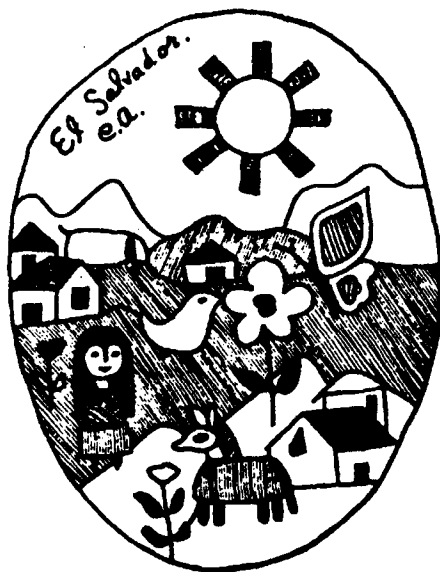
cials for public expressions condemning

their crimes in office, though few subjects have been more common in public and private communication in or about El Salvador. While these defamation cases are being vigorously pursued, the Attorney General and the courts of El Salvador fail to investigate or prosecute thousands of allegations of murder, disappearance, and other acts of violence, including many within the last few months.

The Army Chief of Staff and Vice Chief of Staff, the highest ranking generals in the military, filed the same complaints on January 20, 1993, against the same nine workers, adding the possibility of multiple sentences of up to three years. They were signed by four higher ranking officers on January 28, 1993. All proclaim they are defending the honor of El Salvador.

Criminal prosecution of human rights workers who accuse government officials, the military or police of human rights violations will make it impossible for human rights organizations to function. The basic power of the human rights movement is exposure of human rights violations. This depends on the freedom to publish books, articles, letter, reports and to otherwise communicate information about violations. If the cost is criminal prosecution, risking prison and financial ruin in courts never known to be independent, or complaint of high government officials, neither organizations nor individuals can effectively express grievances against the most serious government misconduct.

The prosecutions endanger the press, which is a witness, could be a defendant and is offered an excuse not to print human rights ads which publishers and commercial advertisers usually dislike anyway. Rights of free speech are directly abridged. The right to protest government conduct, to petition for redress, to criticize officials are directly threatened. Most tragic is the spectacle of the military after more than a decade of unbearable assaults against the people still in power and attacking those who sought to protect earlier victims of its violence by abusing the power of the courts. If these voices can be silenced in this way by the military itself, human rights in El Salvador, which are suffering from rising levels of



About Death

Passage Through the Experience of Life

Jennifer Waters

LIFE CHANGED when her mother died. Her relationship as a daughter was no longer as it had been. Death was the last, and greatest, gift her mother gave her daughter. The fear, pain and suffering due to this loss enabled her to go into that secret place where deep emotions rest and then to reach out to humanity. What will it take for each of us to touch this part of humanity?

Death is often put off until the end of one's life. It is seen as an issue that elderly people deal with only because their friends are dying. But what of the current generation? All of us now are living with the spread of AIDS, cancer and violence. Death can no longer be pushed into the future. It is part of the present. Yet, how can death be integrated into our present life?

The Hospice of CNY offers a "Living With Dying" series. The purpose of this series

is "to help enrich and educate participants for the crisis of terminal illness from several perspectives, to create an informed awareness of choice and to replace fear with understanding" (Hospice of CNY). As a participant, I can say that this series is very helpful to those who have not thought about death in the present tense. It creates a space to explore the issue of death and talk about one's feelings towards one's own death. This series also helps one look at death in a cultural context. Much of the fear and denial of death that we have is due to the culture that we live in.

In US culture, life and death are caught in duality. It is this duality that keeps us from thinking of death as part of life and as an essential link to this present moment. Life and death ought better to be seen as yin and yang. Yin and yang represent two interconnected parts of the whole. Life springs forth from the same place death plunges into. Yet even when having this viewpoint, there is still a lingering fear of impermanence. Where exactly is this fear?

All of us have experienced death in some form. Whether it be from disease or the violence of war, we know death is there and encounter it daily. And what happens to us through these encounters? As images of starving Somalian people appear on the television, what do we do? We can see human suffering in this far away place, but when does that suffering become our own? The pain of life comes closer as people in our community die. This pain of life is part of being human.

A big step in finding where this fear of death is, is to talk with people who are dying.

Communication with people who are terminally ill helps bring the community together, bring life and death together and bring one's own being together. "Not many people are able to articulate what dying is like. This [dying] woman was. She taught me a lot about dying and she told me what to say (Hospice nurse).

Communication is part of the humanization of isolated, afraid beings. This transformation can only help strengthen oneself and one's community. To be able to open oneself with another who is dying and to help one make this transition is a crucial part of being alive.

Death is often put off until the end of one's life

They propose to reconcile death with happiness. Death must simply become the discreet but dignified exit of a peaceful person from a helpful society that is not torn, not even overly upset by the idea of a biological transition, without pain or suffering and ultimately without fear. (A. Aries, *The Hour of our Death*, N.Y., Knopf, 1981 p. 614)

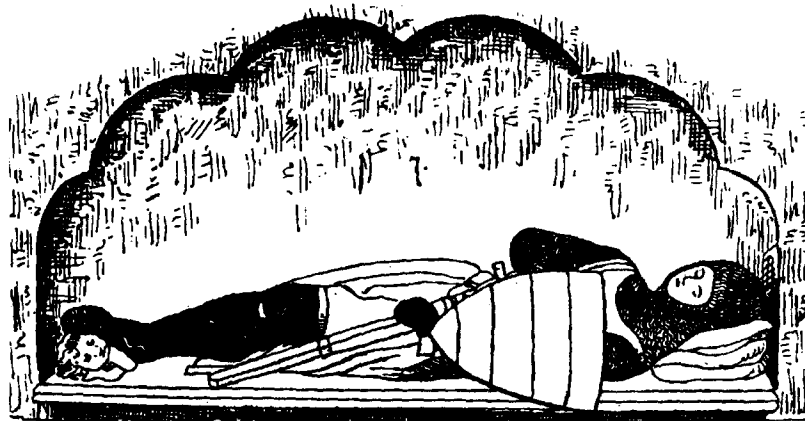
In this day, many people are living with a terminally ill disease. I think it is selfish to seclude and shelter oneself from this part of life. Death is an important part of life. There is much to learn through this confrontation and investigation of the emotional discomforts that arise around the issue of death and dying. There are many sides, many layers and many dimensions to the impermanence of life. One does not die from death, one dies from life. We ought to step through this duality and embrace life and death, our self and our community.

Jennifer is a graduate of Friend's World College currently living in Syracuse.

seemingly random violence since the Ad Hoc Commission report, may be less secure in what is called peace than they were in that war.

In the name of its honor, a very cruel military leadership is seeking to defy the Peace Accords, the Ad Hoc Commission mandate and the Truth Commission Report to be handed to Secretary General Boutros-Ghali on February 9, 1993 from which criminal prosecutions of human rights violators will follow. They seek by these judicial actions to maintain military domination of the government of El Salvador and vindicate their reputations by imprisoning courageous defenders of human rights from their tyranny. Those who believe in human rights should ask President Cristiani of El Salvador to order his ministers and generals to dismiss these persecutory and illegal actions now.

Ramsey is an internationally known lawyer and human rights activist. Formally Attorney General, he was one of the most prominent opponents of the U.S. led Gulf War, and continues to work to end U.S. imperialism.



“Property Is Theft”

Sold to the System and Slaves to Capital

Howie Hawkins

IF YOU GET HIRED by a criminal entrepreneur to rob a bank and you get caught, you can't get out of it by telling the judge that you were only doing your job. The law will hold you morally responsible for your actions.

But when you go to work in a capitalist firm, capitalist property law does not let you be morally responsible for your actions—or for the consequences of your actions. You are accorded all of the moral responsibility of the other inert “factors of production”—buildings, machinery and so forth. Your actions are (if you want to keep your job) what the boss tells you to do. The consequences of your actions—profits for the company—go to the owner, not you.

Why the difference? The capitalist property system gives the legal responsibility for the results of productive labor to the owner of capital rather than the workers whose labor created the results. That is why the French anarchist Proudhon cried, “Property is theft.”

Proudhon was talking about ownership of productive assets under the peculiarly capitalist property system. He was not talking

about personal property for personal use or about the labor-ist property system he advocated and we will discuss below.

Capitalist Property Violates Natural Rights

Under the capitalist property system, you are considered a responsible moral agent if you steal. But it is denied when you go to work. Indeed, capitalist property law sanctions the theft of the products of your work by the capitalist.

In the very nature of things, moral responsibility for one's actions cannot be sold or given away. If you work with others to create products or services, then moral responsibility for the positive and negative results of that labor belongs to the workers whose cooperative labor created the results. The workers' right to appropriate the results is their *inalienable natural right* because, in the nature of things, they are morally responsible for the results.

The legal rights assigned by the capitalist property system violate this natural right in two crucial respects. First, because all those who work in an enterprise have moral responsibility for their actions, they have a natural right to democratically self-govern their work

so they can exercise their moral responsibility. Second, because they are responsible for the results of their labor, they have a right to appropriate the full fruits of their labor or the net product.

Under capitalism these rights are violated. Capitalist bosses, not the workers, govern the enterprise. And capitalists, not workers, appropriate the net product as “profit.”

Wage Slavery

Under chattel slavery, all the natural rights of the slave were legally denied. Under capitalism, the natural rights of the wage worker are regarded as alienable—they are sold to the capitalist as part of the wage con-

tract. And, of course, workers don't have a lot of options under capitalism—if they don't want to be unemployed, they must submit to alienated labor under the capitalist property system enforced by the whole machinery of the state.

As noted, these rights are, by the nature of things, inalienable—they cannot be transferred by contract or consent. Sane adults are responsible for their actions. The capitalist wage contract may legally transfer these rights, but the transfer is moral nonsense because it does not change the reality of a worker's moral agency.

The difference between chattel slavery and wage slavery is that chattel slavery denies all workers' natural rights all the time

“Slavery is murder and property is theft, the second proposition being no other than a transformation of the first.” -Proudhon

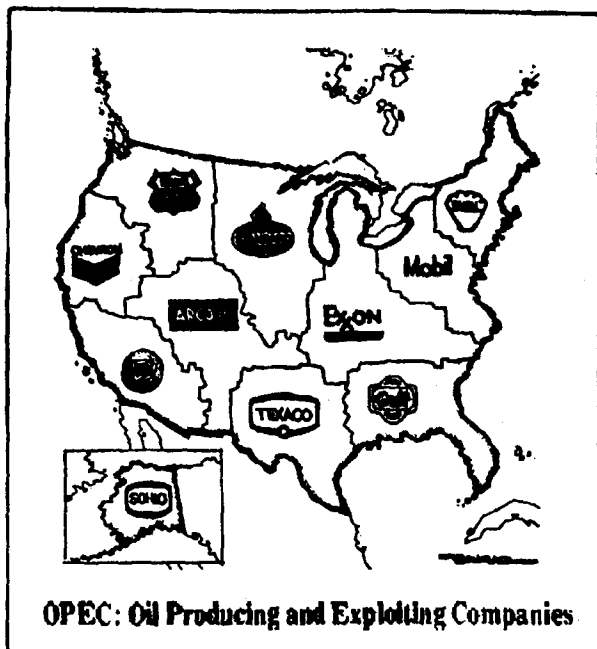
and turns their very persons into a commodity, whereas capitalist wage slavery denies workers' natural rights “only” during working hours and turns “only” their labor into a commodity.

This alienated labor under capitalism obviously dehumanizes the worker whose natural rights to self-governance and moral responsibility are transferred to the capitalist. The capitalist property system is thus a legally sanctioned system of institutionalized tyranny and theft.

Chattel slavery legalized kidnapping and the legal murder of people's natural rights. The capitalist property system legalizes tyranny and theft in the workplace. The democratic revolution since the 18th century that has recognized people's inalienable natural rights to self-governance is not complete. As Proudhon said in the full passage of his famous “property is theft” quote, “Slavery is murder and property is theft, the second proposition being no other than a transformation of the first.”

Economic Democracy and the Labor Theory of Property

To complete the democratic revolution, the capitalist property system must be abolished as slavery was abolished. Society's legal system must acknowledge the inalienable natural rights of workers to be free, self-governing agents in their work-communities just





Corridor of Conscience

A Journey of Peace

as it now recognizes the rights of citizens in general to be free, self-governing agents in public affairs.

Since the French Revolution, radical democrats have pushed for the completion of the democratic revolution by extending it into the economic sphere. They have advanced a labor or natural rights theory of property which has been the foundation of the anarchist critique of capitalism. The labor theory of property holds that workers, as responsible moral agents, have an inalienable natural right to the self-management of their work and the appropriation of the net product that results from their labor.

This labor-ist, as opposed to capital-ist, school began with the popular movement during the French Revolution to socialize land, industries and commerce. It was elaborated in the writings of Proudhon and the Ricardian socialists, continued with the cooperative, guild socialist and anarchosyndicalist movements, and continues today with the workers cooperative movement that has revived since the 1960s.

Marx's state socialism did not break with the capitalist property system. Marx had a labor theory of value which (regardless of whether it successfully shows any connection between labor time and market prices) does show how labor is exploited—how capitalists walk off with surplus value created by workers. But Marx never developed an anti-capitalist theory of property. Instead, he projected socialism as the transfer of capitalist property rights to a workers' state.

In practice, this has meant self-styled socialist and communist governments have been state capitalist. The government (instead of the private capitalists or the workers) manages production and appropriates the net product. For the worker, bureaucrats have replaced capitalists, but it is still wage slavery.

The key to a democratic economy is not private or social ownership of productive assets but democratic self-management and appropriation of the net product. The principle of labor self-management is in conflict with the principle of control and appropriation by the owners of capital—whether those owners are private individuals own-

A CONSCIENCE CONVOY will move out from the state capitol in Albany, NY on Sunday, June 27, 1993, west 50 miles to Mt. Independence on the Cherry Valley rim of the Mohawk Valley. The purpose of the convoy is to forge a chain of access, a tangible stream of conscience between COs around the world. The final leg of the Trek, Saturday July 3rd, will establish an eight mile *Corridor of Conscience* between the home of CO Seth Many in Sharon Springs and the Cherry Valley home of Howard W. Moore who, at 104, is the world's oldest, identified Conscientious Objector.

The objective of the Trek is to affirm the inalienable freedom of the individual from state mandates to kill. Where individual conscience opposes such dictation, it is harassed, intimidated, tormented, coerced, imprisoned, tortured and executed for the choice of peaceful coexistence. Declarations by the United Nations, both in *The Internal Convention on the Rights of the Child* (November 20, 1990) and *The Declara-*

**"Somewhere age and ages hence
...the one less traveled by,
...made all the difference."
Robert Frost, *The Road Not Taken***

tion of the Rights of Peoples to Peace (Res.39/11. November 12, 1984) aspire to the end of war. Meanwhile, Amnesty International has designated hostages of Nation-State depredation as "prisoners of conscience" and begun the crucial process of individual and predator identification.

We march away from the state capital to commemorate the refusal of Conscientious Objectors to serve in the killing fields of government. The Great Western Turnpike was an early American Magna Charta Via, a chartered path of liberty, an exit portal from onerous government. This ancient path leads along the tectonic rim of the Age of Ice, surveyed frost by native peoples, then by forebears in search of freedom. We seek to further that quest through a network of confluent *Corridors of Conscience*. Help reclaim that precious connection between courage and opportunity, birthright and conscience, liberty and safe passage.

Interested parties can connect with Seth at (518) 284-2460, through "Hedron" on IGC Peacenet, or write: *Corridor of Conscience*,

Hedron Foundation, RR Bx 331, Sharon Springs, NY 13459.



ing shares in a corporation, a government owning the enterprise or a combination of private and public ownership.

Public or private ownership of capital assets is compatible with workers' self-management so long as the owners cannot decide for the workers how to do the work and cannot appropriate the net product. All that the out-

side owners are entitled to is compensation for the use of the assets by the work-community, a price which can be set by the market or by democratic planning.

When we think of workers self-management and appropriation of net product, we usually think of worker cooperatives where the workers are the private owners as well. But it is also possible, and for many situations advantageous, to have to the worker cooperative rent or lease the productive assets it uses from a government agency or a social ownership vehicle such as a community development corporation. Public enterprise and social ownership as they relate to cooperatives is what I will discuss in the next article.

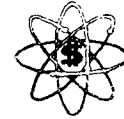


Howie is director of Commonworks, a network of cooperatives, and AFSC's Economic Alternatives Project.





The Profits of Power: Bringing the Nuclear Industry To Task



WHAT IF NIAGARA MOHAWK THREW A PARTY and nobody came? Well they did throw a party at the University Sheraton in Syracuse, NY for executives from the 60 nuclear utilities in the U.S. The issue of debate was how to make the Nuke industry more cost-effective by cutting safety and security. Uh-huh.. makes total sense to me. These two pages are the Peace Council response to the meeting. They never invited us in so we drummed, sang, banner-dropped and leafletted for a good part of the day. Long enough to see the S.U. Chancellor go in for his scheduled presentation and long enough to annoy the Sheraton; which I don't feel so bad about since there is a boycott against them, anyway. Something to do with their continual hosting of the International Arms Bazaar. Our leaflet on the other page explains more about the action. After 50 years of the nuclear fiasco, the industry refuses to admit the dangers and cost of nuclear power. Like screamin' in the wind...



We All Live With the Deadly Costs of Nuclear Power

Niagara Mohawk and sixty nuclear industry officials are meeting today behind closed doors at the University Sheraton today to make decisions which will affect us all. Co-sponsored by Niagara Mohawk and Syracuse University, a "strategy session" is taking place to discuss making their reactors more "cost-effective" by "eliminating requirements marginal to safety."

The utilities are planning to switch to a performance based--or risk-based--policy, effectively giving the utilities the right to patrol themselves. Among the indicators slated for deregulation (according to a public meeting of the NRC and industry representatives on April 28 & 29 of this year) would be "containment leakage testing, fire protection, combustible gas control systems, request for information, quality assurance, environmental qualification of electrical equipment and physical protection requirements for power reactors."

A performance-based policy would judge safety standards on previous accidents at the power-plants. This would mean watching only for indicators which have previously occurred, not regulating against new potential disasters. This type of policy does not take into account specific part failure or the ageing process of the already old reactors.

Using the industry's own analogy of following efficient marketing strategies of cars and car manufacturers, say you are driving a car which can not pass inspection: if the lights used to work they would no longer be inspected; if you used to have a muffler they would no longer listen for it; if you once had tire treads they could no longer measure them; and if you have never run someone over, they tell you shouldn't do it and can't arrest you when you do. This type of deregulation increases profits at the expense of lives.

Syracuse itself is surrounded by three of the oldest and/or worst-run nuclear plants in the country.

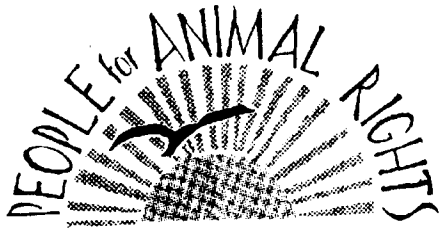
The industry plans to replace NRC enforceable "rules" with "generic communications," which are merely guidelines that suggest policy changes. The utilities would not be legally bound in any way to respond to these suggestions.

We can no longer continue to reduce standards and regulatory requirements when we need to admit our mistakes and close the plants. The utilities and vendors of nuclear power are merely trying to set up the next generation of reactors at a time of renewed interest for alternative energy.

This travesty is in the face of the total failure of radioactive waste management. It's time we started accepting the real costs of nuclear power and refuse to allow profit motives to continue to endanger our lives.

Contact: Bill Mazza, SPC





Living With A Companion Animal

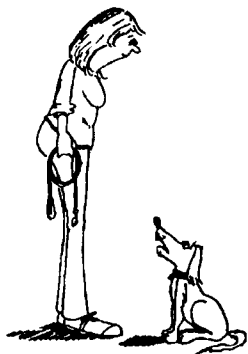
I recently completed an introductory dog obedience course with my puppy. Obedience classes help you develop a good relationship with your companion. Obeying your commands is important for your friend's safety. Lying down on command can stop him/her just short of running in front of a truck. Your family, friends and the veterinarian will enjoy being around your companion more if he/she behaves with more socially acceptable behavior.

Working closely with your companion during training, especially in the puppy stages, develops an important bonding relationship, too. Obedience classes also expose you and your companion to other dogs and people. The dogs learn socializing while you learn from others in the class as well as the instructor.

A good instructor will teach about animal behavior. Teaching and showing a dog what to do is much more effective than hitting/disciplining. Making learning fun is the key to success. Turning the "come" command into a game rather than a shouting match, for instance, quickly taught my Jake to run to me when I call him. Why would a dog want to come when you put him in the basement or crate when you have hold of him?

Summertime Tips:

- Don't leave companion animals in hot cars. They can die of heat exhaustion in a few short minutes. If you see an animal in distress in a vehicle, call the police and try to find the



Before going to obedience school, I'd like to take a year off to find myself



To Denali and Beyond: An Odyssey

Last year, when SANE/FREEZE co-chair Ollie Clubb gave his multi-media presentation for a packed hall at the Earth Day dinner at University Church, people spoke about it for weeks afterwards. Many requested that it be given again locally.

Since that time, the show has been well received in many communities around New York state. Now it's time to bring it home again!

On June 5, SANE/FREEZE Peace Action will host a vegetarian dinner, catered by Julienne Oldfield and other members of the organization at May Memorial, 3800 E. Genesee St. Dinner will be served at 6:30, surrounded by Ollie's photo display. Slides, with narrative and music will follow at 8:00. Your donation of \$6. - \$20. supports SANE/FREEZE Peace Action.

Join us for this refreshing evening, and you will come away remembering why you work for peace.

Please call the SANE/FREEZE Peace Action office in advance for reservations. The number is 478-7442.

owner immediately. Keeping drinkable water in your car can also help in emergencies.

In non-emergency situations, leave a note explaining the danger on the car windshield. You can obtain cards from the Animal Protection Institute, P.O.B. 22505, Sacramento, CA 95822.

- Do not let companion animals wander. This is a violation of most town ordinances and is a danger to the animals. The threat of rabies is an additional concern for all animals this year. Leashes are not a punishment but a safety device.
- Be considerate of neighbors and don't let your dog bark repeatedly or relieve themselves in their yards.
- Cats have become a serious threat to the songbird population. Please restrain your cat(s) from prowling on wildlife



The Boys From Syracuse, Inc. (TBFS) will be dedicating an AIDS Memorial Garden at the Pinetum in Thornden Park at noon on Memorial Day, May 31, 1993.

"Last year we started a Memorial Garden in Onondaga Park and ran into some difficulties," says Russell Shinavier, president of TBFS. "Those problems have been resolved and this year with the support of the City of Syracuse Department of Parks and Recreation, the Landmark Preservation Board, the Thornden Park Association and the college of Environmental Science and Forestry, we will proudly dedicate a permanent AIDS Memorial Garden at the Pinetum in Thornden Park."

In addition to the dedication ceremony, organizers have also planned musical entertainment and a reading of the names of people in central New York who have died from AIDS. All interested parties are invited to attend.

TBFS is a non-profit volunteer organization that has been helping people with HIV/AIDS by providing in-home meal and support services and free dinners every Friday to people with AIDS and their friends and families. People who want to know more about the organization can write to PO Box 6728, Syracuse, NY 13217.

The Boys From Syracuse, Inc. is not affiliated with the 174th Tactical Fighting Wing of the Air National Guard.

Tip For All Seasons

Sterilize your dog or cat! Serious overpopulation means dogs and cats are euthanized in large numbers or are abandoned. Even if you find good homes for the offspring of your dog or cat, you are filling the space at one of the relatively few good homes, meaning an animal already facing euthanasia at an animal shelter has even less chance of being adopted. Reduced-cost sterilization certificates are available from Guardians of Animals, PO Box 698, Fayetteville, NY, 13066, (315) 656-7590.

If you have any questions or comments about companion animals, write People for Animal Rights, P.O. Box 358, Syracuse, NY 13215.

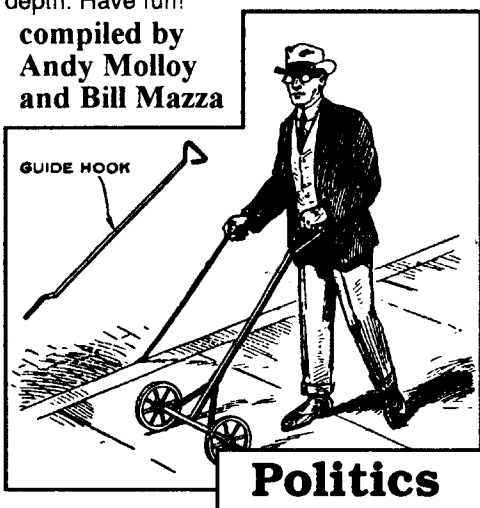
Cara Burton



1993 Vacation Guide

Our 1993 summer vacation guide contains a smattering of alternative events happening around the U.S. and the world. We used four headings to categorize an event: Politics, Festivals, Schools, and Tours. Some events obviously could go in more than one category but a good read through should help you locate an item. You won't find major corporate sponsors blasting you with their images at these events. Maybe we'll even bump into you at one or a few. Before you contact a group about a listing, save yourself some time and call the Peace Council. We have many of the brochures and flyers announcing the events and they go into more depth. Have fun!

compiled by
Andy Molloy
and **Bill Mazza**



Politics

World Peace Council Assembly & Dialogue: Consultation Among Peace Movements

DATE: June 3-6
PLACE: Basel, Switzerland.
CONTACT: Hans Stebler, Schweizerische Friedensbewegung, Postfach 2113, 4001 Basel, Switzerland, (41 61) 681-0363.
COMMENT: great opportunity to tap into the global peace community and meet your international counterparts.

National Carrying Capacity Issues Conference

DATE: June 4-6
PLACE: Arlington, VA.
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.

National Trails Day

DATE: June 5
PLACE: All along Erie Canal Tow Path
CONTACT: Ken Showalter, (315) 687-7821
COMMENT: Help with maintenance and clean up. 10am-4pm.

Palestine Aid Society's 5th Annual Walk

DATE: June 5
PLACE: Ann Arbor, MI.
CONTACT: Palestine Aid Society, (313) 741-1113.
COMMENT: 10 km fundraising & solidarity walk

City Hall Area Radical Tour

DATE: June 6
PLACE: City Hall steps, New York City.
CONTACT: (212) 439-1090.
COMMENT: Join radical historian Bruce Kayton for history of the subways, Socialist party newspaper "The Call", African burial ground, Sacco-Vanzetti, the Brooklyn Bridge, & many city hall demonstrations.

National Alliance Against Racist & Political Repression: 70th Anniversary Celebration

DATE: June 6
PLACE: NYC, NY.
CONTACT: NAARPR, 11 John St., Room 702, NYC, NY 10038, (212) 406-3330.
COMMENT: Also annual human rights awards luncheon.

Alternative to Pesticides in Schools

DATE: June 10
PLACE: Jamesville-DeWitt High School.
CONTACT: (315) 448-4800.
COMMENT: public forum with panel discussion.

Greenwich Village Radical Tour

DATE: June 12
PLACE: Washington Square Park Arch, NYC.
CONTACT: (212) 439-1090.
COMMENT: Join radical historian Bruce Kayton & learn about Weatherman Underground, Emma Goldman, John Reed, Liberal Club, history of Wash. Sq. Park, Triangle Shirtwaist Fire of 1911 & more.

Annual Dinner of Rochester Peace & Justice Education Center w/Brian Willson

DATE: June 12
PLACE: Rochester, NY.
CONTACT: PJEC (716) 244-7191.
COMMENT: speaking on "The Imperative for a People's Radical Response to 500 Years of the Columbus Enterprise."

7th Annual National Low Income Energy Conference

DATE: June 13-17
PLACE: Buffalo, NY.
CONTACT: NLIEC, 309 Davis St., Evanston, IL 60201, (798) 864-5651.
COMMENT: Works toward coordinated solutions to low-income energy problems.

Conference on Parenting for Peace in a Pluralistic World

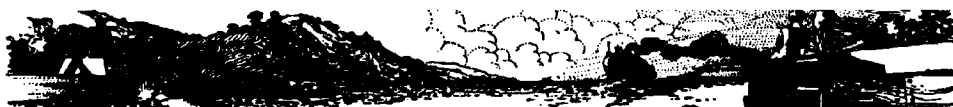
DATE: June 14-20
PLACE: Stony Point, NY.
CONTACT: Stony Point Center, 17 Crickettown Rd, Stony Point, NY 10980.

Reweaving Women's Colors: Scholarship, Curriculum & Our Lives

DATE: June 16-20
PLACE: Washington, DC.
CONTACT: National Women's Studies Assoc., U. of Maryland, College Park, MD 20742, (301) 405-5573.
COMMENT: plenary presentations w/exhibits, films, music (Saffire, Reel World String Band).

3rd Annual Computers & Social Change Conference

DATE: June 18-19
PLACE: Roxbury Community College, MA.
CONTACT: (?) 252-0600.
COMMENT: how computers are being used on various social change projects.



Practicing as Progressives in the New Political Context: Reclaiming Rights

DATE: June 18-20

PLACE: Northampton, MA.

CONTACT: BCRS, 347 Wellington Rd, Delmar, NY 12054 (617) 287-7365.

COMMENT: national meeting of the Bertha Capen Reynolds Society.

Women's Leadership & Power Workshop

DATE: June 23

PLACE: New York City, NY.

CONTACT: Hunter College School of Social Work, Education Center for Community Organizing, 129 E 79th St, New York, NY 10021, (212) 928-4230.

COMMENT: Explores issues confronting women who are organizers & leaders, & provides skills & ideas to strengthen them.

Earth First! Round River Rendezvous

DATE: June 27-July 4

PLACE: Mount Graham, near Tucson, AZ

CONTACT: EF! Journal, POB 5176, Missoula, MT 59806 (406) 728-8114 or Jean Crawford (505) 256-9184

COMMENT: annual national gathering; send SASE for directions & details

19th New Hampshire German Symposium

DATE: June 30-July 3

PLACE: North Conway, NH

CONTACT: NH World Fellowship Center, PO Box 2280, Conway, NH 03818 (603) 356-5208

COMMENT: broad discussions with wide range of views and participants.

Annual Conference of Jewish Vegetarians of North America

DATE: July 1-4

PLACE: King City, Ontario, Canada.

CONTACT: Shabbaton Comm. of the Jewish Vegetarian Society, 113 Balliol St, Toronto, Ontario M4S 1C2, (416) 485-9164.

COMMENT: Study groups on health, Kashruth Today, Animal issues for Jews, Israel Vegetarians, etc..

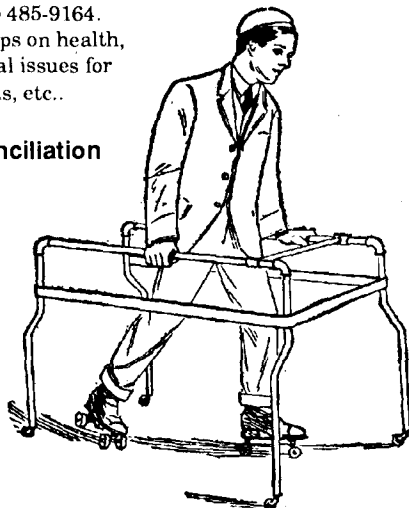
Fellowship of Reconciliation Conference

DATE: July 2-5

PLACE: Seabeck, WA.

CONTACT: Lois Price Spratlen, 809 NW 116th St, Seattle, WA 98177.

COMMENT: theme: building social and economic justice for all, an agenda for the 21st century.



Beginner Cannot Fall

Women's Herbal Conference

DATE: August 20-22

PLACE: Shelburne Falls, MA.

CONTACT: Gail Ulrich, PO Box 6, Shelburne Falls, MA 01370, (413) 625-6875.

5th Annual Vegetarian Vacation & Conference

DATE: July 8-11

PLACE: Virginia Shenandoah Valley, VA

CONTACT: Vegetarian Resource Group, PO Box 1463, Baltimore, MD 21203 (410) 366-VEGE

COMMENT: learn more about veg. life-style, raising children, tolerance, acceptance; singles, couples, families welcome

International Conscientious Objectors' Meeting

DATE: July 10-17

PLACE: near Izmir, Turkey.

CONTACT: Jan Van Criekinge, Hellichtstr 39, B-3110 Rotselaar, Belgium (32 16 446926).

Disciples Peace Fellowship's Jubilee of Justice

DATE: July 14-15

PLACE: St. Louis, MO.

CONTACT: DPF, Box 1986, Indianapolis, IN 46206, (317) 353-1491.

COMMENT: to equip local church leadership for integrating Christian faith w/social, political, economic involvement of community

Anti-Nuclear Walk

DATE: July 16-August 9

PLACE: Belgium.

CONTACT: Zilverhof 19, B-9000 Gent, Belgium (+32 91 333268).

War Resisters' International Council

DATE: July 18-24

PLACE: Verona, Italy.

CONTACT: WRI, 55 Dawes St, London SE17 1EL, England.

National Peace Action Congress

DATE: July 22-25

PLACE: Detroit, MI.

CONTACT: Sue Strong, c/o 8 La Madronal, Orinda, CA 94563, (202) 862-9740.

COMMENT: SANE/Freeze national gathering.

Vegetarian Conference of North America

DATE: August 4-8

PLACE: Portland, OR.

CONTACT: American Vegan Society, Box H, Malaga, NJ 08328.

COMMENT: Vegetarian Union of N. America & American Vegan Society.

Heading Home: Conference on Community Land Trusts & Progressive Housing Policy

DATE: August 5-8

PLACE: Cincinnati, OH.

CONTACT: Institute for Community Economics, 57 School St., Springfield, MA 01105.

Pax Christi National Assembly

DATE: August 6-8

PLACE: South Bend, IN

CONTACT: Jim Dinn, Pax Christi USA, 348 Tenth ST, Erie, PA 16503

COMMENT: theme: "The Dream of a Prophet: the beloved community."

NOFA 19th Annual Organic Food Conference & Celebration of Rural Life

DATE: August 13-15

PLACE: Hampshire College, Amherst, MA

CONTACT: Natural Organic Farmers Assoc., c/o Julie Rawson, 411 Sheldon Rd., Barre, MA 01005 (508) 355-2853

COMMENT: Join over 1000 people w/ 150 workshops and activities.

Greens/Green Party USA Conference: Gathering '93, Green Cities & Green Justice

DATE: August 13-18

PLACE: Syracuse, NY.

CONTACT: Earthwise Education Center, PO Box 91, Camden, NY 13316 (315) 675-8498.

COMMENT: Workshops, panels, discussions, local chapters decide policies & actions for coming year. Camping.

Eastern Old Growth Forest Conference

DATE: August 26-27

PLACE: Asheville, NC.

CONTACT: Robert Leverett, 52 Fairfield Ave, Holyoke, MA 01040.

COMMENT: theme is preservation of ancient ecosystems.

Mid-Atlantic Regional Anarchist Gathering

DATE: sometime in July or August

PLACE: Philadelphia, PA.

CONTACT: Wooden Shoe Books (215) 569-2477.

COMMENT: Anarchists are organizing 4 days of workshops, networking, music, schmoozing and cruising.

World/United Nations Women's Conference

DATE: September 4-15

PLACE: Beijing, China.

CONTACT: Just Peace, 624 9th St NW, 2nd Fl, Washington, DC 20001, (202) 393-1009.

Festivals

13th Annual Otsiningo Pow Wow

DATE: June 5-6
PLACE: Apalachin, NY
CONTACT: Waterman Center, PO Box 288, Apalachin, NY 13732
COMMENT: Also Indian Craft Fair, dancing, foods, campfire storytelling, art.

Clearwater's Great Hudson River Revival

DATE: June 19-20
PLACE: Westchester Community College, Valhalla, NY
CONTACT: Clearwater, 112 Market St, Poughkeepsie, NY 12601 (914) 454-7951
COMMENT: 6 stages w/ Cherish the Ladies, Odetta, Flirtations, Cathy Winter, Tommy Makem, Pete Seeger & 70 more.

Wild Wemoon's Earth First! Rendezvous

DATE: June 21-27
PLACE: Chiricaja Mountains, AZ
CONTACT: OFFME!, PO Box 1777, Flagstaff, AZ 86002.
COMMENT: send SASE for directions & map; be ready to drum up your wildest wemoon ways to stir up a cauldron of yips & howls!

Old Songs Festival

DATE: June 25-27
PLACE: Altamont Fairgrounds, Altamont, NY
CONTACT: Old Songs, Inc., PO Box 399, Guilderland, NY 12084 (518) 765-2815
COMMENT: traditional music & dance, children's activities, also featuring Si Khan, Anne Dodson & Nego Gato Afro-Brazilian Music & Dance Ens.

Strawberry Festival

DATE: June 26-27 (call to confirm)
PLACE: Common Place Land Trust, Truxton, NY
CONTACT: (607) 842-6858
COMMENT: you bring the shortcake, we provide the strawberries!

Vegetarian Summerfest '93

DATE: July 21-25
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.

Environment Festival

DATE: July 28-August 1
PLACE: Germany.
CONTACT: Auftakt-Gesamtkoordination, Beim Kalkberg 7, D-W-2120 Luneberg, Germany (+49 4131 66295).



Bread & Puppet 20th Annual Domestic Resurrection Circus

DATE: August 12-13
PLACE: Glover, VT
COMMENT: Free theatre, free bread.

International Celtic Festival

DATE: August 13-15
PLACE: Hunter Mtn, Hunter, NY.
CONTACT: Hunter Mtn Festivals, Box 295, Hunter, NY 12442, (518) 263-3800.
COMMENT: Pipes, drums, spirit of Ireland, Scotland, Wales & Brittany.

Northeast Women's Musical Retreat

DATE: September 3-6
PLACE: Marlborough, CT.
CONTACT: NEWMR, PO Box 550, Branford, CT 06405.
COMMENT: send SASE for details.

Mountain Eagle Indian Festival

DATE: September 4-6
PLACE: Hunter Mtn, Hunter, NY.
CONTACT: Hunter Mtn Festivals, Box 295, Hunter, NY 12442, (518) 263-3800.
COMMENT: tribal dancing, storytellers, arts & crafts.



5th Annual East Coast Lesbians' Festival

DATE: Labor Day Weekend
PLACE: 2 1/2 hrs from NYC
CONTACT: Particular Productions, 279 Lester Ave, Oakland CA 94606 (904) 826-0410.
COMMENT: music, comedy, performance artists, video festival

21st Walnut Valley Music Festival & Nat'l Guitar Picking Championships

DATE: Sept. 16-19
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

Schools

Training for Non-Violence Trainers

DATE: June 4-8
PLACE: Philadelphia, PA
CONTACT: Training Center Workshops, 4719 Springfield Ave, Phil., PA 19143, (215) 729-7458.
COMMENT: led by George Lakey; increase your training skills, learn from new techniques, network w/other trainers.

Designing for Sustainable Communities

DATE: June 4-18
PLACE: Plainfield, VT.
CONTACT: Institute for Social Ecology, Box 89, Dept. B, Plainfield, VT 05667.
COMMENT: provides tools & experience for participating effectively in the area of design & planning in communities.

Peace Studies Institute

DATE: June 6-11
PLACE: Milwaukee, WI.
CONTACT: Ian Harris, University of Wisconsin-Milwaukee, Box 413, Milwaukee, WI 53201.
COMMENT: topics: peace theory, politics/ international relations, nonviolence, strategies for peace.

Social Justice & Diversity Training for Trainers

DATE: June 6-11, August 15-20
PLACE: Amherst, MA.
CONTACT: Diversity Works, PO Box 235, Amherst, MA 01004, (413) 256-1868.

Otsiningo Native American Workshops

DATE: June 12, 13, 19, 20
PLACE: Apalachin, NY
CONTACT: Waterman Center, PO Box 288, Apalachin, NY 13732
COMMENT: taught by Plains Indians; beaded barrettes, beaded paint bags, Cheyenne Cooking, quill earrings, etc.

Pace e Bene Summer Retreat

DATE: June 12-18
PLACE: San Juan Bautista, CA.
CONTACT: Franciscan Friars, 1420 W. Bartlett Ave, Las Vegas, NV 89106.
COMMENT: theme: Franciscan Nonviolence, the vision and practice of nonviolent social change.

Minority Activist Apprenticeship Program: Training for Community Organizers

DATE: June 13-August 6
PLACE: Oakland, CA
CONTACT: Sonia Pena, 1201 G Sante Fe Drive, Denver, CO 80204, (303) 893-2149.
COMMENT: orientation, basic skills, preparing interns for field placement with a labor or community organization.

Sources of Renewal for Educators

DATE: June 21-26
PLACE: Wallingford, PA.
CONTACT: Paul & Margaret Lacey, 338 Plush, Mill Rd, Wallingford, PA 19086, (800) 742-3150.
COMMENT: workshop.

Anti-Racism Training Program

DATE: June 28-July 1
PLACE: Boston, MA.
CONTACT: Women's Theological Center, PO Box 1200, Boston, MA 02117, (617) 536-8782.

Puppet Circus Camp

DATE: June 28-July 3
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.

Renewable Energy Education Program

DATE: June-August
PLACE: Carbondale, CO.
CONTACT: Sustainable Technologies Intr'l., PO Box 1115, Carbondale, CO 81623, (303) 963-0715.
COMMENT: various workshops on photovoltaics, solar water, hydro electric, wind power, solar cooking, home design.

Spanish Language & Cultural Studies

DATE: June-August
PLACE: Guatemala
CONTACT: La Hermandad Educativa, PO Box 205-337, Sunset Park, NY 11220.
COMMENT: Total immersion program; live w/ family; \$125 week tuition, room & board.

Encampment for Citizenship

DATE: July 5-August 14
PLACE: Marin Headlands, CA
CONTACT: Tracy Patterson, 2530 San Pablo Ave, Suite B, Berkeley, CA 94702, (510) 548-8908.
COMMENT: six week program for ages 15-19; workshops on issues such as racism, sexism, human rights, community & economic democracy.

21st Century Leadership Training Camp

DATE: July 9-17
PLACE: Talladega, AL.
CONTACT: Gloria Laster, PO Box 2516, Selma, AL 36702, (205) 874-0065..
COMMENT: for ages 11-19; theme: Young Leaders Focused on Renewed Commitment...Back to Basics; encourages Afro-centric/multi-cultural awareness

19th Annual Feminist Women's Writing Workshop

DATE: July 11-18
PLACE: Geneva, NY.
CONTACT: Feminist Women's Writing Workshops, PO Box 6583, Ithaca, NY 14851.
COMMENT: Enjoy workshops on a variety of topics, evening readings, talks & critiques, as well as time for solitude & individual writing.

Traditional Music Workshops at Augusta Heritage Center

DATE: July 11-August 13
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.

"Remember the Magic" 16th Annual Women's Writing Guild Conference

DATE: August 13-20
PLACE: Saratoga Springs, NY.
CONTACT: IWWG, PO Box 810, Gracie Station, New York, NY 10028, (212) 737-7536.
COMMENT: features 56 workshops on every aspect of the writing craft esp. personal growth, mythology, storytelling, journal, etc.

War Resisters League Organizer Training Program

DATE: August 13-22
PLACE: Deerfield, 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.

Future Leaders Network Summer Retreat

DATE: August 16-24
PLACE: eastern Pennsylvania.
CONTACT: Ted Glick, PO Box 170610, Brooklyn, NY 11217, (718) 643-9603.
COMMENT: participants come from a wide range of cultures & nationalities, sharing experiences about their different cultures & experiences as activist; many events.

Skills For Change: Youth Leadership For Peace and Justice

DATE: August 21-28
PLACE: Washington, DC
CONTACT: Fellowship of Reconciliation, Box 271, Nyack, NY 10960 (914) 358-4601
COMMENT: skill development: organizing, leadership, strategy, nonviolence, racism, community interaction. Ages 17-23.

Grass Roots Organizing Weekends

DATE: all summer
PLACE: various campuses.
CONTACT: GROW, 815 15th St, NW, Suite 838, Washington, DC 20005, (202) 347-GROW.
COMMENT: weekend seminars designed to help students overcome campus apathy, develop strategies to win specific issues campaigns, gain organizing experience, etc.

Mountain Meadow Feminist Summer Camp for Girls & Boys

DATE: all summer
PLACE: PA.
CONTACT: 63 W. Washington Ln, Philadelphia, PA 19144, (215) 843-0332.
COMMENT: traditional activities as well as non-competitive sports, community mtgs, open discussions on sexism, racism, sexuality.

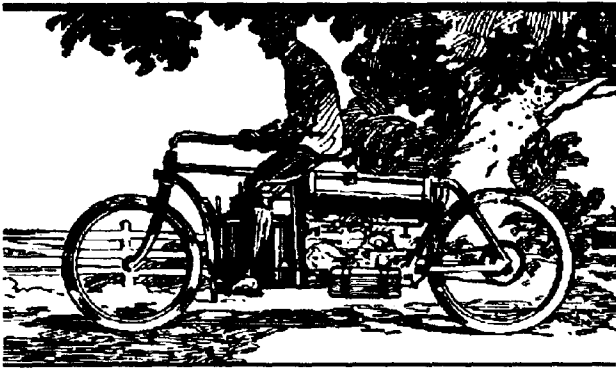
Learning Alliance Summer Programs

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 (write for catalog).

Student Activist Internships

DATE: summer
PLACE: Cambridge, MA.
CONTACT: University Conversion Project, PO box 748, Cambridge, MA 02142, (617) 354-9363.
COMMENT: work for resource clearinghouse for campus-based research & action against militarism.





Tours

Organizing for Social Change

DATE: September 27-October 1
PLACE: Chicago, IL.
CONTACT: Shelby Pera, 225 W Ohio St, Suite 250, Chicago, IL 60610, (312) 645-6010.
COMMENT: Workshops on understanding relations of power, building coalitions, choosing issues, using direct action, 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, 260 Lake Dr, Rhinebeck, NY 12572.
COMMENT: workshops on self, others, expression, world & wisdom.

African Roots of Cuban Culture

DATE: June 2-13
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.

Journey of Hope Tour to Witness Against the Death Penalty

DATE: June 4-20
PLACE: Indiana cities.
CONTACT: Journey of Hope, Box 600, Liberty Mills, IN 46946.
COMMENT: participants to include members of murder victims who will spread message of compassion and forgiveness.

Health Care in Cuba

DATE: June 13-20
PLACE: Havana and Pinar del Rio
CONTACT: Center for Cuban Studies, 124 W. 23 St, New York, NY 10011 (212) 242-0559

Ecology in Cuba

DATE: July 5-14
PLACE: Havana and Pinar del Rio
CONTACT: Center for Cuban Studies, 124 W. 23 St, New York, NY 10011 (212) 242-0559

Delegation to Israel, the Occupied West Bank, & Gaza Strip

DATE: June 16-30
PLACE: Israel/Palestine.
CONTACT: Resource Center for Nonviolence, 515 Broadway, Santa Cruz, CA 95060, (408) 423-1626.
COMMENT: focus is peace and justice in Palestine 7 Israel; cost \$2100.

Conscience Convoy for Conscientious Objection to War

DATE: June 27-July 3
PLACE: Albany, NY to Mohawk Valley, NY.
CONTACT: Hedron Foundation, RR Box 331, Sharon Springs, NY 13459 (518) 284-2460.
COMMENT: 50 mile trek to affirm the inalienable freedom of the individual from state mandates to kill.

The Arts in Cuba

DATE: June 30-July 11
PLACE: Havana, Matanzas
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.

Refugee Accompaniment Delegation to Guatemala

DATE: July 17-31
CONTACT: F.O.R. Task Force On Latin America, 515 Broadway, Santa Cruz, CA 95060, (408) 423-1626.
COMMENT: accompany Mayan People of Guatemala from Mexico back to Guatemala.

Study Tour to South Africa

DATE: July 17-August 12
PLACE: Soweto, Johannesburg, Kwazulu, Capetown.
CONTACT: Our Developing World, 13004 Paseo Presada, Saratoga, CA 95070.
COMMENT: focus: At the Crossroads of Struggle Against Apartheid; \$3495 includes airfare.

Cuba Update Seminar for Activist Journalists

DATE: July 19-August 2
PLACE: Havana, Matanzas, & environs
CONTACT: Center for Cuban Studies, 124 W. 23 St, New York, NY 10011 (212) 242-0559

Pastors for Peace Visits to Cuba

DATE: August 29-September 5
PLACE: from Miami.
CONTACT: PFP, 331 17th Ave SE, Minneapolis, MN 55414, (612) 378-0062.
COMMENT: cost is \$890 from Miami.

International Solidarity Work Camps

DATE: all summer
PLACE: Mozambique (treeplanting), Angola (street child school), Nicaragua & Brazil (construction)
CONTACT: Institute for International Cooperation & Development, PO Box 103, Williamstown, MA 01267 (413) 458-9828
COMMENT: programs are 11 months. write for booklet.

International Work Camps

DATE: all summer
PLACE: Russia, Belarus, Ukraine, Cuba, Guatemala.
CONTACT: Volunteers for Peace, 43 Tiffany Rd, Belmont, VT 05730, (802) 259-2759.
COMMENT: relatively inexpensive 2-3 week programs.

Witness For Peace Short Term Delegations

DATE: All summer
PLACE: Guatemala, Nicaragua.
CONTACT: Witness for Peace, 2201 P St. NW, Room 109, Washington, DC 20037, (202) 797-1160.
COMMENT: Leaving from many states: AZ, NC, IA, DC, CA, RI, NJ, OH, & KY.

Internships in African Cities

DATE: all year
PLACE: Kenya, Uganda, Zimbabwe, Burkina Faso, & S. Africa.
CONTACT: Visions in Action, 3637 Fulton St, NW, Washington, DC 20007, (202) 625-7403.
COMMENT: Positions available w/ organizations, newspapers, magazines, research institutes, & health clinics.



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Visions of America: Personal Narratives From the Promised Land

Michelle Brisson

AN EXCITING and revealing collection of essays is now available titled *Visions of America: Personal Narratives From the Promised Land*. The editors are Wesley Brown and Amy Ling and it is their vision of America which connects these poignant essays. In the introduction, they explain that "this book continues the exploration of emigration to and migration within the United States in the 20th century" which their earlier collection of short stories, *Imagining America*, began.

The collection is autobiographical in tone and is multicultural in the best sense of the word. Many voices often silenced are given room and respect in this anthology. The 36 works were chosen with obvious care and love; the American voices included carry the remnants of Irish brogues, the lilt of Caribbean English, the struggle of Koreans, Italian and Polish tongues to adapt to a new language. The essays speak of struggle, disappointment, change, home and, in spite of the harsh realities, the hope this "promised land" has offered to generations of

immigrants from all corners of the world.

There are also voices of internal migration, pain and disillusionment which reflect the native American experience as well as the experiences of disenfranchised groups such as African Americans, returning Viet Nam veterans and Puerto Rican Americans. Wesley Brown states, "Whatever paths these essays follow, they are driven by the attempt

of writers to bring coherence to personal and collective experiences that are often contradictory, disorderly and paradoxical." The effect of these works, taken as whole, is more than informative; it is breathtaking!

The collection spans about a hundred years—from C.A. Eastman's recollections of his experience as a Native American doctor working for a U.S. government office during the battle at Wounded Knee to June Jordan's startling "Report From The Bahamas" where she examines those pieces of love and commonality which connect us, those pieces of class, race and gender which divide us or are not, alone, enough to keep us together.

There are familiar voices such as W.E.B. Du Bois, F. Scott Fitzgerald, Adrienne Rich and James Baldwin. There are also voices that

**there are...voices so powerful
their lives have become part
of my own experience**

were unknown to me. Sonia Pilcer shares her experience as an American defined as a 2G, a second generation survivor of the Holocaust; Gary Soto describes lessons on class and race he learned as a poor Mexican American who decides to marry a Japanese American; Kim Yong Ik weaves a story of his struggle as a new Korean immigrant to learn English well enough to write stories; Judith Ortez Cofer speaks of her family's emigration to the United States—the fears,

the hope, the racism, the loss of culture.

In Mary Gordon's offering, I learned about my own experience as an Irish American. She shared her life with me and helped me to understand my own as I have never before been able to. And there are others, voices so powerful their lives have become part of my own experience. To omit any name is difficult; there is not a single work which is a "filler" or needless insert. Each rounds out the whole; each offers invaluable insight.

Brown's and Ling's collection explains, identifies and explores America in a fresh and unique manner; the accounts chosen by them are treasures of insight. The authors dare to reveal their most cherished hopes, their most bitter disappointments. I read slowly, carefully, allowing myself only one or two essays per day. I wanted the experience to last as long as possible. Each morsel cries to be savored; each beautiful essay craves the reader's complete attention.

For those who consider the essay format too "scholarly" or foreign to be easily read, this volume will prove a sweet surprise. Filled with lessons on ethnicity, race, gender and class, it is woven with poetic language from pens moved by courage, truth and love. The collection is paper back and sells for only \$11.95—a marvelous price for a volume worth reading and rereading. Give yourself a gift; this is destined to become one of the most highly regarded anthologies of this decade.

Visions Of America: Personal Narratives From the Promised Land. 369 pages. A multicultural anthology of autobiography and essay. Edited by Wesley Brown and Amy Ling. Price \$11.95. Published by Persea Books, Inc. 1993.



Michelle is local poet, an author and a regular contributor to the Peace Newsletter.



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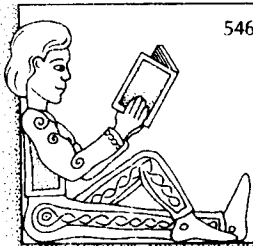
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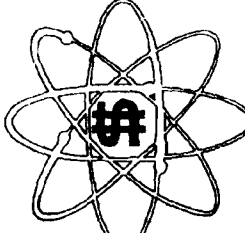

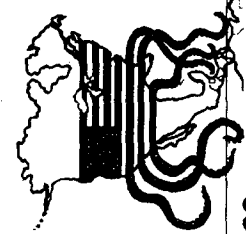
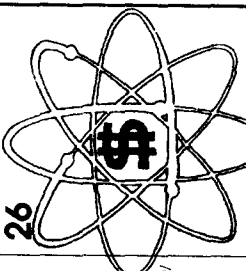

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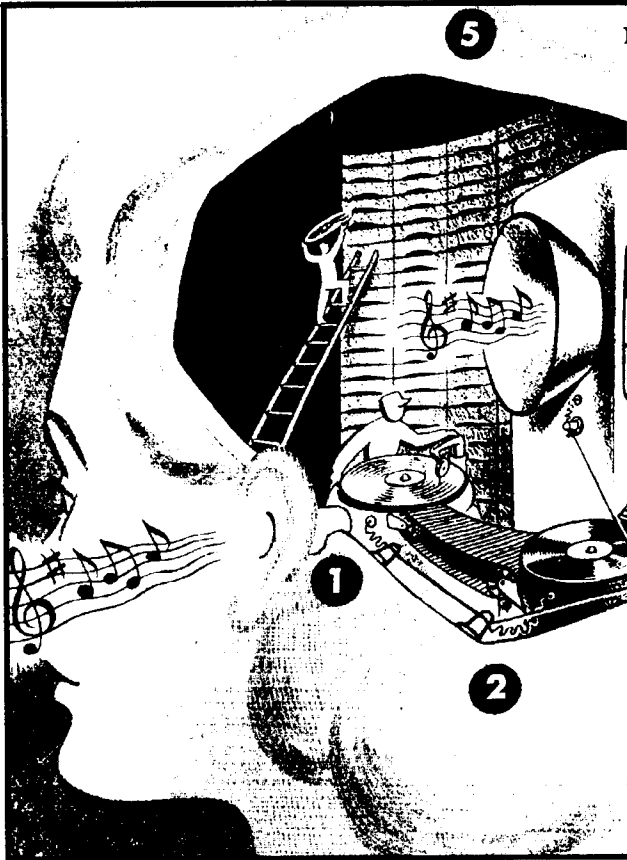
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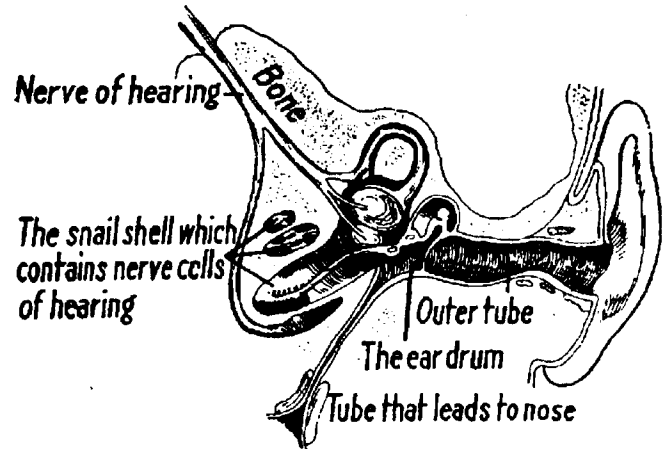
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SUN	MON	TUES	WED	THURS	FRI	SAT
<p>Every Sunday. People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.</p> 	<p>1 A Possible Solution for the Balkans. Prof. Jeffrey Krans, SANE Freeze Monthly meeting, 7:30pm. May Memorial, free</p>	<p>2 Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Marge 472-5478</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>3 Every Thurs: Videos at the Syracuse Peace Council, "Upstairs" at 8:30pm, random shorts & a feature or two, &/or bring your own. 924 Burnet Ave. 472-5478.</p> <p>Every Thurs: Greens Local 349 meets at Syracuse Peace Council. 7pm. 472-5478.</p>	<p>4 Book Signing Party, Revolution of the Heart Essays on the Catholic Worker by Patrick G. Coy, 6-9pm, The Good Book Store, 425 South Warren Street, Syr., 424-8557</p> <p>Gay Men's Support Group meeting. Call 422-5732 for info.</p>	<p>5 To Denial and Beyond: an Odyssey, vegetarian dinner and multi-media presentation by Ollie Clubb, SANE Freeze, May Memorial, \$6-\$20 sliding scale, 6:30 dinner, 8pm presentation</p> <p>N.E.A. Benefit Sale, 9am - 5pm at 147 Hathaway Rd., Dewitt</p>	<p>5 To Denial and Beyond: an Odyssey, vegetarian dinner and multi-media presentation by Ollie Clubb, SANE Freeze, May Memorial, \$6-\$20 sliding scale, 6:30 dinner, 8pm presentation</p>
<p>6 AIDS Walk/Run '93, 8am, Beaver Lake Nature Center, Baldwinsville, NY, ABenefit for AIDS Task Force of Central NY, Pledge Infor & Details 475-2430</p> <p>New Environment Assoc. general meeting 3pm, pot-luck supper 6pm at 147 Hathaway Rd., Dewitt. 446-9164</p>	<p>7 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>Nature Spirits Study Guide, New Environment Assoc., 7:30pm, 1200 Euclid Ave., Syr. 475-4188</p> <p>Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.</p>	<p>8 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>Every Tues: Infant Care classes for low income/teenage women. Free. 10am-noon. Call Karen to register at 424-1840, mornings.</p>	<p>9 Guatemalan Labor Activist Rodolfo Robles will speak at the Witness For Peace meeting, Plymouth Church, 232 E. Onondaga St. 478-4001. Meeting at 7pm, presentation will begin at 7:30pm, co-sponsors. Syr. Peace Council</p>	<p>10 Alternatives To Peptides in Schools, Jamesville-Dewitt High School Aud., Eolinger Dr., 3-5:30pm. 448-4800</p> <p>Steve Molinar of FBI will speak on the N. Amer. project of FBI & Indigenous Population of N. Amer., Unitarian Universalist Church., Higby Rd., Ulica. Free. 829-2543</p>	<p>11 AIDS service provider group. 12:15-1:15pm. Bring lunch, 627 W. Genesee St. 475-2430.</p> <p>GAY/Lesbian Pride Slide Show featuring Harry Freeman-Jones, 7:30 at Grace Episcopal Parrish Hall. Sponed by Gay Men's Support Group. all welcome. 428-0948</p> <p>Movie Night, 8pm, Trinity Episcopal Church Parrish House, 523 W. Onondaga, TBS, 428-0948</p>	<p>12 </p> <p>Lesbian/Gay Pride Parade, 11am line up at Trinity Church parking lot, 523 W. Onondaga, 12 noon march to Hanover Square for Rally</p>
<p>13 Erie Canal Brunch Cruise, 11am-3pm. Benefit for PWA Support, \$50/person, 471-5911</p> <p>Community Awards Banquet, 6pm, JM Stanton Restaurant, Fremont Plaza, E. Syr., \$13 (purchase before June 8)Spons. by TBS, 428-0948</p> <p>Pride Service, 6pm, Trinity Episcopal Church, 523 W. Onondaga St., Sponed. by Met. Community Church</p>	<p>14 Hiroshima Day Organizing Meeting, for Direct Action and Vigil, 7:30pm at the Syr. Peace Council, 924 Burnet Ave., Syr. 472-5478</p> <p>Sierra Club General Meeting, 7:30 Illick Hall, Rm./5, SUNY E.S.F., Tribute to photographer & Environmentalist David Armstrong</p>	<p>15 Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E. Genesee 7pm. Call Shirley 446-6098.</p> <p>Amnesty International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 668-7441</p> <p>Writers Against Racism, Community Writers Project, Curtin Aud., Onon. County Public Library, 447 S. Salina, free. 472-0400</p>	<p>16 NOW CNY Chapter mtg at Marine Midland Bank, 360 S. Warren, Syracuse. call 455-7866. 7pm.</p> <p>Roller Skating Party, 7-9:30pm, Skate-N-Place, Westvalse Plaza, \$5, Sponed. by TBS, tickets/info. 428-0948</p>	<p>17 Lavender Light Rally & March, 9pm gather at City Hall & Speak out. sponed. by the Pride Committee</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p>	<p>18 Weekly Vigil outside "Public Safety" Bldg (jail), Downtown Syracuse protesting inhumane prison conditions & building of new \$50 million jail. 5-5:30pm. 424-1877.</p>	<p>19 Pride Rally, Hanover Square, 1pm, Picnic and Kids's Fair immediately following rally at Trinity Episcopal, Sponed. by Gay & Lesbian Alliance</p> <p>Lesbian/Gay Pride Dance, May Memorial, 3800 W. Genesee St., Sliding Scale, \$5-up. Sponed. by Women's Info and Lesbian/Gay Youth Program</p>
<p>20 Syracuse Gay & Lesbian Chorus Pride Concert, Plymouth Church, 232 E. Onondaga St., info 476-4329, free event/ donations benefit Lesbian/Gay Youth Program</p> <p>Pride Mass, 5pm at Church of the Savior, 437 James St., (followed by pot-luck supper). Sponed. by Gay/Lesbian Catholics, all welcome 636-7726</p> <p>United Nations Assoc. Living Room Dialog. Pres. on activities growing out of the 1992 World Summit on Environp. & Develop., 108 Towne House Circle, Fayetteville, 637-6783</p>	<p>21 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center), 7:30pm. 425-0673.</p>	<p>22 </p> <p>Every Tues: Women's Support Group, for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.</p> <p>Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.</p>	<p>23 NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p> <p>Every Wed: Alliance membership meeting. All welcome. At ECHO, 2nd fl., crnrs of Westcott & Euclid. 2pm - call 475-4120 for info.</p>	<p>24 Thursday: Central America Vigil, Fed. bldg. 7-30am</p> <p>Every Thurs: Alternative Orange mtg. Rm 130, Schine Student Center (SU), 5:30 pm. 475-4898 for info.</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>25 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment 5:30pm. Adelphi Cable Channel 7.</p>	<p>26 </p>
<p>27 NYC Pride Parade</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>Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.</p>	<p>28 </p>	<p>29 Every Tues: Women's Support Group, for Black Women Only. Refrigerator Door, 1200 South Ave. 6-7pm. Marilyn 476-9017.</p> <p>Every Tues: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.</p>	<p>30 Every Wed: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.</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. 5-7:30pm. Come one, come all! All welcome. 472-5478.</p>	<p>June 1993</p>	

Join us for SPC Fund-raising Events and Summer Fun!
 Start with "Donna the Buffalo" on July 1, at the Zodiac Club, Armory Square



needed to remove the wax.



SECTION OF THE EAR

And just for the politics,
 help out with the Hiroshima actions
 organizing meeting on June 14
 at the Syracuse Peace Council

(Call Zodiac or SPC to Check the Time and confirm the date)

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



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Peace News Letter

Central New York's Voice for Peace and Social Justice July 1993 PNL 609



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

Bill Mazza

SPC Press

Paul Pearce,
Helen Carter

The Front Room Bookstore

Joe Carpenter

Bookkeeper

Duane Hardy

Organizational Maintenance

Brent Bleier

The Peace Newsletter

PNL Editorial Committee Needs Diverse People Who Want to Make Short and Long Term Content Decisions...Help Us On Wednesday Evenings at 7pm. Paul Pearce, Bill Mazza

PNL Support:

Carrie Endries, Marge Rusk, Joan Goldberg, Kathy Barry,
Andy Molloy, Daniel Tucci

SPC Projects

Syracuse Network for Israeli-Palestinian Peace

Brent Bleier 479-5393

Plowshares Craftsair

Margaret Williams 422-4201

SPC-TV

Paul Pearce,

Frederic Noyes 472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Phil Boyle, Pat Hoffman, Lorraine Piazza, Carl Mellor, Jürgen Scheer, Andrianna Natsoulas Upasatti, Carrie Endries, Kathy Barry, Joseph, Brian Caulfield, Sue Nuccio, Michelle Brisson, Andy Molloy, Colleen O'Brian, Paul Wilcox, Daniel Tucci

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

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		488-9338
Alternatives to Violence Project		Persons With AIDS Support Hotline	
Andy Mager	607/842-6858	Sandra	471-5911
Amnesty International	422-3890	Physicians for Social Responsibility	488-2140
ANZUS Plowshares	422-3181	Recycle First	471-2806
ARISE	472-3171	Rose Center	
Atlantic States Legal Foundation	475-1170	Teri Cameron	422-3426
Citizens Against Radioactive Dumping	607/7536271	SANE/Freeze of CNY	
CNY ACLU		Diane Swords	478-7442
Merrilee Witherell	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.	487-3188	Service Employees Int'l	
Coalition for Choice	677-9758	Chris Binaxis	424-1750
Community Coffeehouse		Sierra Club	
Bill Mazza	472-5478	Eileen Clinton	471-6069
Coven Drum	426-0520	Small Claims Court Action Center	443-1401
ECOS	492-3478	Social Workers for Peace	
Educators Social Responsibility		Dick Mundy	445-0797
Lisa Mundy	445-0797	Socialist Party	
Food Bank of CNY	458-1554	Ron Ehrenreich	478-0793
Forum for Fellow Travellers	423-0356	Spanish Action League	
Friends of the Filipino People		Sam Velasquez	471-3762
John & Sally Brule	445-0698	Student African-Amer. Society	443-4633
Gay/Lesbian Alliance	422-5732	Syracuse Community Choir	
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Karen Mihalyi	428-8724
Hotel Employees 150	437-0373	Syracuse Cooperative Federal Credit Union	471-1116
Jail Ministry	424-1877	Syracuse Covenant Sanctuary	
Lesbian/Gay Youth	443-3599	Shirley Novak	446-6099
Marxist Collective (SU)	423-9736	Syracuse Cultural Workers	
Bob & Rob Nolan-Cymbala		Dik Cool	474-1132
Native American Cultural Awareness Cmte	476-8993	Syracuse N.O.W.	472-3294
NAACP		Syr. 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	S.U. for Animal Rights	
Nonviolent Action Collective		Christopher Moses	425-9362
Jackie Abrahms	474-6422	University Democrats	
North American Indian Club		Syracuse University	443-0958
Ginny Doctor	476-7425	Urban League	
NYPIRG	476-8381	Leon Modeste	472-6955
NYCoalition Against Pesticides	(518)426-8246	Veterans For Peace	
Onon. Audobon	457-7731	Bill Cross	474-3762
Open Hand Theatre		Westcott Nation Music Assoc.	
Geoff Navias	476-0466	Frederic Noyes	437-9579
Pax Christi		Women's Center (SU)	443-4268
Frank Woolever	446-1693	Women's Health Outreach	
Peace Brigades International			425-3653
		Women's INFO Center	478-4636
		Youth Environmental Action Club	453-1156

(If you do not see your group listed, please call & we will add it to the list.)

In This Issue:

First a notice about respect. There's gonna be a rally and you're invited to our building, their land. Then its another gripe with land-trusts and taxes and one of our very own in jail... Then off across the ocean for some back-ground and updates on the whole former Yugoslavia thing, stuff you won't be seein' in the papers, anyway.

We also have a celebration of Syracuse Gay Pride in a flurry of color, a remembrance of someone on the special side with a full and fruitful life, community groups doin' the community thing, a Hiroshima fast from DC to you, and a little ditty on taking what you need, or crediting your sources with the purest form of flattery...Enjoy.

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 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, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Christian Siebott, Fredrick Noyes, Will Ravenscroft, Deirdre Laughland, Deb Douthit, Brian Caufield, Lori Pearce

Mailing Party Helpers

Carrie Enders, Brent Bleier, Radell Roberts, Doug Igelsrud, Kathy Barry, Kate Brown, Brian Caufield, Danielle Tucci, Helen Carter, Carl Mellor

August Issue Deadlines

Articles	July 15
Ads	July 15
Calendar Items	July 22

Peace Newsletter

July 1992
PNL 609

Table of Contents

Letters.....	4
SPC Page: A Tribute to Lena Grey.....	5
Your Chance to Support Traditional People Has Come	6
From Here to Colrain	7
Abused and Misused	8-9
War at the Crossroads: History of the Balkans	10-12
Crimes of War	13
A Rainbow of Voices	14
Remembering Our Roots	14
Community Update.....	16
Fast of Repentance: July 16—August 9	17
Plagiarism: Art as Commodity	18-19
Unclassifieds	21
Community Calendar	23

About the cover: Enviro-Mate sack: from the Paper or Plastic? series

—Paul Pearce

Paper or Plastic? Two choices- that's what we get at the counter as we check out. What about those other options? Or are they too complicated?

Good or Evil? That's easy, just watch the TV, listen to our leaders, we're good they're evil- and they are all out to get us.

An eye for an eye, a Tomahawk cruise missile for a plot. At least it wasn't here in the good ol' USA where you are innocent until proven guilty like all those people in Waco... OOPS. That's one way to keep the court rooms open to bring justice to all those drug King-Pins and the unsuspecting horny guys that read the Syracuse New Times adult entertainment section. So they make a date with an escort service, have negotiations interruptus with a uniformed cop and go home safe but unsatisfied. The next morning they get hit with a Tomahawk Cop and a date in court. Maybe we should have Enviro-Mate Condoms with police badges printed on them to Salute our Under-Cover Cops.

Back to the cover...remember Desert Storm? It never ended. All those parades, homecomings, tear-jerking news(?) reports. They Lie. Those incubator babies were made up, these dead babies are real and we killed them. Remember all those reasons we never should have been there to begin with (thought you didn't). So we don't have welcome home flags printed on our grocery bags any more but they are still made out of oil, by Mobil. Have we reduced our dependency on foreign oil? Domestic oil? So Americans carry home food in bags made of Oil at the expense of innocent Men, Women and Children who are too busy dying from starvation and disease to sit around and plot the assassination of the man who did the dirty deed to 300,000 of them.

So let them choose paper. That is what we did when we put these ink stains on what used to be a tree and ended up in your hands. And as you read this... Some innocent human being is suffering because of the actions of someone we have given power to. Some president is making deals, going to church, listening to the oldies, calculating his political future and waiting for your letters to tell him what to do. As the newscaster put it "the missile strike was near perfect, what is the US going to do next?"

So thanks for reading, enjoy the photo and remember, don't throw your newsletter away, recycle it.

Letters

Dear Friends!

How are you doing over there in the US? It's now about five months since I left Syracuse and you. Right now it is Friday afternoon and it's going to rain soon, hopefully. For few weeks we have had sunny weather around 80 and 90 F. A lot of things have happened here since my arrival. First of all that I missed and am still missing a lot from the USA and you.

After I came home I noticed that a lot of the German people still didn't wake up after what happened in Mollm in October '92. I wasn't surprised what happened in Solingen two weeks ago and what still happens today; every night three of four houses of foreign people are burning.

People, particularly non-Germans, are scared. We, our family, are also. Every night I have to remind myself that the fu**ing neo-Nazis and their companions could put my friends or our house on fire. The worst thing of all is that my own friends criticized me after I organized a protest for 1000 people from all over. I didn't sleep or eat anything that week to put it together and I told the German legislative body or the government that I won't ask

anymore for the same rights as a German, but that I'm going to demand it!

My speech was too radical for a few friends. What the F*ck is going on! Three weeks ago the German Parliament (Congress) changed the constitutional right for asylum, since there are almost no legal asylum seekers any more in Germany. What an understandable decision since we, the poor, poor people in Germany can't afford the masses of asylum seekers any more. They cost us so much that we wouldn't be able to afford a third car or a lot of luxuries. Is this our fault if there is a war in Bosnia and people starving in the "Third World?" Certainly later on we won't be able to afford retarded and disabled people because it is their fault that they are disabled!

Everything is understandable. How They act, what They do and decide...NOT!

These poor politicians what can they do? Is it their fault if they are blind in the right eye? Anyway, the situation is really dangerous and there is a tension in the air.

It is also horrible that:

* A lot of Germans do not cry for the burned people, they cry for their image, and,
* That the oppressed people fight against each other rather than fighting xenophobia and oppression.

Since the new asylum bill and the homicide in Solingen, three or four houses of foreigners or asylum-seekers are burning and the people take a position of "I don't care!" You know, it really is a good position; therefore I'm going to do the same...it is easy and you don't make mistakes. Let's wait and see when the next people are gonna burn...

If this is allowed to happen again, GERMANY will burn!!!!

**Get Up, Stand Up,
Stand Up for Justice and Peace
On This Crying Planet!**

-just Yiddi


Yildiray Sahin
Schwimmbadstr. 7
88605 Messkirch
Germany

Central NY's Source for Peace and Social Justice

Syracuse Peace Council

↓

Front Room Bookstore



Alternative Books for Alternative Minds

NEW BOOKS

SELL YOURSELF TO SCIENCE BY JIM HOGSHIRE

THE I FEEL AWFUL COOKBOOK BY SUSAN SKOLNICK

CONDUCT UNBECOMMING: GAYS AND LESBIANS IN THE U.S. MILITARY

BY RANDY SHILTS

THE MISEASURE OF WOMEN: WHY WOMEN ARE NOT THE BETTER SEX. THE INFERIOR SEX. OR THE OPPOSITE SEX BY CAROL TAVRIS

BUILDING WITH JUNK: A GUIDE TO HOME BUILDING AND REMODELING USING RECYCLED MATERIALS BY JIM BROADSTREET

924 Burnet Ave.
Syracuse, NY 13203
(315) 472-5478

Monday — Friday
12 noon to 6pm
Sat. 10am to 3pm


Educate, Agitate, Organize!

Green Gathering '93

Syracuse, NY August 13-18

Green Conference: Green Cities and Green Justice
Friday, August 13 to Sunday, August 15 in a Syracuse Neighborhood park. Includes discussions of Green Cities, Green Justice and Green Politics, Work Projects with community groups, "Green Sprouts" program for kids, Vegetarian barbeque picnics, music, fun!

Green Congress
Monday, August 16, to Wednesday, August 18 at Earthwise Education Center Farm. Delegates from Green locals around the U.S. will determine national policies and action plans and elect national committees for 1993/94.



Registration
Full Gathering:
\$70—pre-registration;
\$80—on-site registration
Weekend only:
\$30—pre-registration;
\$50—on-site registration
Children/youth:
1/2 rate (17 or under)

Food
Full Gathering:
\$70—pre-registration;
\$80—on-site registration
Weekend only:
\$30—pre-registration;
\$50—on-site registration
1/2 rate (17 or under)

Lodging
Free camping at Earthwise for up to 1000 people. Motels starting at \$30/night single, \$35/night double. Free beds, couches, floors for up to 100, first come, first serve

AND GREEN JUSTICE

For registration info, write or call:
**Green Gathering '93, PO Box 562,
Syracuse, NY 13205, (315)471-8433**

SYRACUSE PEACE COUNCIL PAGE

In the Memory of Lena M. Grey

In memory of the recently deceased Lena M. Grey we are reprinting an oral interview with Lena from the September 1993 PNL, #500.

SPC ORAL HISTORY: Lena Grey
25 Years at SPC: "It Was Always Exciting."

Lena Gray was the secretary of the Syracuse Peace Council from 1934 to 1968—an amazing 25 years. At her home we were treated to a glimpse of the person who typed, mimeographed and mailed monthly Peace Newsletters and Spectator Papers, attending to the logistics of hundreds needing food and lodging during the annual Institutes for International Relations, was treasurer of SPC for years, did the office CARE tasks, coordinated the SPC booth at the State Fair every year and sang in her church choir—to name but a few of her activities. Lena was not familiar with SPC when she was hired:

I just had to learn day by day. Norman Whitney was a wonderful person, but he could delegate enough work for fifteen people. He knew we would get out as soon as possible.

Norman Whitney did counseling for men wishing to obtain Conscientious Objector status. Oh, dear, it was pitiful, some of the young men, they weren't sure what they wanted to do. When a young man would just cry and cry ... it was heart-rending, I can tell you. But more than one of *did* cry.

Our CARE work began in 1947. It was extra work, it was time consuming, but it was very rewarding. It was just something which we felt was needed because there were no other CARE offices in the area.

Money was sent to the Peace Council office, and every order had to be sent to the main CARE office in triplicate.

We were helped greatly by Margaret Noble. She was a student and contacted many other college students, and I'm sure there were many who could spare ten dollars. It was not at all unusual for her to bring in five hundred dollars at a time—she was a great collector!

In appreciation of this work CARE gave SPC a citation. Well actually, it was given to me, but I gave it to the Peace Council because it deserves the credit.

I liked all the work (at SPC) but this work was so worthy because it was helping people who really needed help. Quite often, the women (CARE recipients) would send me something they made, like this lace doily.

I cannot figure out where anything has been gained by war. What good is it? But, still, so many people believe that is the only way to settle anything. I do not, and I have gotten into a few arguments, although I try not to.

There were times when you felt you were making absolutely no progress. Yet I'm sure we did: the Peace Council became known throughout a large, large area.

It was all interesting; it was fruitful.

LENA GRAY

Sunday's With S.Li.F.

Trying to revive a long-lost tradition, Syracuse's latest happy-go-lucky activist group, S.Li.F., is sponsoring the first of what will hopefully be many happy Sunday brunches at SPC. Join us at 924 Burnet (serving between 11am - 1pm) for casual conversation, news, food and coffee. It just can't get better than this. Who was it that said to be careful of what you wish for...?

If Wishes Were Fishes

And speaking of food and politics, a big, happy welcome to all the Syracuse Real Food Coop (SRFC) members receiving their first (hopefully of many) PNL's this month. Starting in August the PNL will include SRFC's newsletter "The New Leaf" as a giant community-group section. A particularly friendly combination, I hope, especially since food and politics is my favorite combination. And in an age of Bovine Growth Hormone, irradiated strawberries and World Bank and IMF sponsored famines, you can't be too careful about what you eat...no-matter what Danny Wegman would like us to believe. "Good morning beautiful" will only get us so far.

So if you're a PNL subscriber, please

consider joining the SRFC, or starting a coop or buying club in your own neighborhood. And if you're already a SRFC member, please consider getting a subscription to the PNL/New Leaf. Syracuse is an awful small town to not financially support the alternative networks which exist. Its good to feel good about where you spend your money! After all we're

trained to be consumers from birth. And then again, everybody needs a hobby.

A Bush in the Hand

Everybody *does* need a hobby. And it seems like President Bill has found his. I hope the Iraqis don't mind if he continues to use

SPC cont'd on next page

Peace Newsletter

Central New York's Voice for Peace and Social Justice

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Your Chance to Support Traditional People Has Come

Join the Rally on July 9 at the Federal Building in Syracuse

John Dyer

MANY TIMES non-native people have asked me, "What can we do to help the Traditional people?" Typically the answer is "Not much." Most of the time it is a fight that we must make ourselves. Now there has come a time where your voice can have a very real impact. The United States government is establishing a dangerous precedent by ignoring the Haudenosaunee, Grand Council of the Six Nations, authority. On April 24 & 25, 1993, the Grand Council of the Six Nations removed their recognition of Raymond Halbritter as an Oneida leader. The decision of the Grand Council was based on testimony given by the Oneida people. The Department of the Interior, the Bureau of Indian Affairs (BIA), the State of New York, and other officials were notified of the Grand Council decision.

PEACE

Previously, the BIA has used the Grand Council as an authority in Six Nations affairs. During a Federally sponsored leadership recognition process, the BIA used the Grand Council's authorization as proof of Halbritter's leadership claim. The Oneida people now have asked the Federal government to cease all negotiation with Raymond Halbritter based on their obvious dissatisfaction. As of this date the Federal government has refused to act on the Grand Council's decision or the Oneida people's directive.

By refusing to at least question the authority of Raymond Halbritter, based on the Grand Council decision, the Federal government is ignoring a long standing relationship that can only lead to political problems in the future. It would be as if the President of the United States were impeached, but other countries worked well with him so they ignored the impeachment.

Historically, the Iroquois Six Nation Confederacy has had great influence on the Ameri-

can government. When the pilgrims first came to this "New World," the Iroquois Six Nation Confederacy was already well established and was a functioning democracy. The United States Constitution was drafted from the procedures of Grand Council meetings. A long standing governmental relationship is at stake here, and future relations with any of the Nations in the Six Nations will be more difficult in the future. At a time when most of the land in New York State is involved in land claims negotiation, can the citizens of this state afford to be in an adversarial relationship with the Native landlords?

On July 9, there will be a protest in front of the Federal Building in Syracuse. The protest will start at 10 AM. Come and show your support of Traditional peoples and their government and show your dissatisfaction with the United States government's contradictory actions.

John is an Onieda who lectures and writes on Contemporary Native issues.



SPC cont'd from page 5

their houses as a target range. Well, at least an off-target range if you accept the news reports that only three *teeny-weeny* Tomahawk missiles at \$1.5 million apiece (just construction costs, not transport or upkeep) got away and bombed some civilians. Not overwhelming loss of life said Bill considering how dangerous all those threats to ex-pres. George from last April are. I hear Mr. Bush was having problems sleeping thinking of all the times he might have been killed last April, had any one of the mean, nasty plots to kill him (as if he ever hurt anyone) had been carried out, in April. Thank god we sent a message, and a strong one at that, that we no longer care what the U.N., or the World Court, or the U.S. Congress, or wimpy civilians here or abroad think about bombing Iraq or killing Somalis or anything.

Of course, in all fairness, there are two

sides to every story, and anyone who has ever tried to rent a video with more than two other people knows how difficult it is to make a group decision. So it must be really tough, as Pres., to make a decision for a bunch of democracy-loving Americans about killing other people and other people's kids. Maybe someone told Pres. Bill that folks rent "Gulf War" videos all the time, and that he should make a video, too, so that people will like him and no longer think he's or something.

It sure is nice to have a Democrat in the White house again.

Test Ban Test

All this war stuff will be so much easier when we finish developing that small nuclear warhead they mentioned in the papers this month that will burrow beneath the ground to a specified target and depth before detonating on nasties like Hussain, Adid or Khadafi's children. Not suprised the President is trying to lift the test-ban. It's much easier to rule with an iron fist when your country lives in fear of us *and* them.

Dribbling on the World Court

The only part I can't figure out is why the news-people haven't noticed that all these war-time in peace-time activities are actually illegal. People are dying from our tax money and with no recognition of Constitutional due process...I'm not surprised the government is doing it—after all we have to keep the world safe for business—but I'm still naive enough to wonder why no one else is wondering. Makes me feel like I'm missing something really good on TV. *Something* good must be on—Clinton's numbers are up in the polls this week.

Maybe Pres. Bill really *was* an activist in the 60s and just wants to see some good old fashioned nonviolent, direct action cropping up in cities all over the place. If you think that's the case give us a call and let's get active. Besides providing *peace of mind*, its just plain good for the soul.

—In Peace, Bill Mazza



From here to Colrain

...and possibly by way of Truxton

The 20-month vigil at the confiscated home of war tax resisters Randy Kehler and Betsy Corner enters a new phase—with a call for a Midsummer Witness

Paul Frazier

AN INVITATION TO ALL who can, to come together on July 11 to say: "It is wrong to confiscate homes to force people to pay for war"...A call for nonviolent civil disobedience as part of the demonstration...training to take place at the Common Place Land Trust on Saturday, July 3, following the Strawberry Festival, pot-luck at 6PM, meeting at 7PM...an answer to the question: where are Ed Kinane, Elizabeth Dissin and Leslie Schultz staying after they refused to comply with an injunction forbidding vigiling at the Kehler-Corner home?

The Central New York affinity group and thirty local support people witnessed a most extraordinary dialogue on Monday, June 21, at the Franklin County courthouse: after fasting for 11 days, four women, jailed for violating the recent injunction against vigiling, presented to the district attorney and then to the judge their beliefs, their convictions, their soul-force about war, taxes and killing:

We will not agree to show up for court unless you agree the issue of the seizure of the home will be discussed.

We will not allow this stupid injunction to stand in the way. Whenever one injustice occurs, the government puts up obstacles and roadblocks to justify the injustice. We will not recognize the injunction.

You take a stand. You do not have to be a part of the ongoing insanity.

If you remember Catonsville—the plea for one judge to declare illegal *that* war; if you struggled through the Iraq massacre, trying to speak out and act against the slaughter of hundreds of thousands; if you work for peace and justice through nonviolent direct action, then you can relive with tears of passion the

moment these four women, with comrades nearby, held fast to the truth.

They held fast.

They were not moved.

They were released. Eleven days of fasting, one woman remarked, makes you even more determined to say "No" to war and killing.

One day later Ed Kinane, Leslie Schultz and Elizabeth Dissin, in Colrain with the CNY affinity group for a week of vigiling, read statements about their refusal to leave the land of the injunction. They faced arrest. They stayed; state police took them. In court they heard a judicial demand for a promise to return—the pinch of salt for Caesar's table—in return for their release prior to trial. Again the bell of clarity rang: "No." \$500 bail. They remain in jail. Pre-trial: July 2.

The Colrain-vicinity War Tax Refusers Support Group is calling for a witness on July 11 at Colrain. If the current injunction is still in effect, those rallying on Randy and Betsy's leasehold will be risking arrest. They need to be a part of an affinity group and have received nonviolence training. It will be possible for supporters who don't want to risk arrest to rally across the street. Training will take place at Common Place Land Trust on July 3. Call Andy and Sheri at 607/842-6858 for direc-

tions and details. Additional training will be arranged as the PNL may reach some people after the 3rd. Call the SPC.

Going to Colrain is good for your soul and very good for the witness that has continued since December of 1991.

Come sing and dance with the Nelsons, Wally and Juanita. Wally served in prison during WWII for draft resistance. Juanita concluded her recent eleven-day fast with the statement:

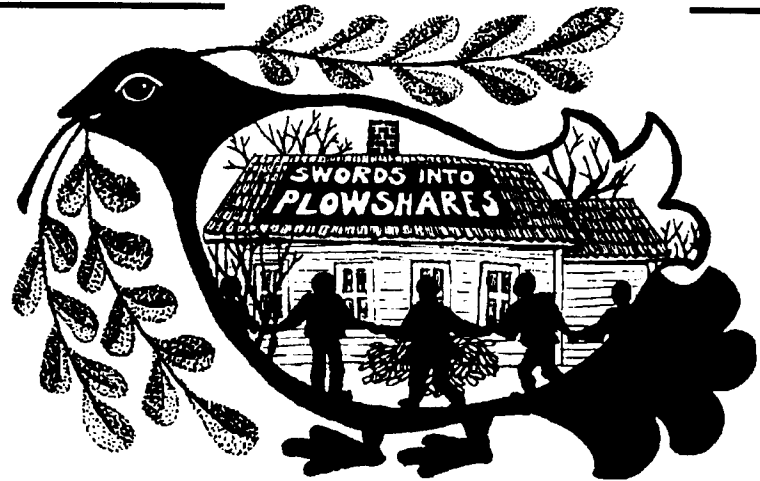
The issue remains what it has been from the beginning: the U.S. government uses the energy and resources of its citizens with our willing or unwilling or unaware consent to create misery at home and around the world. A legal decree does not alter my concern.

Come sing and rally and dance and vigil and protest with Randy and Betsy, with local support people, with affinity groups from throughout New England.

The CNY support will coordinate transportation to Colrain. Call Paul at 487-2739 for directions, if you can give a ride, if you need a ride, if you would like to go by bus/van.

The nonviolent resistance continues!

Paul is a Syracuse resident, tax resister and gardner.



**Join Us For a Midsummer Witness
Noon on Sunday, July 11, 1993**

Abused and Misused

Women and Their Political Exploitation in the Conflicts of Former Yugoslavia

Durda Knezevic

The following article discusses how the nationalism that has divided former Yugoslavia has affected the women's movement in Croatia and the impact this has had on the response by women's movement in Croatia and the impact this has had on the response by women's groups to the tragedy of rape during the war.

UNDERSTANDING the tragedy of victimized, especially raped, women with all the political and moral implications and consequences surrounding this tragedy is a difficult task. To explicate this tragedy, one must work very carefully to separately consider and understand each aspect of the tragedy.

The rape of women in parts of the Former Yugoslavia is a crime of such violent proportions that its malignancy could overshadow rational discourse. Emotional discourse, and even a mixture of emotional and rational discourse, obscures the essence of the problem and consequently gives the issue a different meaning which can be manipulated to support a variety of political objectives.

Since the discussion about raped women in the former Yugoslavia began, it has been obvious that the media and politics would frame the way in which these rapes were presented. However, the manipulation of the tragedy by the media is almost a children's game in comparison to how the tragedies have been used by nationalist politicians for their own agendas.

Those groups that have looked critically at the manipulation of the rapes and the rape victims for political gains or as sensationalist fodder for the international media have been attacked by factions with nationalist tendencies in the former Yugoslavia and around the world, including women's groups in the United States. By critically evaluating the ways in which rape is discussed and analyzing political motives behind the discourse, I am in *no way* dismissing the importance of this tragedy. Nor am I

engaging in what has become known as the process of equalization. I recognize that the sides in this war are clearly not equal. The majority of the warfare is concentrated in Bosnia and Herzegovina, and it is here that the war is being waged in the cruelest manner. The war is still unfinished in Croatia, too, where it has status of neither war nor peace. Consequently, it is in Bosnia and Herzegovina where we see the biggest number of victims, deaths, atrocities and destruction. What remains of Yugoslavia is not just Montenegro and Serbia who are the aggressors in this conflict and continue to wage war on the territory of the sovereign state of Bosnia and Herzegovina and in parts of Croatia. The responsibility for the incomparable number of atrocities lies with the former Yugoslav army which is also the most powerful, the most equipped and the most numerous in Bosnia and Herzegovina. Statements of some Serbian military leaders in Bosnia and Herzegovina indicate that rape is a military strategy implemented to humiliate and contaminate another nation. Such statements support the claim that Serbian soldiers commit rape extensively.

In the discourse surrounding the rape of

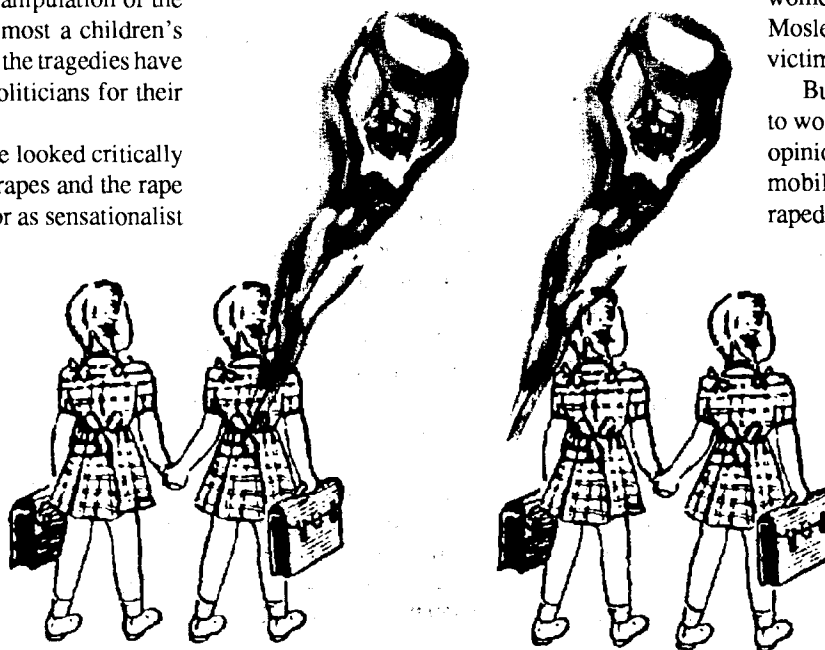
women, the raped women are perceived as not only women, but the personification, the symbol, of the nation. Consequently, soldiers aren't merely men who commit rape; they do this in the name of one nation against the other. The shifting of discourse to this level causes women as individuals, as human beings who suffered personally, to be automatically pushed aside as a lesser ranked problem.

It is this perception that underlies the co-optation of the tragedy to fuel the nationalist political platforms of Serbs and Croats and, in the process, to further victimize the women who have survived the rapes. This discourse, focusing on the national level, was prevalent in the media and provided a framework of analysis that served nationalist politicians quite well. And they need not be too clever to exploit this discourse.

One of the most recent proofs of misuse of women was the quick reaction of Serbia authorities who immediately used the media to talk about the massive rape of "their women." They repeated the same pattern that was recently used in the Western media, in Croatia and in Bosnia and Herzegovina, of showing women on television without protecting their identities and asking them to talk about their horrible experience. Following this pattern of "victim grabbing," Ms. Plasvic, Vice-President of the Serbian Republic in Bosnia and Herzegovina, said that most of the raped women are Serbian women and that Moslems and Croats count them as "their victims."

But let's leave nations and go back to women: What happened after public opinion (first in foreign countries) was mobilized? The media symbolically raped the women again. Hundreds of journalists and TV teams entered the refugee camps searching for raped women, taking their photographs, publicizing their personal data, etc. There is already a "joke" about it. The answer to the question: "What does a journalist say in a camp?" is "OK, anybody around here being raped and speaking English?"

Where are women in this debate? Not only the women



victims but women who are struggling against these crimes? Women victims are drowned in uncertain figures. Reports from the government of Bosnia and Herzegovina operate with various numbers of raped women from 14,000 to 35,000 and even up to 60,000 and some reporting more than 100,000. At present, an estimate of the actual number of rapes has stabilized on an approximation of about 15,000 to 20,000 women. In addition to the government approximations, different commissions such as the European Community Commission reported about 20,000 raped women. Yet due to non-systematic methods of documenting the number of

rape cases, these commission statistics cannot be taken as accurate. Indeed, the commission emphasized that the majority of its data is based on second- or third-hand accounts from interviews at refugee camps in Croatia. Personally, I am afraid of yet another number that the Serbian government will probably produce in the very near future.

Raped women became an object of special interest. All other women victims of this war were marginalized. It is temporarily forgotten that they are also victims-- being expelled from their homes into refugee camps, losing their families, hurt in their souls and bodies, too. After being interviewed and photographed, the women were quickly abandoned again, and a lot of them are traumatized again. After they told their horrible stories, nobody followed and treated them properly, and, consequently, they withdrew. At the present time, it is very difficult to figure out how to approach them in an attempt to help them or ask if they would like to speak about it anymore.

And what about the women who wanted to help women victims of war, especially raped women? Without a doubt, the intentions of these women were honestly to help the women victims of war; however, they made some crucial mistakes. Unaware of possible negative consequences for the women themselves, women's groups acted hastily and, with vague concepts about their long-range plans, it seems they did a favor to nationalist

politicians and simultaneously were counter-productive concerning the victimized women.

Even when the help started, nobody asked the women about what they would like and what their feelings were. Instead, most projects that were ostensible to help the women were prepared in a megalomaniac style, proposing huge hospitals, centers and even hotels, which meant a kind of new ghettoization (of course, with much higher standards of living). For

example, these plans did not include any out-reach component that would ensure that refugee women would feel empowered to

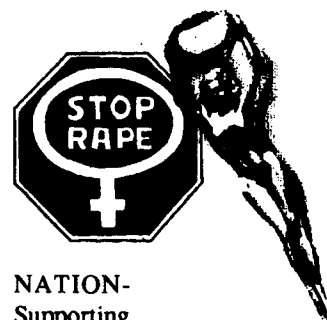
come to the facilities. Sensationalizing the testimonies of rapes garnered international funding for these victims, yet the nationalist stance of the nationalistic women's groups supported the Croatian government, which had recently passed legislation regarding humanitarian aid, dictating that they would have control of how funds were allocated.

Operating with uncertain figures and data about victimized women, either because of understandable emotionality, or because of political discourse they were unaccustomed to, they opened up an opportunity to shift all the discourse to the political level exclusively. It means that claiming that only Moslem and Croat women were raped, moreover, that a nation, in fact, was raped, leads to the assertion that the Serbian nation as a whole committed rape. Such a claim does not explicate the tragedy from ethical and political attitudes.

Concerning politics, it is apparent that Serbian soldiers and paramilitary troops committed massive atrocities of rape, and the most victimized women are Bosnian and Herzegovinian women--and to be entirely precise, Muslim women. From an ethical point of view, the victims are women, NO MATTER

Hundreds of journalists and TV teams entered the refugee camps searching for raped women

Raped women became an object of special interest. All other women victims of this war were marginalized. It is temporarily forgotten that they are also victims



WHAT NATIONALITY. Supporting this broad ethical con-

demnation of the atrocities is the factual evidence that Croatia and Bosnian soldiers also committed rape, of course significantly less than Serbian soldiers. Exactly because of this, we should insist that men are those who do this, not only in war, but in peace too. In this war maybe they do it "in the name of the nation," but in fact they humiliate women while paradoxically discrediting themselves and their own nation.

Perhaps, finally, we should ask what has happened to women and feminist projects in Croatia in general? Crumbled, diminished, disunited, with different concepts and approaches concerning the issue of how to help women, they were confused, at least at the beginning. Moreover, politically disoriented

or maybe much too oriented in the sterile competition with each other, women's groups were evidently unable to offer something sensible as an answer to one of the most difficult challenges they have encountered.

Durda Knezevic works with the Center for Women Victims of War. The Center works in refugee camps to assist women in self-organizing in order to establish culturally sensitive "safe-houses" throughout Croatia, Bosnia and Herzegovina, and Serbia for all women victims of war and violence. She is a former professor, historian and the founder of the Information and Documentation Center that is organizing data on the women's movement in Eastern Europe and the former Yugoslavia. Article reprinted from Connexions, a way-cool international feminist quarterly. Subscriptions are available through People's Translation Service, PO Box 14431 Berkeley, CA 94701, (510) 549-3505.

More information available through Speak Out!, 2215 Market St, #520, San Francisco, CA 94114, (415) 864-4561

War At The Crossroads

An Historical Guide Through The Balkan Labyrinth

Bill Weinberg and Dorie Wilsnack

Balkan War Resource Group

The Balkan region is intensely multicultural. Here you will find not only different ethnic groups living in close proximity, but a point of crossroads and clash for some of the world's major religions, cultural influences and economic systems.

While there have been vicious wars in the history of the Balkans, these have taken place in the context of manipulation by outside colonial and imperial powers, and the self-serving leaders who cater to these forces.

The Balkans as Theater of Imperial Rivalry

The peoples of the Balkans come from Illyrian and Slavic stock. The Illyrians, ancestors of the Albanians, were among the earliest inhabitants of the region, arriving before the Seventh Century BC. They eventually came under the domination of the Roman Empire. By the Fourth Century AD, the declining Empire was divided into two for reasons of administrative expediency. The Western branch of the Empire remained based in Rome, while the Eastern branch was based in Constantinople (today Istanbul), and became known as the Byzantine Empire. While the Western branch continued to crumble, the Byzantines became more powerful. The border between the two empires was drawn right through the Balkans—setting the stage for centuries of future conflict.

The Slavs moved into the region from the north in the Fifth Century AD, with Slavic tribes developing into the nations of Croatia, Slovenia, Bosnia, Montenegro, Serbia and Macedonia. Under the feudal system smaller regions within these nations maintained a certain autonomy—such as Dalmatia and Slavonia in Croatia, Herzegovina in Bosnia, and Kosovo and Vojvodina in Serbia.

It is noteworthy that the border between the Eastern and Western empires corresponds almost precisely with that of present-day Serbia and Croatia. The power vacuum left by the decline of Rome allowed Croatia and Slovenia in the north

and west to maintain a degree of independence and sovereignty—although pressure from the Magyars in Hungary to the east forced them into the sphere of influence of the Germanic powers, such as the Frankish Kingdom and later the empire of Charlemagne. The Serbs, meanwhile, remained under the domination of Constantinople.

The two branches of the Roman Empire, of course, developed into the two great branches of Christianity. Hence, Slovenia and Croatia became Roman Catholic, while Serbia, Montenegro and Macedonia became Eastern Orthodox. Bosnia, a remote and mountainous region between the two spheres of influence, was never effectively under the control of either, but developed its own religious “heresy” known as Bogomilism—which the Catholic powers to the north did their best to exterminate. Macedonia, while at times a part of the neighboring Bulgarian Empire, maintained independence from the Byzantine Empire until finally falling to Constantinople in 1018.

An independent Croatia disappeared in the Twelfth Century when it was finally absorbed by Catholic Hungary. Bosnia subsequently fell under Hungarian domination. Simultaneously, Serbia emerged as an independent kingdom, as the Byzantine Empire began to lose its grip over the Balkans.

By the Fourteenth Century, the Byzantine Empire was in rapid decline, besieged by Turkish invasions from the east. The Turkish (and Islamic) Ottoman Empire was established on the ruins of the Byzantine Empire,

and began to expand into the Balkans. The Ottomans succeeded in winning the loyalty of Bosnian peasant uprisings against Hungary. Bosnia was subsequently annexed to the Ottoman Empire and most of the Bogomils, viewing this as a liberation from their Catholic oppressors, converted to Islam.

Serbia fell to the Ottomans at the decisive Battle of Kosovo in 1389. While many Bosnian peasants had welcomed the Ottomans, the Serbs, who lost their independence to the Turkish conquest, were loathe to be once again under Constantinople's rule. The Battle of Kosovo, marking the beginning of five centuries of Ottoman rule over Serbia, remains an important symbol for Serbian nationalism.

Beginning in the Sixteenth Century, the Balkans were the scene of a massive power struggle between the Islamic Ottoman Empire and the Catholic Hapsburg regime in Austria. As the Austrian and Hungarian empires merged, Croatia and Slovenia came under the control of Vienna, while Serbia, Bosnia and Macedonia remained under Turkish control.

The Austrians encouraged some Serbs to migrate to areas of Croatia to form a border militia and fight against their won former Turkish masters. These Serbs established the Krajina, a semi-autonomous martial zone within Croatia.

Serbs migrated from Kosovo under the Ottomans. Kosovo subsequently became more the domain of ethnic Albanians who had accepted Islam with Ottoman rule.



The Balkans — 1993

The Emergence of Nationalism

After the French Revolution, both nationalism and the idea of South Slav, or “Yugoslav,” unity began to spread in the Balkans. A movement for Serbian independence emerged and, despite violent repression by the Ottomans, succeeded in bringing about a semi-independent Serbian state by 1830. The following decades saw a steady escalation of violence. The Turks attempted to crush nationalist movements in Macedonia and to take Montenegro, which managed to maintain a precarious independence. Christian peasants revolted against the Ottomans in Bosnia and were aided by Serbia. Bosnia was annexed by Austria in 1908. The situation escalated into open

war in 1912, as Greece, Russia and Bulgaria closed ranks with Serbia to force the Turks from the Balkans altogether in the First Balkan War. After achieving this goal, these powers promptly started to fight among themselves in a Second Balkan War. Romania and Greece backed Serbia against Bulgaria for control of Macedonia.

The balance of power had shifted. Serbian nationalists no longer saw the Hapsburg regime as an ally against the Ottomans, but as the remaining imperial power standing in the way of a Greater Serbia. Serbia started backing a nationalist organization known as the Black Hand which was active among Serbs in Austro-Hungarian Bosnia and Croatia.

It was allegedly a Black Hand activist who provided the spark for World War I by assassinating the Austro-Hungarian Archduke Ferdinand at Sarajevo in 1914—although lax security during Ferdinand's visit to the Bosnia city led some to speculate that Austrian hardliners wanted him dead to have an excuse to make war on Serbia.

As Austria attacked Serbia, all of Europe was plunged into war. The ancient enemies of the Austro-

Hungarian and Ottoman empires closed ranks against Russia and its ally the United Kingdom, which came to Serbia's aid. Germany lined up with Vienna, France with London and Moscow. Greece and Romania lined up with the Serbs against Bulgaria and the Turks. Russia withdrew from the war as the Bolsheviks seized power there, but the United States entered on the side of Britain. In 1918, the Austro-Hungarian and Ottoman empires were defeated and finally dismantled.

From the First Yugoslavia to World War II

The victorious Allies drew a new map of the region. In cooperation with local forces who aspired to South Slav unity, the Kingdom of Yugoslavia was created, uniting Serbia, Montenegro, Macedonia, Bosnia, Slovenia and Croatia for the first time under a common state. The Yugoslav government was built on the Serbian monarchy, and seated at the Serbian capital of Belgrade. The establishment of a dictatorship by King Alexander in the 1920s further consolidated Serb power in the new state.

This "First Yugoslavia" began to fall

apart with the rise of European fascism in the 1930s. In 1934, King Alexander was assassinated by a member of the Croatian nationalist group Ustashe, which was being backed by Mussolini's Italy. The Regency appointed to rule in place of Alexander's 10-year-old son tilted to the Axis with the outbreak of World War II, signing a pact with Hitler in 1941. This resulted in British support for an uprising against the Regency. But the uprising was put down by invading Nazi troops.

The fascist powers dismantled Yugoslavia. A pro-Nazi "independent" Croatian state, including Bosnia, was established under the Ustashe, while the German occupation established a smaller puppet state in Serbia. Fascist Italy, Bulgaria and Hungary also seized small areas of ex-Yugoslavia.

History shows...that these conflicts are the result of pressures from more powerful nations and manipulations by the local leaders who do their bidding.

Ustashe regime in Croatia established death camps and carried out genocide against Jews, Romani ("Gypsies") and Serbs. The Nazi collaborationist forces in Serbia launched violent attacks on Jews, Romani and Croats.

Nationalist elements in the Serbian military who remained loyal to the monarchy formed a guerilla group known as the Chetniks which resisted the Nazi occupation, and initially received clandestine aid from Britain. However, the Allies ultimately threw their support behind a Communist guerilla movement known as the Partisans, who remained committed to the idea of Yugoslavia, as opposed to Serbian nationalism. Perceiving the Partisans as a greater threat, Chetnik forces subsequently closed ranks with the Nazi occupation. Britain air-dropped aid to the Partisans in the guerilla struggle against the Croatian Ustashe, the Serbian Chetniks and the fascist occupation forces.

The Tito Era

In 1944, the Partisans emerged victorious and their Croatian-born leader, Marshal Josip Broz Tito, was installed in power in Belgrade. After the war, the newly Communist Yugoslavia embarked on a program of reconstruction and industrialization. Following Tito's 1948



break with Stalin, Yugoslavia maintained independence from the Soviet bloc into which the other East European Communist regimes were absorbed.

The Tito government established the Socialist Federal Republic of Yugoslavia consisting of six republics (Slovenia, Croatia, Serbia, Bosnia, Macedonia and Montenegro) and two autonomous regions (Vojvodina and Kosovo). Serbs retained predominance in the Communist Party apparatus, the police and the leadership of the Yugoslav People's Army (JNA). Based on fear of invasions from both East and West, the JNA had popular support and grew to be huge. The Yugoslav defense industry became one of the world's largest. Using the Partisan model, the government also supported an extensive territorial defense network of local militias. The arms industry was also decentralized, with Bosnia being home to some of the most important arms factories. Trade and investment for the Yugoslav arms industry poured in from both the East and West. US defense giants like Lockheed won contracts in Yugoslavia.

Tito's system of "self-management" incorporated certain capitalist elements and allowed for a larger degree of autonomy in the industrial sector than in most Communist states. International capital was obtained for the development of heavy industry, especially metallurgy, in Croatia and Slovenia. The International Monetary Fund (IMF) loaned heavily in the early 1960's.

While Yugoslavia became the most open of the Communist nations, there was still significant repression. Tito kept the lid on discussion of national problems and legitimate dissent as well as the hatreds that were left smoldering after World War II. Any ex-

pression of nationalist sentiment was completely forbidden. Nevertheless, demands for autonomy continued to surface among the various ethnic and religious communities. Kosovo Albanians staged demonstrations in 1968, as student demonstrations for more democracy were met with arrests in Belgrade. In the "Croatian Spring" of the early 1970's, the republic's Communist Party began moving towards autonomy from Belgrade—prompting Tito to unleash a purge. However, the crisis also prompted Tito to unveil a new Constitution instating a high level of decentralization in nearly all areas except foreign military policy. The Constitution also established a rotating federal presidency among the republics, to take effect after his death.

In the late 1970's, the IMF started to call in its loan. Following Tito's death in 1980, Yugoslavia fell into dramatic economic decline as IMF payment plans imposed austerity on workers. Wealthier Slovenia and Croatia began to feel increasingly resentful of the poorer regions of Serbia, Montenegro and Macedonia.

New grassroots movements against militarism and nuclear power, especially in Slovenia and Croatia, were among those calling for a looser Yugoslav confederation. But such initiatives were blocked by the JNA.

Yugoslav Self-Destructs

In 1968, word surfaced of a secret "Memorandum" written by the Serbian Academy of Arts and Sciences, delineating a plan for a Greater Serbia.

In 1987 banking official Slobodan Milosevic and his League of Communists of Serbia launched a populist campaign which exploited both class resentment against bureaucratic elites and Serbian fears of Albanian demographic dominance in Kosovo. Serbian nationalist sentiments were stirred up, using the 1389 Battle of Kosovo as a rallying cry. Although Albanians made up 90% of the Kosovo population by this point, that did not dispel Serbian claims to the region. The campaign led to Milosevic's election as Serbian President. The JNA, with a largely Serb officer corps, closed ranks with Milosevic.

A period of extreme repression in Kosovo followed, with troops sent in to crush a miner's strike, and the abolition of Kosovo's autonomy in 1989. The Kosovo Albanians survived in the large-scale firing of their teachers and



government workers by setting up a parallel underground society of schools, medical clinics and other civic agencies. The Serbian treatment of Albanians evoked disgust in the northern republics, especially Slovenia.

As the Titoist prohibition on espousing nationalism was lifted, nationalist parties emerged in each of the republics, while the Yugoslav Communist Party fell apart, surviving on as Serbia's ruling party. The federal structure ceased to function.

The 1990 elections were marked by populist campaigns in each republic which solidified the growth of nationalist forces and highlighted ethnic grievances. The Croatian Democratic Union's Franjo Tudjman, a veteran of the Partisans who had been briefly in imprisoned under Tito for espousing Croatian nationalism, won 67% of the vote. The CDU victory stirred fears among Croatia's Serbs, as the party refused to disavow Croatia's Ustashe past. This stance proved helpful to Milosevic in Serbia as he used his nationalist program to outmaneuver student and intellectual opposition.

A December 1990 plebiscite in Slovenia went overwhelmingly for secession. A similar referendum was won in Croatia in the spring. Fears of Croatian independence were inflamed in Croatia's Serb enclaves such as the Krajina after the new Croatian state adopted a flag and crest which had been used by the Ustashe, although they had ancient roots in Croatian history.

In March 1991, Serbs attempted to block the ascendancy of a Croatian to the Yugoslav presidency.

In June 1991, US Secretary of State James Baker visited Belgrade, warning of the "dan-

gers of the disintegration" and urging that Yugoslavia maintain "territorial integrity." Belgrade took this as a "green light" to use force to halt secession. Meanwhile, Germany, with substantial investments in Slovenia and Croatia, was urging the European Community to recognize the republics.

One week later, when Croatia and Slovenia declared independence, JNA tanks and troops invaded Slovenia—and met strong resistance by the Slovene territorial defense forces. After ten days of war, the international community helped negotiate a cease-fire and a 3-month moratorium on Slovenia's secession. By the time the moratorium had expired, the JNA had pulled out.

War in Croatia and Bosnia

But violent skirmishes in Croatia escalated throughout the summer. In the face of Croatian Independence, the Serbs in the Krajina declared their independence and backed their claim up with JNA support and arms. The JNA invaded eastern Croatia and also began a bombardment of Dubrovnik and other Croatian coastal cities.

In Serbia, there was substantial support for this war against Croatia. Many Serbs believed the government-controlled media and feared both the Croats and, by extension, the Germans.

By April 1992, the fighting in Bosnia had begun. With support from Serbia, Bosnian Serbs formed their own government and military under the command of poet and psychiatrist Radovan Karadzic. Karadzic's forces sought to cut a corridor through northern Bosnia to connect Serbia with the Serb-controlled areas of Croatia. They attempted to create ethnically homogenous zones which can be more easily administered by nationalist interests, eventually gaining control of some 70% of Bosnian territory. The expulsion of all non-Serbs from towns and villages under their control drew international attention and protest, as did the discovery of rape camps run by Serb troops. The Bosnian government maintained control only of Sarajevo and a few other besieged towns.

In January 1993, fighting broke out between Croats and Serbs in Croatia, a reminder that the presence of UN troops has brought little movement toward a political settlement.

Balkan Labyrinth cont'd on page



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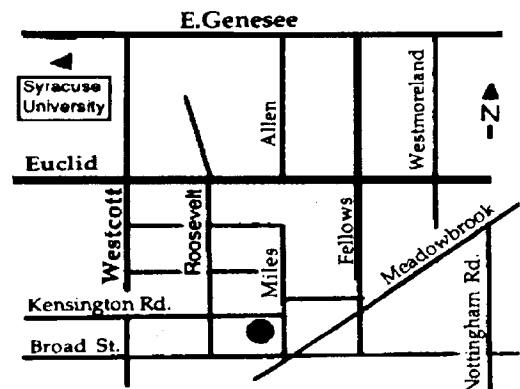
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Sunday 12 - 6



Peaceful Cooperation

The staff at the Syracuse Peace Council and The staff at the Syracuse Real Food Cooperative have been building a strong alliance between the organization over the last few months and powerful signs of the cooperation will be appearing over the next few months. Starting in August 1993, the Co-op's newsletter *The New Leaf* will be published as part of the *Peace Newsletter*. We encourage members to receive this directly in their home each month by subscribing to the PNL for only \$12, a year.



July Case Stack Sales*

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Crimes of War

A History of Rape Naming the True Costs of War

Zenska Grupa "Trešnjevka,"
Zagreb, Croatia

THE WOMEN'S GROUP "Trešnjevka" based its work on protection of women and children—victims and refugees from the Republic of Croatia and the Republic of Bosnia and Herzegovina.

Authentic testimony that we came across and cooperation with other organizations throughout Croatia and refugee camps around Europe had initiated our two-month long investigation which brought us to defeating results.

At the time when the whole world was shocked by the horrid picture of concentration camps in occupied Bosnia and Herzegovina, we found out about the "camp-bordellos" in which the most reproductive part of the female population of Bosnia and Herzegovina and Croatia (in smaller numbers) is being held. Nothing is known of their fate, and unfortunately the problem of sexual abuse is still a forbidden topic in all world organizations and media.

In the history of humankind and war, there were always different kinds of abuse of women and girls, regardless of culture, tradition, or nationality. They were always the biggest victims, considering the methods of torture applied to them.

There has been strong paternal influence and subordination of women in all aspects of life in the war. Women lose individuality, become "commodities" in the true sense of the word, and become the means of male communication.

Torture of women is carried out as a metaphor to their "owners;" revenge on these women becomes a direct message from men to men, "warriors to warriors." Women are the objects of sadism, humiliation, and destruction. They are the target of every man who carries a weapon and his sexu-

ality is nothing but another weapon. In the history of war, there have been different kinds of camp-bordellos. From the first tribal wars onwards, women often accompanied their husbands. In the case of shaft battles, where the front line was clearly defined, women were looking after their husbands and caring for the wounded. With the development of technology, men had invented different kinds of camps for relaxation. At the beginning, they had prostitutes, but slowly prisoners were taken for such purposes. These camps were not meant for destruction but for the

sexual pleasure of the soldiers. Vietnam, Afghanistan and Korea had them as well. But the type we are seeing in the occupied territories of Bosnia and Herzegovina was seen only in Nazi Germany, part of the "Final Solution" in the machinery of war. Regrouping centers for women become only a link in the chain: They are taken from the centers to camps for liquidation and "dolls" houses for further "use" until death.

Concentration Camps-Bordellos

Comparing the Nazi ideology of Third Reich during the period of 1933 to 1945 with today's dramatic events in Bosnia and Herzegovina, we are dumbfounded with new concentration camps opening all over the occupied parts of Bosnia and Herzegovina. Has the Fuhrer's *Mein Kampf* returned after only a half-century? Is this "Final Solution" our reality?

To get a better understanding of how much the Serbo-Chetniks' occupation army leans on the ideology of the "Final Solution" and "Super-Race," it is necessary to point out the irrefutable facts from the history of fascism and recognize them in today's events in Bosnia and Herzegovina.

The "Final Solution" has resulted in the opening of mass collective centers (concentration camps) and a great exodus of the

non-Serbian population from Bosnia and Herzegovina. One-and-a-half-

million refugees and exiled people, more than 1120,000 deported people all over Bosnia and Herzegovina, are a part of the "final Solution" of Serbo-Chetnik ideology. Methods of violence and destruction in concentration camps have astonished the world. It is not possible to



believe that history is repeating itself, as it has countless times before.

It took more than 40 years for fascist crimes from the Second

World War to become known, with the amazing numbers of people in the concentration camps of the Third Reich. How long will it take till the tragic number of victims in our country is found out?

Concentration camps are made of three groups of captives:

1. People of reputation and power,
2. Important intellectuals
3. People who are not perilous to the criminals.

Prisoners from the first and second groups are condemned to liquidation. They present the most important intellectual and educative force of the nation. They simply must not survive. The aim of the criminals is to destroy the national identity, cultural inheritance. Prisoners from the third group present the population of the most reproductive age, mostly from the rural area. Their

intellectual level of national identity and their historically cultural inheritance does not present significant danger to their captors (identification with Yugoslavia is quite strong). This group of people is disclosed to the International Humanitarian Organizations. Their physical condition is somewhat better. However, this group includes the largest number of women of reproductive age, who were not mentioned at all until recently.

Concentration camps, bordellos--do they really exist? What is their purpose? How many victims are held there? What kind of terror are they being subjected to? Those are only some



Rape Crimes cont'd on page 21

A Rainbow of Voices

"Hugging Each Memory" of the Pride '93 March in Syracuse

Michelle Brisson

I VE BEEN SITTING pen in hand for awhile now, waiting for the words. Scratch out a sentence or two and the ink looks mundane—hardly up to the task. You see, what happened was more than a few days of celebrating our gay pride. And I wonder if my pen is capable of matching the spiritual pulse—of capturing the glow—created by waves of hope, community and love.

It began with a lavender light shining throughout downtown. The light shone on city hall, local churches, the court house. The gathering of lesbians and gay men began quietly, gently. We moved cautiously, knowing the risk of walking at night—knowing there are those who consider gay bashing a hobby, no, a duty to their god, their exclusive, heterosexual god. Still we took the microphone, first one quivering, proud voice, then another a little stronger. Each of us grateful for those standing near us providing strength and community.



More Things To Do

As we continued we smiled easier, walked lighter, spoke with more confidence. And we laughed. We each shared more—dared more—because of our commitment to each other and our decision to hide no more. Many closet doors were opened that Thursday night, urged by the lavender light.

If Thursday was bathed in starlight, then Saturday saw our numbers blossom in the sun. Over 300 gay men and lesbians gathered and marched down Salina Street. We moved as one, full of energy and life. The laughter, songs and chants held us together. It was my first Pride parade—exhilarating! We waved banners, held hands, felt the comfort that arises from knowing we are not alone—we are not shameful beings to be shunned, silenced and tucked away. Our beautiful, smiling faces told the truth even before we met at Hanover Square for the rally.

The open microphone allowed the rainbow of voices that create the gay-lesbian community to be heard: the political organizers, members of the clergy, gay and lesbian youths, transsexuals, the Gay and Lesbian Choir and those individuals boldly confronting their own homophobia for the first time. Womyn sat by the waterfall in the square holding hands; men found the courage, the community, to put arms around their lovers, as all of us shared in the hope that we might someday have this freedom the rest of the year. How sweet it would be to always be able to touch our lovers' faces, to hold hands, without feeling eyes burn through us—eyes filled with christian-right hate and republican ignorance.

The picnic which followed was held at Trinity Episcopal Church. Hundreds of tired marchers,

lovers, parents and family grabbed plates piled with hamburgers, hot dogs, salad and rainbow jello, found agreeable grassy spots to nestle into and chatted—visiting with old friends and making new ones. Only the scores of children spitting watermelon seeds, giggling and racing across the lawn still had boundless energy. The rest of us were mellow, at peace, grateful for such a day and sorry to see it wind down.

As I sit here at 1 A.M., the quiet and dark hugging each memory, some of the elation seeps out of my pen. My community of gay brothers and lesbian sisters has to struggle for each of these glorious days. Gay pride events help us to find each other—to make the connections and create the community that will help us survive the long weeks in between.

At the rally an old man in drag approached me. His breath reeked of cigarette smoke; the wig he wore was pretty shabby. All in all, I wanted to turn away. But his eyes were clear and urgent and held me where I stood. He told me how lucky I was. He spoke of his 49 arrests for "homosexual behavior," all before Stonewall 24 years ago. He said his family had him committed for awhile. He showed me a scar on his hand, told of another on his back—from attacks suffered because he loves men and chooses to wear a dress. We have it easy nowadays, he said again. Young people don't know how bad it was—how bad it could be tomorrow.

So, as Sunday morning takes a firm hold, as we remember fondly the joy of our gay and lesbian community during pride week, I suggest we also remember the great sacrifices many have made so that we could shout our pride. This morning, as I thank my god for the joy and peace given me this week, I also shudder at our past and at the uncertainty of the future of the gay and lesbian community.

And I make a promise to *always* remember his eyes, to *always* continue to struggle.

Michelle Brisson
Lesbian, Feminist
Stonewall Committee Member

Many closet doors were opened that Thursday night, urged by the lavender light.



Remembering Our Roots

A Tribute to Howard Moore

Andy Mager

IN 1981, I WAS a young draft registration resister wrestling with my fears about publicly stating my position. That summer at a War Resisters League national conference I found my roots and my "family" amongst several generations of war resisters. Meeting men and women who had been organizing against war for decades and men who had been jailed for refusing to fight in the "good war" (World War II), Korea and Vietnam gave me the support to overcome my fears.

Three years later when I was prosecuted for my resistance, one of the many people who sent messages of support was Howard Moore. Howard had refused to fight in World War I and was one of a small group of resisters who refused to cooperate in any way with the military. During his 2 1/2 years of imprisonment Howard refused to work, never wore a uniform and was involved in many efforts to gain recognition for the rights of conscientious objectors (COs).

Howard registered (which he later regretted) but always communicated his pacifist position clearly and eloquently. "I am not a member of any religious sect or organization whose creed forbids me to participate in war, but the convictions of my own conscience as an expression of my social principles forbid

me from so doing. I hold that all war is morally wrong and its prosecution a crime. I hold life as a sacred thing and cannot bring myself to join in the slaughter of my fellow men." (from a letter to his draft board, December 28, 1917)

During World War I there was no legal recognition of COs, so Howard and the hundreds of other resisters were under military jurisdiction. Howard was moved from Long Island to Utah to Kansas. Their treatment was often brutal, leading to the deaths of 17 COs. Howard was thrown out a second story window, twice participated in long hunger strikes in which he was force fed, was beaten unconscious on two occasions and endured 31 days of solitary confinement during which time he was shackled in a standing position for 9 hours a day (the Syracuse Public Safety Building learned it from somewhere!). The consistent non-cooperation of Howard and other resisters led the Department of War to abandon its use of shackling as punishment.

On two occasions Howard was offered the opportunity of release with conditions. However, Howard's position was clear. "In July the commandant of the post came to the compound and read us a message from Secretary Baker, stating that any of the COs who would agree to accept the commandant's orders would be discharged in two weeks. He added, 'Now you men know you are a nuisance to the War Department, and if you agree to accept my orders, I'll agree not to give you



At Fort Douglas. Left to right: Bruno Grunzig, Howard Moore, Ben Breger, Erling Lunde.

any.' Thus the issue of accepting the status of soldier became a mere technicality. About twenty men agreed and were transferred to a barracks outside our compound until their discharge two weeks later. There were only thirty-six of us left in the compound."

Plowing My Own Furrow (from which the above quotes are drawn) is a very simple yet tremendously powerful description of Howard's life and experiences. In addition to the moving accounts of his resistance and imprisonment, the book is also filled with wonderful stories of his life on his family's farm in Cherry Valley, NY.

I first met Howard in the summer of 1985, after my 4 1/2 months of rather cooperative time in prison. At that time he was 96 years old. He was a very warm man who immediately welcomed me into his home and wanted to hear my stories and perspectives. Although he had become somewhat pessimistic about the ability of the human race to sustain life on our planet, he remained a committed pacifist right up until his death this past June 6.

As we continue our work for peace, our work for justice, there will certainly be times when we feel isolated and alone. It is times like these when we can think of Howard and of the countless other women and men who have struggled over the centuries to pave the way for the work we do today.

Andy Mager is a war resister, activist and organizer who lives in Truxton, New York. Andy was on the staff of the Peace Council from 1986-1988.

Plowing My Own Furrow was published in 1985 by Norton. It is available at the Front Room Bookstore.



Cartoon by Fred Jerger—conscientious objector incarcerated at Fort Douglas, Utah—1919 and 1920

INFO



Summer Lectures Women's INFOrmation Center

A summer lecture series will be held at the Women's Information Center between July 15 and August 19. There will be a sliding scale cost of \$0 - \$5 with all proceeds to benefit Info. With 14 lectures and/or dialogues scheduled for the series, the first five for July include:

- July 16—**Conflict Resolution in Social Change Organizations**, Lynne Woehrlie, M.A., 7pm
- July 18—**Sexism in the English Language: Origins, Obstructions and Alternatives**, Baer Gewanter, M.A., 1pm
- July 22—**Witnessing the Forced Transition from Egalitarianism to Male Dominance: The Bari Indians of Columbia**, Susan E. Brown, Ph.D., 7pm
- July 26—**Twelve Step Programs and Foundations for Change**, Jenifer Maroon, M.A.C., 7pm
- July 28—**The Wheat and the Wild: A Post Modern Ecofeminist Reading of Transformation**, Susan Adair, M.A., 7pm

The Women's Information Service is located at 601 Allen Street in Syracuse, (315)478-4636.

Homeward Connection

"Companions for Kids"

"My name is Shanika. I'm six years old. Me and my mommie and Issiah and the baby took a long, long bus ride to get here. We had a house, a pretty house in North Carolina. We left there because daddy hurted us. He drank a lot of beers and then got ugly. He pushed my mommie down the stairs and made us sit still on the sofa for a long time."

"Companion for Kids" is a program designed to offer friendship and fun to children from low-income, single-parent families who have recently experienced homelessness. Many of these children have lived in the midst of domestic violence, addiction and constant relocation.

We are looking for caring, responsible people to volunteer with individual children. We ask for a commitment of about two hours per week, for a minimum of three months. Your activities with the child will vary—you may go to the pool, the park, the library, to your own backyard for a cook-out.

Homeward Connection will provide training and support. We will introduce you to the parent and the child.

For more information please call Stacey or Stella at 424-1821.

Please call. We really need people!



Enjoy an Overnight Vacation at Farm Sanctuary

Linda DeStefano

My husband and I recently enjoyed a very unusual bed and breakfast experience. We stayed one night at Farm Sanctuary in Watkins Glen in a comfy room in their white farm house with tall pillars. We were served a tasty vegan breakfast. "Vegan" means no animal products. Farm Sanctuary is sometimes called "Vegan Village," a fitting name for a beautiful place where farm animals are given a permanent, loving home. Started several years ago by a young couple, this farm is home to hundreds of formerly abused animals—cows, goats, sheep, rabbits, pigs, turkeys, ducks, geese and chickens. We guests were able to scratch a pig and pet a cow and meet the dedicated volunteers who love being with the animals.

One told us that RozAnn, the cow from Syracuse who had been part of a fraternity prank and was rescued and brought to Farm Sanctuary, was an extremely sweet animal, and the volunteer spoke sadly of how RozAnn had been humiliated. But, at the Farm Sanctuary, RozAnn enjoyed a little bit of heaven on earth before she died of cancer.

Although RozAnn sparked the sympathy of many Syracusans, it is ironic that she was probably treated better than the typical animal who is raised and slaughtered to satisfy the unnecessary, unhealthy habit of eating animal flesh. As the Sanctuary leaflet says: "Most of the Sanctuary animals had lived their entire lives in small cages or crates or been dumped on stockyard 'dead piles' when they were too weak and sick to move. Others had fallen out of trucks and were left to die slowly from starvation. All of the animals were abused or neglected, victims of a callous 'factory farm' system which sees them only as commodities."

We shared a tour with 60 kindergarten children, in which the guide explained—in simple terms—how the animals came to the Farm. The kids could experience for themselves how well and happy the animals are now.

If you want to share this upbeat experience for a day, a night or longer, contact Farm Sanctuary, P.O.B. 150, Watkins Glen, NY 14891, (607) 583-2225.

US- Cuba Friendshipment II

July-August 1993

In November 1992, Pastors for Peace effectively challenged the US economic embargo against Cuba. Now they are going to do it again, this time sending 100 tons of material aid to Cuba.

Watch the Syracuse Peace Council's "The People's 60 Minutes" in July (Adelphia Cable-Ch 3, Sundays, 8pm) to see Pastors for Peace confront US-Cuban policy at the border and to find out how you can help with Friendshipment II.

Come to Plymouth Congregational Church on July 14 at 7pm for a video presentation by Pastors for Peace (pot-luck dinner at 6pm).

Funds are needed now to pay for expenses for the supplies for Cuba. Contributions may be sent to the Peace Council (with checks made out to "Pastors for Peace") or call Doug at 471-5749 for more information.

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Fast of Repentance: July 16 - August 9

From the Date of the First Nuclear Test Through the Nagasaki Bombing 1945

Bruce Friedrich

As I have walked among the desperate, rejected and angry young men, I have told them that Molotov cocktails would not solve their problems, maintaining my convictions that social change comes most meaningfully through nonviolent action.

But, they asked, and rightly so, what about Vietnam? They asked if our own nation wasn't using massive doses of violence to solve its problems, to bring about changes it wanted.

Their question hit home, and I knew that I could never again raise my voice against violence of the oppressed in the ghettos without first having spoken clearly to the greatest purveyor of violence in the world today—our own government.

—Martin Luther King, New York City, April 4, 1967

TWENTY-TWO MILLION people starve to death each year in the third world and many more are terribly malnourished; meanwhile, we live consumer-

ist lives of conspicuous consumption and place faith in our military rather than in God. We spend in excess of 300 billion dollars each year to fight wars and protect our hegemony in the world. As 4.7% of the global population, we consume over 50% of global resources—vast iniquity, in direct violation of God's love for all humanity equally.

It is difficult, but aren't we all called to examine our own complicity and take personal steps to temper our participation in this

amoral race toward destruction? Can Christ's teachings be reconciled with nuclear deterrence and the level of consumption this deterrence protects?

We shall fast, vigil and pray for faith in God and love rather than bombs and threats. During these twenty-five days, I will maintain a water-only fast; Mondays through Fridays from 6 a.m. until 5:45 p.m., a group of us will maintain vigil at the DOE, over half of whose budget is directed toward the research and

development of nuclear weapons (including six tests in Nevada this year). I welcome participation, conversation and contributions (for printing, metro and bottled water); all contributions not used for the vigil will go to our house of hospitality for homeless families.

Last year, I fasted (water only) between July 16 and August 9 as personal repentance for my part in the sins of nuclearism. I also sat in front of the Department of Energy building from six in the morning to six at night with a sign and a packet of information and leaflets, and I intend to fast these same dates this year. Truly, from my perspective, Nuclear Weapons are the greatest sin the world has ever wrought; possession of Nuclear Weapons is total hubris; it holds the world hostage to U.S. whimsy.

What I request from folks who receive this is: 1) acknowledgement that you did in fact receive this notice; 2) any input into how to conduct the public aspect; any leaflets you might like for me to distribute, etc. 3) support—preferable is some solidarity fasting or vigiling over any part of this, either where you are or here; we are happy to provide accommodations for folks who wish to come, (small monetary contributions for leaflets would be much appreciated, also.) 4) help getting out any of the above—in your newsletter, etc. Let people who might be coming to D.C. know.

Thank you for your input and support.

Bruce is a Catholic Worker at the Dorothy Day House in Washington DC. He became acquainted with the Syracuse Peace Community doing support for the ANZUS Plowshares during the Gulf Massacre.

*Bruce Friedrich (202) 829-0340
Dorothy Day Catholic Worker
503 Rock Creek Church Rd NW
Washington, DC 20010*

A Short Guide to Comparative Religions

Taoism	Shit happens.
Confucianism	Confucius say, shit happens.
Calvinism	Shit happens because you don't work hard enough.
Buddhism	If shit happens, it really isn't shit.
Seventh Day Adventists	No shit on Saturdays.
Fundamentalism	BIG shit happening—soon.
Jehovah's Witnesses	Let us save you from the shit.
Zen	What is the sound of shit happening.
Hedonism	There's nothing like a good shit happening.
Hinduism	This shit happened before.
Islam	If shit happens, it is the will of Allah.
Moonies	Only happy shit really happens.
Quakers	No shit here, please.
Stoicism	This shit is good for me.
Protestantism	Let shit happen to someone else.
Catholicism	Shit happens because you are BAD.
Hare Krishna	Shit happens rama rama.
Judaism	Why does this shit always happen to US?
Zoroastrianism	Shit only happens half the time.
Christian Science	Shit is in your mind.
Agnosticism	Shit might or might not happen.
Atheism	No shit.
Consumerism	More shit.
Capitalism	All the shit.
New Age	Visualize no shit happening.
Existentialism	What is shit anyway?
Pagan	We are one with the shit.
Rastafarianism	Let's smoke this shit.

Plagiarism: Art as Commodity...

The Question of Plagiarism in Contemporary Art Practice (extracts)

Simone Anderson

PLAGIARISM' stems from the latin word for a net, used in connection with the stealing of men, in other words, kidnapping, and its use in the arts is an ironic one—that, by stealing the ideas, you are stealing the person. In my dictionary, it is defined as “the

act of appropriating the writings or ideas of another and passing them off as one's own.” Its use is illustrated by the example of the painter Sir Joshua Reynolds, who was accused of plagiarism—according to Walpole's “Anecdotes Of Painting,” for having borrowed attitudes from ancient masters”—in which case, most of the artists up to the middle of the nineteenth century must be accused of it also. I don't wish to dwell on Reynolds, but suffice

it to say that, even though accused of plagiarism, he became first president of the Royal Academy and was one of the most eminent portraits of his time—his style has been plagiarized by baby-photographers and chocolate box artists for many years since ... If we come

closer to our time, there are several more examples of people lifting imagery from others to use in their own work. Picasso wasn't alone in using fairly blatant african imagery in his paintings ... Even more contem-

porary are the pop artists, many of whom didn't even bother to integrate the pictures that they 'stole' into any wider scheme ... Sherrie Levine ... recently exhibited high-quality reproductions of Franz Marc's work in an exhibition ... Plagiarism, the theft of ideas and their re-application by dadaists, by neoists, by neo-dadaists, by Fluxus and by many other radicals of the twentieth century, sought—even if in vain—to change the relationship between art and society. The art of post-modernists seeks only to reinforce the status quo.

Reprinted without permission. First delivered as a lecture at Norwich College of Art 12/10/87.



THERE'S
MONEY
TODAY
IN ART

PLAGIARISM

Ralph Rumney

PLAGIUM is an old, latin-based, word used in civil law to describe kidnapping and manstealing. Stewart Home seems to suggest that plagiarism is a satisfactory translation of detournement: in usage, plagiarism has come to mean ‘the taking or using as one's own of another's thoughts, writings, or inventions. 2. A purloined idea, design, passage, or work.’

In its current usage detournement has implications of this; but the real meaning involves a change of context. Something familiar is taken and placed in a context or environment so that its apparent meaning gives way to what the ‘detourneur’ (plagiarist) perceives to be its real significance.

Essentially, both words are nowadays used in an artistic context. If art or religion or anything else has any role or function in the real world, we must allow these activities to be political. If, in regard to politics, we agree with Norman Dixon that “a potential for destruction, on a scale hitherto undreamed of, lies in the hands of a few aging individuals who, in terms of personality, motivation state of stress and cerebral efficiency, should hardly be trusted with the weekend shopping;” and it we are further aware of the intense interest shown in cultural matters by both the CIA and the KGB, we should not be astonished that some artists feel that they have a political rôle.

It can further be said, that the ‘Courtauld’ (for want of a better name) concept of art history is based on a theory of plagiarism. However, they call plagiarism ‘derivation’ or ‘evolution.’ Perhaps art history should be re-examined in light of the idea that the ‘taking from others’ was outright theft, breach of copyright if you prefer, and that the intention was *basically to subvert what had gone before*. We might even suggest that there were two categories of takers. Those who plagiarized blindly, and those who plagiarized in order to satirize their predecessors.

After this preamble, I do not expect to surprise anyone by quoting extensively from a spy novel which is based on Sun Tzu's military

... and Strategies for its Negation

PLAGIARISM (cont'd)

theories. Sun Tzu was, of course, more concerned with gaining victory than with indulging in military combat, which he saw as a last resort or a failure of strategy. I want to suggest that the artist functions similarly. Like the worm in the apple or the termite in your chair, changing what is within without touching the surface.

So I am off into some plagiarism or detournement. The following citations are all taken from *The Set Up* by Vladimir Volkoff; Methuen 1985. I would wish the gentle reader to look at their applicability to art; to attempt their detournement!

"It is very likely that I shall find ... men possessed of a virtue that is indispensable to me, namely sympathy? Courage, yes, and devotion, and guile, and cruelty ... but the ability to put oneself in the place of another, to leap into the consciousness and even the unconsciousness of another?"

1. Discredit Good
2. Compromise the Leaders
3. Shake Their Faith, Deliver Them to Contempt
4. Use Base Men
5. Disorganize the Authorities
6. Sow Discord Among the Citizens
7. Incite the Young Against the Old
8. Ridicule Traditions
9. Dislocate Supplies
10. Let Lascivious Music Be Heard
11. Spread Lechery
12. Lay Out Money
13. Be Informed

'These,' said Abdulrahmanov with satisfaction, 'are the thirteen commandments that I have taken from Sun Tzu' ...

Those who are expert in the art of war make the enemy submit without a fight ...

they take cities without mounting an attack and overthrow a state without prolonged operations."

Further more:

"Our comrade Mao Tse-Tung says that we must 'mould' the consciousness of the enemy's masses: in so far as we design the mould, we will have them at our mercy ... I don't know that I shall

be revealing any secrets if I tell you that we distinguish five methods that enable us to get the enemy to act as we want. First, white propaganda, a game two can play, and which consists simply in repeating 'I am better than you' over and over again. Secondly, black propaganda, a game of three players: one attributes to the enemy fictitious statements intended to annoy the third party, for whose benefit this comedy is being played. Then there is intoxication, a game for two or three players: the aim is to deceive, but by more subtle methods than lying: for example, I would not give you a false information, but I would arrange for you to steal it from me. Then there is disinformation, a word that is now used to denote all these methods taken together. In the strict sense, disinformation is to intoxication what strategy is to tactics ... The fifth method is secret."

A little further on, we come to the ten

Progress is Necessary. Plagiarism implies it.
Ideas improve. The meaning of words
participate in this improvement.

—Karen Elliot

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recipes which are given to the spy for the composition of tendentious information:

The unverifiable invasion of truth, The true-false mixture, The distortion of truth, Change of context, Blurring—with its variant selective truths—Exaggerated commentary, Illustration, Generalization, Unequal parts, Equal parts."

If more space were available I would quote the hilarious examples given of the application of these methods. In default, I suggest a game; apply the ten principles to the following 'fact.' Peter finds his wife in Paul's bed.

By this detournement of Sun Tzu, already detourne, I am trying to say something about the uses of plagiarism/detournement. The Dadaists, and later Leo Mallet, perceived this as the most subversive tool of the modern artist. I think, that in what I have written or copied, we can find ways to apply our skills to some purpose.

Ralph Rumney (written 1987)



Essays on these pages shamelessly stolen from the pamphlet "Plagiarism: Art as Commodity and Strategies for its Negation." Other Plagiarist Press publications available at the Front Room Bookstore, SPC, Syracuse.

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Rape Crimes cont'd from page 13

of the questions that no one has asked until now? The answer does not exist!

Not much attention was paid to sufferings of women and children in this death machinery, as the government believes that a negligible, sporadic number of cases is in question (150 women in late pregnancy), and that on the whole they are not very important. Women and children are victims of grenades, snipers, knives of Chetnik butchers, disease, hunger and exhaustion from hiding in shelters and cellars. The number is frightening. They make up almost 70% of the total number of people killed in Bosnia and Herzegovina. Out of the known number of 120,000 captured people women and children account for 75%, and nobody mentions it; Everybody is silent about it. This proves that no sporadic cases are in question. The project of the "Final Solution, prepared in detail, presenting the ideology of the SANU Memorandum only proves it.

Concentration camp-bordellos, which exist as special concentration camps for the most

frightful methods of terror a crime, are only a chain in death machinery in which more than 35,000 women and children endure inhuman tortures. Rape, group rape, incest (as a special method of destruction of will power, resistance, degradation and destruction of identity), blood transfusions from captives to satisfy the needs of criminals, burning of children, drowning of babies, are only a part of everyday crimes and death.

The female population between 10 and 30 years old is made the object of lust for everyone. The daily number of 40 to 50 "customers," venereal diseases, internal injuries, starvation, torture and other forms of humiliation destroy the nation itself, as well as women as the symbol of motherhood.

Concentration camps-bordellos in Bosnia and Herzegovina are continuations of the dark shadows of the past. They are the copy of notorious women's camps which even today freeze the blood in veins of survivors of Auschwitz, Bergen-Belsen, Rosenberg, and others. As they once said: "THEY ARE NOT TALKED ABOUT. THEY ARE KEPT SECRET!" As a woman, and in the name of those

women, I must say that keeping silent means accepting the crime. I do not allow you to be silent. In the name of this mute, captured army, I demand that the concentration camps close down and that the women be set free.

I demand that they be allowed to use their rights to abortion and birth control. No one has the moral right to ask them to suffer from the criminal act of rape for their entire life, to be isolated and to serve as a continuous warning. If we do not extend out hand, love and help, we are betraying ourselves.

I ask all international organizations, all women of the world, to condemn such crimes, to stop this horror. The horrible terror happening in our country is a warning to the whole world.

From "Compilation of Informations (sic) on Crimes of War Against Women in Ex-Yugoslavia: Actions and Initiatives in Their Defence," collected by Women Living Under Muslim Laws, an international solidarity organization based in France. Reprinted from the international feminist quarterly Connexions, People's Translation Service, PO Box 14431, Berkely, CA 94701. Subscriptions for Connexions are \$15/year.

Balkan Crossroads cont'd from page 12

In March, Bosnian Croat forces also began attacking Muslim towns with an eye to staking a claim before the Peace Plan is in effect. In early May, economic sanctions were tightened on Serbia, and the world community was looking seriously at the options of lifting the arms embargo for the Bosnians or launching military intervention.

Dangers of a Wider War

Any consideration of outside military intervention to stop the current war must take the geopolitical context into account. The rival interests of Turkey, Bulgaria, Romania, Greece, Russia and other regional powers could trigger a wider war, as they did during the shifting alliances at the turn of the century.

A wider Balkan War would have serious implications for the Middle East and the vast,

unstable area of post-Soviet Central Asia. There is the potential for the Balkan War to Turkey's west and the Kurdish insurgency in Turkey's east to merge alliances and divide the region. The war between the former Soviet republics of Armenia and Azerbaijan could be drawn into rival alliances, given Turkey's history of persecution against its own Armenian minority. Historical, ethnic and religious ties with Turkey as well as fear of Russian nationalism could pull the oil-rich republics of Kazakhstan, Uzbekistan and Turkmenistan into a Turkish alliance.

The notion of a Balkan conflict prompting militarists to seize power in Russia is especially chilling, as it carries the threat of renewed tensions with the West—and perhaps a return to the nuclear brinkmanship of the Cold War era.

Never Again?

Wars are often followed by waves of public sentiment that such carnage must never happen again. But wars *do* happen again,

frequently in the same places. The war in the Balkans is usually portrayed in the media as part of a never-ending conflict among ethnic groups. History shows, however, that these conflicts are the result of pressures from more powerful nations and manipulations by the local leaders who do their bidding.

If the international community, either at the level of nation-states or citizen initiatives, truly wants to promote peace, an understanding of Balkan history must inform and guide any action we take. Otherwise, it is likely that the cycles of violent conflict in the region will continue to spiral.

Bill Weinberg is a New York-based journalist who has produced programs on the Balkan War for WBAI Radio. He is the author of War on the Land: Ecology and Politics in Central America. Zed Books, 1991. Dori Wilsnack works on international programs at the War Resisters League and is the Treasurer of War Resisters' International. The Balkan War Resource Group produces educational material for U.S. journalists and activists.

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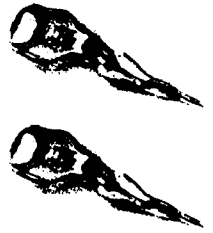

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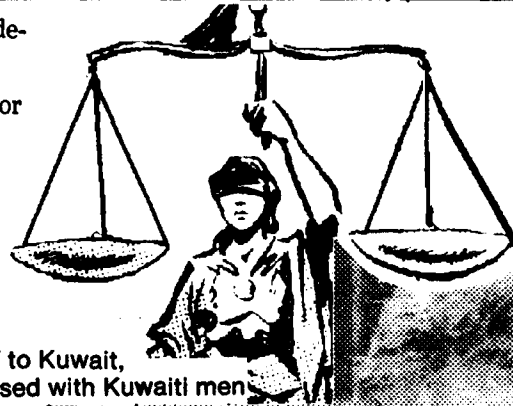
<p>4 Every Sunday, "The People's 60 Minutes" Adelphia Cable Ch. 3, 8pm. Produced by the Syracuse Peace Council.</p>	<p>5 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.</p>	 <p>6 Every Tues: Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.</p>	<p>Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Marge 472-5478.</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>7 United Nations Assoc. Living Room Dialogue w/Ann Cardamone & Dana Horrell reporting on activities growing out of World Summit on the Environment. 3:30-5:30pm. 108 Towne House Circle, Fayetteville. 637-6783.</p> <p>● Every Wed: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.</p>	<p>8 Meeting about safer supermarket shelf-restocking laws (to prevent hazardous conditions especially for differently-abled shoppers). At Dewitt Town Hall meeting room, 1st floor. 2pm. Accessible.</p>	<p>9 AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430.</p> <p>7/9-7/11: NY Coalition for Alternatives to Pesticides Summer Retreat, Greenville, NY. Call 518-426-8246 for info.</p>	<p>10 Gay Men's Support Group meeting. Call 422-5732 for info.</p>		<p>11 Sunday With S.L.I.F. Breakfast/Brunch at Syracuse Peace Council. 11am-1pm. Pancakes, potatoes, tofu-scrambler, coffeecake & more. Stop by!</p>	<p>12 People for Animal Rights meeting. 7pm. Call 488-9338 for location.</p> <p>Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>13 Annex International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441.</p> <p>Syracuse Covenant Sanctuary mtg at May Memorial, 3800 E Genesee St. 7pm. Call Shirley 446-6098.</p>	<p>14 NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.</p> <p>Central America/Caribbean Coalition/Witness for Peace meeting & potluck. At Plymouth Church, 6pm.</p>	<p>15 SANE Freeze Board Mtg. & potluck. 6:30pm. May Memorial. 478-7442.</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p>	<p>16 Women's School Summer Lecture Series: Conflict Resolution in Social Change Organizations w/ Lynn Woehrlé, M.A. At Women's Information Center, 601 Allen St. 7pm. \$0-\$5 sliding.</p>	<p>17 Women's School Summer Lecture Series: Sexism in the English Language: Origins, Obstructions, & Alternatives, w/ Baer Gewanter, M.A. At Women's Information Center, 601 Allen St. 1pm. \$0-\$5 sliding.</p>	<p>18 Blues in the Afternoon fundraising gala for Stone Quarry Hill art park, 1/2 mile from Rte 20 East on Stone Quarry Rd. 655-3196.</p>	<p>19 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center), 7:30pm. 425-0673.</p> <p>26 People for Animal Rights meeting. 7pm. Call 488-9338 for location.</p> <p>"Printspeak" print exhibit w/37 works from 21 artists. Opening at 8pm-midnight w/ Dennis Frisca. At 12 rms-4 Gallery, 210 Burnet Ave. 472-1340.</p>	<p>20 Every Tues: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.</p>	<p>21 NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p> <p>Every Wed: Alliance membership mtg. All welcome. At ECHO, 2nd fl., crns of Westcott & Euclid. 2pm - call 475-4120 for info.</p>	<p>22 Every Thursday: Central America Vigil, Fed. bldg. 7:30am</p> <p>Women's School Summer Lecture Series: Witnessing the forced Transition from Egalitarianism to male Dominance, the Bar Indians of Columbia w/ Susan Brown, Ph.D. At Women's Information Center, 601 Allen St. 7pm. \$0-\$5 sliding.</p>	<p>23 Weekly Vigil outside "Public Safety" Bldg (jail). Downtown Syracuse protesting inhumane prison conditions & building of new \$50 million jail. 5-5:30pm. 424-1877.</p> <p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p>	<p>24 Every Thurs: Videos at the Syracuse Peace Council, "Upstairs" at 8:30pm, random shorts & a feature or two, &/or bring your own. 924 Burnet Ave. 472-5478.</p> <p>Every Thurs: Greens Local 349 meets at Syracuse Peace Council. 7pm. 472-5478.</p>	<p>25 Every Sunday: Support group for former and current mental patients. Spots. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.</p> <p>Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.</p>	<p>26 People for Animal Rights meeting. 7pm. Call 488-9338 for location.</p>	<p>27 Every Tues: Infant Care classes for low income/teenage women. Free. 10am-noon. Call Karen to register at 424-1940, mornings.</p>	<p>28 Women's School Summer Lecture Series: The Wheat & the Wild: A Post-Modern Ecologist's Reading of Trans-formation. w/Susan Adair, M.A. At Women's Information Center, 601 Allen St. 7pm. \$0-\$5 sliding.</p>	<p>29 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. 5-7:30pm. Come one, come all! All welcome. 472-5478.</p>	<p>30 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. 5-7:30pm. Come one, come all! All welcome. 472-5478.</p>	<p>31 Be an ARTIST! LEARN TO DRAW -at home in your spare time!</p>
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Ole' Bill "Judge, Jury, Executioner" Clinton Gets Tough on Potential Crime
 ~8 Iraqi Civilians Killed for Something that Never Happened

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SPORTS

■ He proved that he can take decisive, unilateral action without seeking the permission of the United Nations Security Council or the World Court.



Bush says thanks

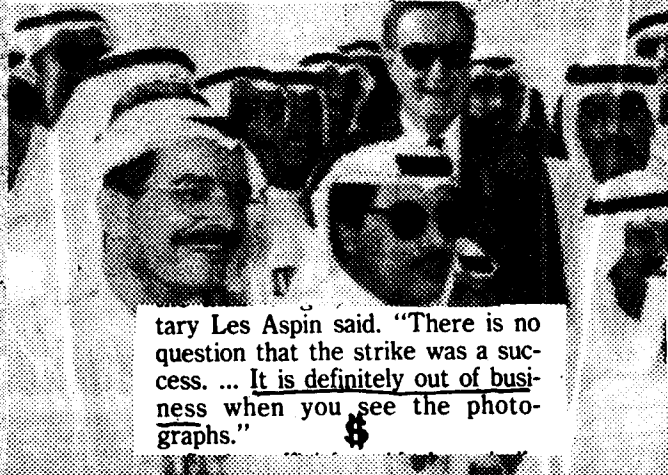
Former President Bush said Sunday he supports the U.S. missile strike against Iraqi intelligence headquarters, calling the plot against his life a threat to U.S. sovereignty.



Bush "I am very

grateful to the president for his calling me yesterday to inform me of his decision," Bush said in a statement read by his former national security adviser, Brent Scowcroft.

DURING HIS APRIL VISIT to Kuwait, former President Bush posed with Kuwaiti men



tary Les Aspin said. "There is no question that the strike was a success. ... It is definitely out of business when you see the photographs."

"It's clear that it was a success," Clinton told the news media as he headed for church. "I feel quite good about what has transpired, and I think the American people should feel good about it."

■ **Clinton's decisiveness quiets his critics: A3**

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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

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Alternative Media Network		Pat Bane	469-3788
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Blaine DeLancey	475-4898	Sandra	471-5911
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Atlantic States Legal Foundation	475-1170	Diane Swords	478-7442
Citizens Against Radioactive Dumping	607/7536271	Save the County SEEDS	607/749-2818
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Coalition for Choice	677-9758	Small Claims Court Action Center	443-1401
Coven Drum	426-0520	Social Workers for Peace	
ECOS	492-3478	Dick Mundy	445-0797
Educators Social Responsibility		Socialist Party	
Lisa Mundy	445-0797	Ron Ehrenreich	478-0793
Fair Trade Coalition		Spanish Action League	
Karen	475-2202	Sam Velasquez	471-3762
Food Bank of CNY	458-1554	Student African-Amer. Society	443-4633
Friends of the Fillipino People		Syracuse Community Choir	
John & Sally Brule	445-0698	Karen Mihalyi	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	
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
Bob & Rob Nolan-Cymbala		Syr. Real Food Coop	472-1385
Native American Cultural Awareness Cmte	476-8993	Syracuse Solidarity	423-9736
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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	
Nonviolent Action Collective		Syracuse University	443-0958
Jackie Abrahms	474-6422	Urban League	
North American Indian Club		Leon Modeste	472-6955
Ginny Doctor	476-7425	Veterans For Peace	
NYPIRG	476-8381	Bill Cross	474-3762
NYCoalition Against Pesticides	(518)426-8246	Westcott Nation Music Assoc.	
Onon. Audobon	457-7731	Fredric Noyes	437-9579
Open Hand Theatre		Women's Center (SU)	443-4268
Geoff Navias	476-0466	Women's Health Outreach	425-3653
Pax Christi		Women's INFO Center	478-4636
Frank Woolever	446-1693	Youth Environmental Action Club	453-1156
Peace Brigades International			
Ed Kinane	478-4571		

(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:

Welcome to the "Kathleen Rumph August reunion tour, 1993 (sorry no t-shirt) Last year Kathleen had just spent time in the jail of her own construction to draw attention to conditions at the Syracuse Public Safety Building. Violence is still happening at the PSB and Kathleen is still working so we decided to give you a run down on all kinds of stuff happening in and around prisons. Lots-o-stuff to take in, along with some pictures of some strange response to the renewed bombing in the Gulf, and the first ever issue of the SRFC's *New Leaf*—making beautiful connections between food and politics. The revolution is cookin'...

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 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

Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Christian Siebott, Fredrick Noyes, Will Ravenscroft, Deirdre Laughland, Deb Douthit

Mailing Party Helpers

Well, I did it again and lost the list of mailing party helpers and I don't want to let you know who I remember and who I don't so I'll just thank all the wonderful people from the Community Choir, the Syr. Real Food Coop and the Onieda Nation along with all the regulars. You know who you are.

September Issue Deadlines

Articles	August 19
Ads	August 19
Calendar Items	August 26

Peace Newsletter

August 1993
PNL 610

Table of Contents

Letters (Ed Kinane Statement)	4
SPC Page	5
Syracuse Gulf Action	6
New Justice? Old Story!	7
Physicians for Human Rights Release Report	7
Testimonies: On Shackling	8-9
AVP Behind Walls	10
Davis Trial Re-Opens in Syracuse	11
Community Update	12
Syracuse Real Food Coop <i>New Leaf</i>	13-14
Central America/Carribbean Coalition: Update	15
Against Prohibition	16
Committee for Legislative Action	17
Syracuse Citizen's Review Board Begins Selections	18
Unclassifieds	18
Community Calendar	23

About the cover: "New Justice? Old Story!" or "Gosh, \$53 million...Really?"

photos by Jürgen Scheer

"An Ode to Our Taxes" by Bill Mazza

Construction—or to read the papers, "renovation"—continues in downtown Syracuse. Right down the street from the glaring spectacle of the New Convention Center is the rising structure of the "New Justice Center" (how many centers can one city have?). Built next to the existing Public Safety Building [sic], construction continues as planned.

Of course no one is asking "who's plan?" At least not in the corporate press who seem to accept our lock-em-up justice strategy as valid. The press continues to spread a growing fear of crime through scare tactics depicting "urban terrorists" around every corner. If we keep the people too scared to leave their houses (from watching all the "Real-life" cop shows they can stomach), no one will question a militarized police force.

Like so much else in our lives, "mainstream America" (at least the minority in the white suburbs that is held up as our standard) lives in denial of the realities of the institution of prisons in this country. Perhaps we can blame it all on television or the machinery of the nine-to-five for teaching us to tune out to the costs of our high standard-American living. The more oppressed we feel by our jobs and our lives of credit-card debt the more we isolate ourselves with our problems—but when we ignore the effects of our life-styles we only turn our backs on ourselves.

It has long been recognized that our comfort comes to us on the backs of others. As activists we often look elsewhere to see proof of this, as with the destruction of the Rainforests. We can measure the damage acre by acre and connect it to lumber in our homes. But the *actual* costs to the Rainforests—including the people killed through displacement—are removed from our lives by distance. It is understood to some degree that "it isn't happening here." People are dying elsewhere, but the urgency is not ours.

Meanwhile, the same life-style which requires stripping the natural resources of other countries, strips us of lives at home. The same pursuit of profit (i.e.: the closing of plants, the continued military spending) requires an unemployed class to manage competition. Employers need the threat of replacement to control the workers at home, even as they need to claim the

Tax Ode cont'd on page 5

Letters

Ed Kinane's Statement at the District Court Greenfield, MA, after his arrest protesting the occupation of the Corner/Kehler house in Colrain, Mass. The Corner/Kehler house was sold by the IRS for the refusal to pay back war-taxes. Affinity groups from around the country have been taking turns vigiling at the site.

My remarks will be brief. I don't now have the energy to speak at length. Since I was last in this Court on June 22nd and sent to jail, I haven't eaten a morsel.

I am not, believe me, a dieter, a zealot or a masochist. Nor is this fast undertaken in a spirit of opposition to this Court. But in the circumscribed circumstances forced upon me, I have had to somehow underscore the gravity of this issue.

The issue, in part, centers on two people, Betsy Corner and Randy Kehler, and their

home in Colrain unjustly confiscated by the U.S. Government.

Betsy and Randy are conscientious objectors. Just as they would refuse to serve in the U.S. military, so too they have refused to pay federal taxes to support that war machine. Not paying federal taxes is the direct corollary of not serving the military.

The Government's confiscation of Betsy and Randy's home cuts at the very root of conscience.

More than once I have travelled hundreds of miles to take part in the vigil at Colrain. However I wouldn't have done so if the issue only involved the loss of a single house.

The issue is much vaster.

In my hometown, Syracuse, N.Y., there's a men's shelter down the street from where I live. Just about every morning I see the homeless men stream past as they're turned out on the street for the day.

There is so much homelessness because federal tax money that should go to public or subsidized housing and other essential social services goes instead to the U.S. war machine.

For me, however, the growing scale of homelessness in the U.S. isn't the major reason for vigiling at Colrain. The major reason is what the U.S. war machine does to homes elsewhere.

Not so long ago I visited Hiroshima. In the Hiroshima museum I saw photos that might turn your stomach. With one primitive bomb, thousands of homes—and their inhabitants—were incinerated.

As at Hiroshima and Nagasaki, in Southeast Asia, in Panama, in Iraq, the primary victims of our bombs, of our grotesque bullying, were non-combatants—women and children.

There is no counting the toll.

And if a count could be made, there's no conceiving it.

How brave our war machine is!

Citizens of conscience like Betsy and Randy may not be able to stop this malignancy. But no one should be forced to help finance it.

Ed Kinane



Karen Jagella/93

Still Crazy After All These Years: U.S. Arms Sales Unaffected by Recession

According to information gathered by the Friends Committee on National Legislation (July, 1993 Newsletter), between October 1, 1991 and September 30, 1992, the U.S. government entered into contracts worth over \$16 billion in foreign military sales to more than 90 countries. Sixty-four percent of these sales were to the developing world, primarily to the Middle East. During the same period, another \$16 billion in commercial sales to more than 144 countries were licensed by the U.S. government. Foreign military sales for fiscal year 1993 are estimated to be as high as \$62.4 billion.

The July 9 rally at the Syracuse Federal Building to demand U.S. government recognition of the authority of the Grand Council of the Six Nations. The rally was called by the Grand Council to point to the contradictory practices of the United States when dealing with Native issues. Specifically, issues surrounding the recognition of Ray Halbritter (of the Oneida Nation) by the U.S. government after his authority had been officially rescinded by the Grand Council (see PNL 7/93, page 6).

SYRACUSE PEACE COUNCIL PAGE

Financial Emergency!



The Peace Council is having severe problems paying it's Bills. Our spring fund-raiser got very little response and subscription renewals are reflecting the recession. Please, if you already subscribe, consider sending us a donation and if you are one of the 3,000 people who pick up the newsletters we distribute free, cut out the coupon and send us a subscription. \$12/year isn't much but it means everything to us.

We do our best to keep our fund-raisers from being constant or obnoxious, but we are in really bad shape.

If you are a pledger or just sent us a donation, thanks. We can't express how much it means towards continuing *all* our work. And that is the plural "our" 'cause its you who make "us" possible!

Tax Ode cont'd from page 3

resources of other countries to support our abnormal standard of living. We see examples of this demand on a global scale with the corporate push for Free Trade, even when *no people seem to think it is a good idea* (my apologies to any conservative economists who may be reading this). We live in a democracy [sic] where a basic quality of life for *all the people* is not a priority.

None of this is new. At the turn of the century, Emma Goldman was speaking out against the U.S. prisons as a necessary product of our economic system. A system which, in the first decade of 1900 was already spending over \$1 billion a year on jails. But Emma didn't blame the incarcerated for the overwhelming costs to the taxpayer, she questioned the institution:

What is the cause that compels a vast army of the human family to take to crime, to prefer the hideous life within prison walls to the life outside? Certainly that cause must be an iron master, who leaves its victims no avenue of escape, for the most deprived human being loves liberty. This terrific force is conditioned in our cruel

Peace Newsletter

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social and economic arrangement... "every society has the criminals it deserves."

The most prosperous industrial period makes it impossible for the worker to earn enough to keep up health and vigor. And as prosperity is, at best, an imaginary condition, thousands of people are constantly added to the host of the unemployed.

Emma recognized the abstract nature of poverty. She saw people in power play with lives as with any resource or article for consumption—as the potential for profit. The travesty of business-as-usual is exactly the duel nature of this "imaginary" prosperity. The stockholders and CEO's *imagine* the need for growth at the cost of real lives. Therefore poverty remains a necessary condition of capitalism although its necessity exists only in the minds of a very small and powerful minority of business-people. Real people are put out of work to cut costs, and they starve in a world of plenty.

And middle America is asked to quietly continue consumption as if there was no tomorrow. We need to confront our denial and accept the costs of our life-styles as the first step towards creating change. This isn't to blame people for being born into a violent society, but merely to ask that we stop turning our backs on people in need.

All it means, practically, is that those few who have so much make do with what everyone else—everyone, mind you—has. It isn't

criminal to want to feed your family, have a job or learn to read. But it is painful to remain part of the "host of the unemployed" watching others pretend that everything is white-bread-and-apple-pie-OK. You can only be told so often that poverty is your fault before you start fighting back with the truth.

"Criminal" is withholding food from a starving family. "Criminal" is firing working people from a profit-making company because *more* profit can be made elsewhere.

Property is violence in a concrete sense. People own property at the cost of other people's lives, be they Native, Slave, Central American, Somalian or those we call criminal. The history of our country follows the path of "survival of the fittest" business. People are dying to protect our things and we need to decide if this is knowledge we choose to live with.

It's time to openly recognize the costs of American living. Capitalism, especially the global variety, is not "natural" or necessary. It is only the system which has risen to dominance through violence. A violence which runs through all parts of our lives.

It's kind of like not fitting the second car into the garage because you can't bring yourself to deal with the sheer amounts of stuff you've blindly accumulated. As long as the outside walls of the prisons are new, improved and clean, we don't have to think about the mess we accumulate inside. Meanwhile, real blood flows within the concrete and wire...

-Bill



**July 2 Response
to the Continued
bombing of Iraq.**

SPC activists drawing pretend bodies with chalk caused more stress for federal authorities than the real destruction of people in Iraq.

We bombed again on July 24, but the Air Force was pretty quiet about it so the press didn't pay much attention...



Holy Mary full of Grace
The Lord is with thee
Blessed art thou among
the Death and destruction
Blessed is the fruit of thy womb
Jesus, The children are
Dying

Holy Mary Mother of God
Pray for US Killers Now
AND at the hours of Their
DEATHS
AMEN

New Justice? Old Story!

An Update on Kathleen Rumph and the PSB

Bill Mazza

On Friday, July 3, Syracuse activist Kathleen Rumph 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...

SO BEGAN AN ARTICLE in our August, 1992 PNL describing the torturous conditions of imprisonment within the walls of the Syracuse Public Safety Building (PSB), a holding facility for people awaiting trial, as well as Onondaga County's plans for a "New Justice Center" in downtown Syracuse. Part of what Kathleen brought to the public's attention was the common practice of "shackling," or four-point restraint, whereby jail workers use steel handcuffs and leg-irons to suspend people from the bars on or above their bunks for reported periods of up to 25 hours.

When these allegations first reached the local press, jail officials called Kathleen "outrageous and totally out of touch with reality," (*Syracuse New Times*, July 8-15, 1992). Since that date there has been an outcry of professional and public support for Kathleen. Physicians for Human Rights came out with a 70 page report on medical evidence of what they called "torture," (see box on this page) and NY State has called for the PSB to stop the use of four-point restraints under threat of taking the case the State Supreme Court. Even the television news program "60 Minutes" did a report on the Syracuse PSB, including a demonstration of the shackling.

And now the prison officials have turned around and no longer deny the allegations of shackling. Instead they defend their use of shackling as a necessary defense against "dangerous criminals," which by definition must include the ex-parole officer who was shackled for three hours after she was arrested for trespassing at a hospital emergency room, and for whom all charges were later dropped.

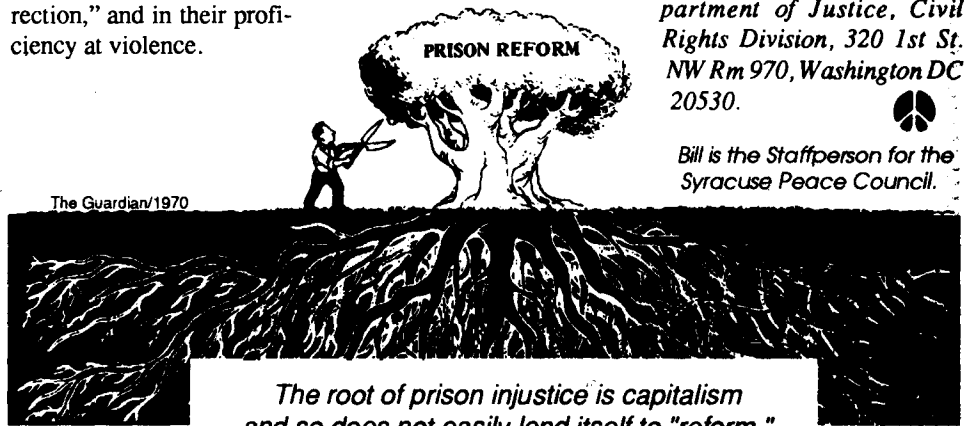
Enclosed in these pages are letters of testimony from people who have experienced the violence of the public safety building first hand; the people who have been shackled.

Perhaps it has been easier for the public to grasp the concept of torture within the jails

because of the legal innocence of all those shackled (no one held at the PSB has been convicted of any crime), but guilt or innocence is by no means the whole issue. The prison system is, in and of itself, a form of violence which can no longer be tolerated. As Kathleen says:

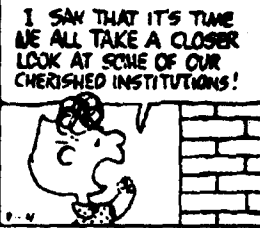
We all need to realize that while this is happening at the jail it isn't a "breakdown" of the corrections facility; it speaks to who we are as a community. [The folks in the PSB] are our citizens out of our community. We have no right to turn our backs on them. Any crime they may have committed is nothing more than a reflection of who we are. Our society creates the victims and then we punish them when they bleed.

Do we have any reason to trust that the violence within the prisons will stop? Certainly nothing the officials at the PSB have said or done could lead to that conclusion. And when we look at the institution of prisons, we can conclude that they remain consistent only in their inefficiency at "correction," and in their proficiency at violence.



The Guardian/1970

The root of prison injustice is capitalism and so does not easily lend itself to "reform."



As citizens we need to recognize that it is our money that is funding this torture

and that there is no clear end in sight. There were no public hearings or democratic process to decide if \$53 million should be spent on another profit-making prison at the costs of jobs, housing and education programs (other counties will pay us to house their overflow).

\$53 million could go a long way in stopping crime if it was spent on helping people. It has long been recognized that food, housing and employment are the best deterrents of crime. As long as the protection of those in power and their ever-growing disparity of wealth (the protection of some people's property) is the first and foremost responsibility of our government, then prisons will continue to be necessary.

We continue to allow the theft of labor and lives for the profit of a very few, and then we condone the torture of those who try to scrape out survival. I ask you, who are the criminals?

Direct calls and letters to: the U.S. Department of Justice, Civil Rights Division, 320 1st St. NW Rm 970, Washington DC 20530.



Bill is the Staffperson for the Syracuse Peace Council.

Physicians Find Use of Four-Point Restraint in Syracuse Jail May Constitute Torture

IN A REPORT RELEASED on April 26, 1993, Physicians for Human Rights (PHR), a Boston-based organization bringing medical skills to the protection of human rights worldwide, charges that the use of steel handcuffs and leg irons to restrain inmates in a Syracuse, NY, county jail is a form of cruel and inhuman treatment, prohibited by interna-

tional and medical standards, and that in some cases it may constitute torture.

A PHR investigation by a team of three physicians and a human rights expert into the four-point restraint practice at the Onondaga County Public Safety Building found medical

Cruel & Unusual cont'd on page 21

Testimonies:

Open Letters to Kathleen Rumph On Shackling

What follows are three personal stories (letter #1 & letter #2 are from the same person) of the violence within the walls of the Syracuse Public Safety Building (PSB). These letters and others were sent to Kathleen by people who wished to share their stories to help validate her claims. We have omitted the names of the inmates and the prison employees as the authors may still be within the system and could suffer further physical harm.



The Angolite/1993

Dear Kathleen (letter #1),

I received your letter today and I will tell you when I was shacked it was in Sept. of 89. I don't remember the date and it was from the top of the bars. If you go to the PS 13 Jail and go to 3 galley 3-A-18 Cell you can see the marks from the hand cuffs. At least five people all on 3-A-17 Cell, 18 Cell, 20 Cell. I don't remember the two other cells and only one of them was from the Second Bar. I believe it was 13 Cell. But the rest was from the top Bars. But none of them was touching the bunks. No one was ever laying flat on their bunks when they were shackled. When I was shacked, my hands and feet was very numb and the only thing I had on my mind was that they was going to kill me. But after you take so much pain you wish that you were dead. It hurts very bad and I almost passed out. I did vomit and I did cry a lot and when we asked to be let down they pulled the sheets more so it hurt more. Some people are shacked for 24 hours. I was shacked for two or three hours. My wife can tell you that they beat me so bad in 1989 that every time she came to see me I was hurt and I would tell her everything they did to me. It is very bad at the P.S.B. jail. I will wish to be dead, if I ever have to go back to the P.S.B. jail. I pray that this will stop all the time.

Dear Kathleen (letter #2),

When I was shackled there is one man who can tell you...I don't know his address. He was next to me and a black male who was shackled too... Anyway, this is what happened on the roof of the jail.

The black male had hit Sergeant #1 with a chair and he was shackled. So I called his family for him and at that time offi-

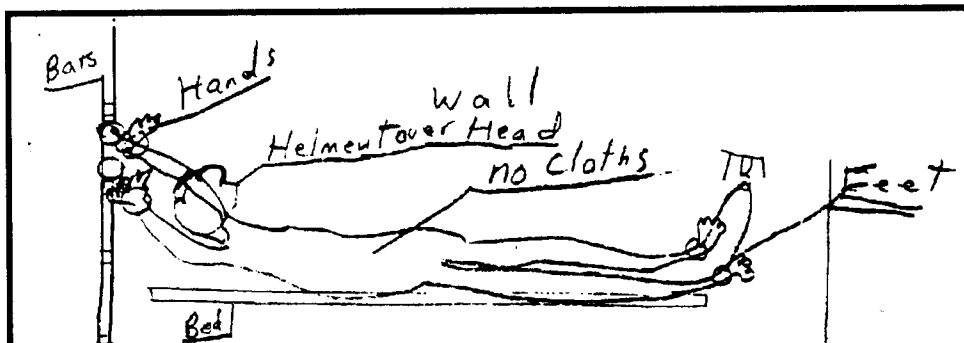
cer #2 heard me telling his family what they did to him and that made Sergeant #3 very mad and he had taken me to the fourth floor and then that night about 1:30 pm, I was called out by the Sergeant and when I was in the office the Sergeant had slapped my face and beat me to the ground and he had taken me back to the third floor, and Sergeant #3 and Sergeant #4 ordered me to be shacked. They said that I told him that I was going to hurt myself. That was all a lie. And I got shackled and now you seen that when you come to see me—how they were. The officers were very mad with you and with me. And you know what, when we are shackled we don't get any food or get any water or use the bathroom. They tell us use the bed and when we get off of the shackling we have to clean the bed if we pee on it. And when

the only thing I had on my mind was that they was going to kill me...after you take so much pain you wish that you were dead

he pulled my hair very hard. And I do believe that if I did something at that time they would of killed me. They aren't no joke.

I was shackled they did not let me see a nurse, but I did tell my wife the next day when she came to see me and I even cried to ----- when he came. My hands was black and blue and after the next day Officer #2 had poked me in the back of my neck when I was sleeping and

They are out to hurt anyone who tries to help any other inmate. I have seen so many people get beat by the officers at the P.S.B. jail. One of the officers told me that if I said anything about what was going on in the jail, he would have me killed. He has a devil on his arm. He told me one time that he was a klan, whatever that means. It made no difference to me. All that I can say is that they all need to lose their jobs because they don't treat us like people. We are garbage to them and to let us know I had sent a letter to [my judge] because I was not going to take the 4 1/2 to 9. I was forced to take it by ----- and all of the officers in the jail. They all keep on telling me that they was going to hurt me very bad if I did not take the 4 1/2 to 9. Do you want to know the truth? I never sold any drugs to anyone. I did use drugs I had a habit, a very bad habit and I never had any help for it and I was denied bail to my appeal by my attorney and every time he came to see me he would be speaking to Sergeant #3 about me. What he was telling him I don't know. But after that Sergeant #3 would be very mad with me.



Dear Kathleen,

They leave you like this, no food and (you) can't go to the bathroom. You're like this for 26 hours or more. I still have marks on my hands and legs. Have numbness in hands and feet when I get up in the morning. And still have bad dreams once in awhile. More now that I'm in jail again. I would very much like to talk with you on this matter and on the jail I'm in now. I know some of the paint has lead in it. And (it) is really dirty. I wouldn't let a dog live in here. **(Ed. note: this drawing was done with no access to the media images which we may have seen, including the Syracuse Post-Standard & 60 Minutes)**



The Angolite/1993

6-5-92

NEW YORK
STATE
SENATE
ALBANY, NEW YORK 12247



TO:
NANCY LARRAINE HOFFMANN
SENATOR, 48TH DISTRICT

PLEASE RESPOND TO:
□ ALBANY OFFICE
ROOM 606
LEGISLATIVE OFFICE BUILDING
ALBANY, NEW YORK 12247
518-455-2665
□ STATE OFFICE BUILDING
SYRACUSE, NEW YORK 13202
315-428-4107

DID THE POLICE BRUTALITY INCIDENT RELATED BELOW

(ONE OF TWO LETTERS FROM TWO PRISONERS IN ONONDAGA COUNTY, SYRACUSE, NY, SHERIFF JOHN C. DILLON'S "SO CALLED" PUBLIC SAFETY BLDG. JAIL)

#1 DID THE INCIDENT OCCUR?
#2 WAS IT REPORTED?
#3 THE FINDINGS

FROM: JOHN C. ALLEN
403 DUDLEY #3
SYRACUSE NY 13204
NO PHONE

DEAR SENATOR HOFFMANN: THANK YOU FOR YOUR 4-4-92 RSVP TO MY CONCERNS ABOUT SAFE HOUSING. I FOLLOWED THEM ON YOUR SUGGESTIONS, NOT THAT IT DID ANY GOOD, ONLY TO CONFIRM THAT SO CALLED "CIVIL SERVANTS" WERE MORE CONCERNED ABOUT MISSING CEILING TILES & PLUMBING LEAKS THAN SAFE/ACCESSIBLE FIRE EXITS & BOLT LOCKS. AS TO POLICE BRUTALITY, BELIEVE ME, GOING BACK TO '86 & LAST FALL, I HAVE EVIDENCE OF NUMEROUS ATTACKS ON MY PERSON BY POLICE & SHERIFF'S DEPUTIES; & FROM '75-'91/HR. LONG ISLAND TO SAN DIEGO & SAN FRANCISCO, TOLEDO TO DENVER & THROUGHOUT KANSAS. MY EXPERIENCE WITH JUDGES, LAWYERS & LEGAL AID ORGANIZATIONS - THEY ALL CONSPIRE AGAINST THE RIGHTS OF CITIZENS. HOW DARE THE MEDIA (BE ALLOWED) TO GIVE SO MUCH ATTENTION TO PARROT. HOW DARE THIS PEOPLE LISTEN TO PARROT & SUPPORT A HOMO-PHOBIC. WHO ARE THE CONSPIRATORS PROMOTING THIS CONSTITUTIONAL CRISIS? FOR WHATEVER IT MEANS, WE AUSTRALIA ARE PENAL COLONIES, STOP FOISTING PRISONS ON US.

you know, I'll be glad to be free of this place. I've seen and was witness to a beating last week and it really nerved me up just knowing that I could do nothing about it. On 11/19/91 at about 4:30 am the whole gallery was awoken from a sound sleep because inmate Franklin King was being beaten by Deputy Sullivan, Deputy Doolittle and Sgt O'Neil. The Lt. that was on duty sat there and watched. This all came to be just because Mr. King was being loud & boisterous. On 10/29/91 Mr King was shackled and handcuffed to his cell bars and stretched lengthwise on his bed, with all his upper body weight supported by his handcuffed arms. I do not see how the staff members of this jail get away with this cruel and unusual punishment that they bestow on so many inmates. It is not only barbaric, but in humane! When I leave this place I am going to blow this place and the wrong doings out of the water. I'm going to the mayor, the press and any agency that has the power to stop this type of treatment. I will ask that cameras be placed in the special housing units so that this type of treatment doesn't happen and if it does then it will be recorded. There are so many changes that need to be implemented here before it becomes a tolerable place of confinement. I thank God and Jesus Christ for helping me to remain sane and at peace with my self. I also thank my dear friends and family members, who without, I may have lost this battle. Well John there really isn't much more to say as you know things never change in places like this. O.h. by the way; [redacted] says hello and he told me to let you know that he has achieved his goal and finally completed his studies in liberal arts. He says that this will make you happy. Any way John thanks again for your support and friendship may god be with you and the ones you love. Peace be with you Brother. @

Dear John,
I hope when you receive this letter it finds you in the best of health and least of worries.
I am writing you to let you know that I have received the \$5.00 and 2 packs of cigarettes, and I must admit that they came at the perfect time, Thank you very much!
Well, I'm down to 74 days and then I'm a free man once again. I'm pursuing the possibilities of entering an in-patient substance abuse program, but I'm not sure that the division of parole will go for it, in any event I will let

AVP Behind These Walls:

Perspectives From a Mens' Prison

Henry Rivera and Miguel Cordero

ALTERNATIVES TO VIOLENCE is a program which assists people in visualizing other responses available in potential conflict situations. In a controlled environment like the penitentiary, tensions often flare up during any part of a man's day. After all, prison is an abnormal setting to be placed in. Verbal confrontations may commence as a result of some minute issue between two disputing parties. The techniques learned in Alternatives to Violence (AVP) can prevent physical confrontations in such situations.

In a Basic and/or Advanced workshop, participants learn to utilize skills which each man has already acquired in part, but may not be practicing very well. That is to listen to the

other person's side of an argument without interrupting. In using good listening skills, good communication skills and appropriate body language we learn to empathize sincerely. Understanding one another can lead to a "win-win" result for both disputants. This is another conflict resolution concept espoused by AVP. Transforming Power (the AVP phrase for nonviolence) is a similar idea participants learn in AVP. Through Transforming Power methods we gain insight into positive alternative means in which we can address any type of polemic, physical confrontation or potentially volatile situation, in a peaceful manner. Mahatma Gandhi and Martin Luther King Jr. were both champions of peaceful struggles and excellent role models of how AVP practitioners live.

In a prison milieu, experienced outside

I took the maximum security prisons to be man-made hells where violence is bred, isolated, and allowed to remain imminent

AVP trainers coalesce with inside trainers to plan workshops. During these meetings we practice what we have

learned concerning AVP, we look at past workshop exercises, and we set future agendas for the rest of the year. Once a series of workshops has been approved by the pertinent prison administration and all other parties involved, we proceed accordingly.

For the prisoners themselves AVP provides a unique experience which has no equal in prison. A group of men who may never have

spoken a word to each other while housed in the same prison, cell or cube next door; come out of AVP knowing people they can now relate to. The former

wall of protection most prisoners walk around with in prison rarely remains in AVP. Participants experience 22 hours of one-on-one listening/communicating, concentric circle exercises, light and livelies, Transforming Power anecdotes, along with a host of many other workshop activities which keep everyone actively involved. Men learn it's alright not to win every argument, it's okay to walk away and, more importantly, men feel the AVP experience itself as something they never had in their life. Hence self-esteem is bolstered in AVP workshops.

AVP works for men in prison because we are interacting with AVP practitioners themselves. The genuine sincerity brought in by the volunteer outside trainers such as Apple Annie and Agile Andy lead each prisoner to believe in AVP's concept. Additionally, each inside trainer avails himself to the prison population even after the workshop is over. Moreover AVP, like most positive experiences, keeps the men wanting to come back for more. The openness, love, discussions, peace of mind, and songs generated in any AVP workshop create a bond between each group, even if only for a short while. Thereafter the men maintain continued relations of their own volition. People in general are always learning in life as life itself changes. AVP works simply be-

AVP next page



Getting Involved with AVP

Andy Mager

THE ALTERNATIVES to Violence Project (AVP) began in the late 1970s out of collaboration between inmates at Greenhave Prison who were concerned with violence, and Quakers from whom they sought support. It has grown to an extensive program in New York State, in over a dozen other states and in several other countries. AVP conducts experiential three-day workshops in prisons and community settings to help people learn communication and conflict resolution skills and get in touch with their inner power to create peace.

Other than Jay Lieske, state coordinator, all AVP work is done by volunteers. There is a crying need for more volunteers to strengthen and expand the program. In many of the prisons in which we work there are waiting lists hundreds of inmates long. The work we could be doing in the community is even greater in scope. The Central New York Area Council of AVP meets quarterly in Syracuse and welcomes your participation.

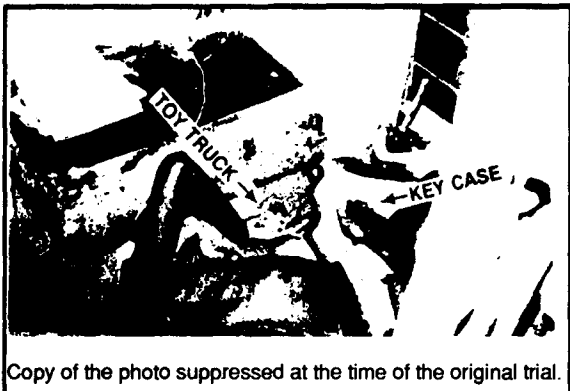
A picnic is scheduled for Sunday, August 8 from 2-6 pm in Baldwinsville. Call Ann Kerniski at 315-635-7508 for information or

directions. People interested in learning more about AVP are also encouraged to come into prison workshops as participants. Upcoming workshops include: October 1-3 and December 3-5 at Auburn Prison, and September 17-19 and November 12-14 at Cayuga Prison. Call Ann Kerniski for information about Auburn and Michael Foulke at 315-889-5427 about Cayuga. A community workshop is scheduled for August 27-29, for information call Jay Lieske at 315-449-0845.

In Syracuse, an AVP-spin off project is active in the schools. Help Increase the Peace (HIP) is doing very exciting work at the elementary, junior high and high school levels. For information, contact Eric Wissa at 315-475-4822.

There are many ways to be of assistance other than leading workshops. Office help is needed at our state-wide office (3049 East Genesee St., Syracuse, NY 13214, phone 449-0845), logistical support is needed to set up community workshops, financial help is needed and more. To be added to the Central New York mailing list, contact Ed Stabler, 206 Crestwood Dr., North Syracuse, NY 13212.

Andy works with AVP and is a former SPC Staffperson.



Copy of the photo suppressed at the time of the original trial.

Davis Trial Re-opens

Suit Against Albany Police Officers to be Tried in Syracuse

Nancy Rhodes

NINE YEARS AFTER Albany police shot African-American mental patient Jessie Davis, causing an uproar in that community, the incident will be brought to Syracuse in a \$40 million civil rights action filed by Davis' sister, Louise Thornton. Senior U.S. District Judge Neal P. McCurn will preside when the trial opens Sept. 16, against the City of Albany and five officers.

Davis was 35 when he was killed on July 8, 1984, in his apartment by police responding to a call of "a man berserk." Police claimed Davis attacked them with a knife and fork. A grand jury cleared the officers of criminal

wrong-doing but criticized police handling of the incident. This February, attorney Lewis B. Oliver, Jr. released a recently discovered police photo showing Davis clutching a toy truck in one hand and a set of keys in the other shortly after he was shot. One grand juror was reported in the *Albany Times Union* on February 7 as saying the grand juror never saw this photo. This raises further questions besides those still unanswered regarding conflicting statements by officers present and inconsistencies raised by the pathologist's report.

The City of Albany will pay any and all legal and court costs for the police officers.

The Davis family is poor and the location of the September trial will pose additional hardships for them. The Center for Law and Justice and the Albany NAACP have both raised funds for the Davis family effort, but also are requesting grassroots support in the courtroom. There is also need of expert witnesses, especially in the areas of policing, psychiatry, restraining psychiatric clients and ballistics among others. Call Nancy Rhodes, (315) 474-6603 for further information.

Nancy is a Syracuse activist working with the Citizen's Review Board (see page 18).



cause it promotes positive alternatives for everyone who is amenable to grasp onto change. That's what men in prison need, changing to enhance themselves. What better way to learn peaceful solutions to conflict as opposed to proven mistakes of the past?

A comparable AVP/life analogy is recounted by trainer Miguel Cordero, who like myself walks the AVP walk and talks the AVP talk:

Growing up in the East New York section of Brooklyn brought me face to face with a gruesome reality. Grade school did not prepare me for it. In fact, it was in the schoolyard where I initiated my first act of violence, by fistfighting a classmate. Raised in a single parent home, I found my beloved mother to be innocently ignorant of the chaos outside the home. I refused to disturb her "peace" and little by little was sucked in by the whirlpool of violence.

By the time I reached the age of sixteen, I had already been shot six times, had resorted to illegal drugs and found myself serving an 8 1/3 to 25 year prison term for four violent felonies, including a homicide. Prison did little in itself to curb my violent pattern. I took the maximum security prisons to be man-made hells where violence is bred, isolated,

and allowed to remain imminent. For the first time in my short life, I wished to experience that unfamiliar concept called "peace". Curiosity was a major factor in this desire. While serving my prison term at Auburn Correctional Facility, I signed up for an Alternatives to Violence workshop.

I found myself sitting in a room with 24 other violent felons. It seemed somewhat a paradox to find any element of peace in that room. I immediately mocked the workshop and discredited the "outside" volunteers for their poor judgement. This I did mentally as I waited for an incident to confirm my opinion. I found myself waiting for the worst just like I did out in Brooklyn years ago. Sure enough, right before my eyes it began to unfold. However, it was quite the contrary.

We all found ourselves taking the psychological risk of letting down our guards. We were able to finally relax and smiles began to light up the room. In a matter of hours, my opinion did a complete 360 and I found myself on the path to peace. We shared our fears, pains, hopes and dreams. We obtained essential tools to deal with the challenges of everyday life. In one way or another we all came in contact with our hidden potential for peace. By the end of 22 hours in the workshop, I realized that I was standing in a room with 24

new friends that I could trust and lean on. Not as crutches, but, rather as stepping stones to a more understanding and nonviolent life. The sense of community that was built was beyond anything I've ever seen or felt. There were tears, frustration, confessions, and tension. These were well balanced with understanding, compassion, affirmations and support.

Ending the workshop became the worst part of it all. I felt like a child about to be escorted out of a toy store. However, I knew that no one could take away what AVP had given me. It was a gift that escapes confiscation and destruction. Finally, I walked back into the prison population elated. What more can I ask for? I have peace!

I have carried the AVP banner for three years and am presently an AVP inside trainer. The program has expanded inside prisons and has had a positive effect. This I owe to the dedicated outside volunteers for their sincere contribution to the cause. We on the inside are willing to meet every outside volunteer halfway. It's a pleasure. What we have here is a program that works. A road map to peace and happiness.

Henry Rivera (Handsome Hank) and Miguel Cordero (Mellow Miguel) are AVP inside trainers at Cayuga Correctional Facility in Moravia, NY. They are letting their "light" shine through their work with AVP.

INFO



Women's INFORMATION Center

New Group

At last! The Women's Info center is proud to announce the formation of a new support group for women coming out of the closet. The meetings will be held every Friday night at 7pm in the second floor classroom beginning on August 20, 601 Allen St.

The group will be open to all women celebrating the new experiences related to discovering their self identities. There is strength, support and affirmation to be found among those who are our sisters.

Too often, coming out is a lonely experience requiring many hours of processing in order to cope with homophobia. Some of us grow up with the forced expectation to be heterosexual, but there are many of us that do not fit into a predetermined pigeon hole.

Come out, come out, wherever you are! Remember that you're not alone. Please mark your calendars to join us on August 20.

For more information call 492-8035. Leave a message for Nancy.

Nancy Natale



Accepting Applications

On the Rise Whole Grain Baked Goods is now accepting applications for joining the worker-owned collective. On the Rise offers a four day work week, skill sharing, empowering work for women.

Make a commitment to supporting alternative business in Syracuse.

Join the tradition! Call or write to On the Rise, 107 Walton St., Syracuse, NY 13202, 315-475-7190



Circus Boycott

Again, a travelling circus has come and gone in central New York. If you attended the circus, please reconsider doing so in the future.

The animals, most of whom are quite large and naturally active, are forced to spend the great majority of their lives in the small cages used to transport them. They are allowed out of their cages only for the short periods when they must perform. Climatically, the circus environment is very different from the animals' natural habitats; the hot summer months are torturous for animals like bears, while others like lions suffer tremendously from the cold. During the winter off-season, animals used in circuses may be kept in travelling crates or in barn stalls; some are even kept in trucks.

Physical punishment has long been the standard training method for animals used in circuses, although modern trainers often use more mental control to teach animals "entertaining" tricks. Tricks that animals are forced to perform—bears balancing on balls, elephants standing on two legs, tigers jumping through flaming hoops—are physically uncomfortable and completely unnatural. Whips, tight collars, muzzles, electric prods, and other tools should blatantly remind spectators that the animals are being forced to perform. These "performances" detract from the animals' dignity and show people nothing about how beautiful and efficient these creatures are in the wild.

Unfortunately, the misery doesn't end for the animals after they have outlived their performing usefulness; at that point they are either permanently sent to winter quarters (other cages) or are sold to other circuses, zoos, private menageries, game farms (to be shot for recreation or "exotic" meat) or even research laboratories. They often end their lives the same way they lived them: in confinement, loneliness and great suffering.

Several countries, including Finland, England, Switzerland, Sweden and Denmark have already taken steps to end circus cruelty by restricting or banning the use of animals in entertainment. The Cirque du Soleil, among others, is an exciting and innovative circus which uses no animal acts. I sincerely hope

RECONSIDER

Forum on Drug Policy

We believe that the current U.S. drug policy, that prohibition, which has been in effect for over 60 years, is totally inadequate. Not only is the current drug war ineffective in combating drug traffic and use, it also costs billions of tax dollars that are sorely needed elsewhere. Drug use seems to increase proportionately to the money spent by government to reduce it. In addition, drug laws have created a criminal class that controls the streets, clogs the courts, and overcrowds our prisons. Our society's desperation to solve this problem is seriously threatening our *Bill of Rights*.

When a significant amount of our economy is devoted to a war on drugs that many believe to be completely ineffective, we have no choice but to open dialogue to discover other ways to approach this problem.

Few people question the current drug policy. In fact, it is almost impossible to speak about changing this policy without creating hysteria from those who believe that one day this approach will work. Thus, we wish to change this atmosphere by creating and promoting calm and rational discussion of alternatives to the U.S. drug policy. We don't pretend to know the answers. We do believe that what is being done now is failing and that it is time to start asking questions.

Policy Statement

RECONSIDER is a group of concerned citizens dedicated to dramatic change in U.S. drug policy. As such it gathers and disseminates information, strives to influence local and state politicians, serves as a resource to others wanting to take action, and promotes open discussion of federal, state and local policies in order to create more effective drug policies.

If you'd like to help or to join RECONSIDER, or just want to attend a meeting to check us out, please call 475-6151. We're always looking for new ideas, suggestions and solutions!

that the near future will see a ban on this sadistic form of entertainment in the United States.

On July 3rd, members of People for Animal Rights attended a demonstration at Great Northern Mall to protest the Clyde Beatty-Cole Brothers Circus.

Lou De Santis, Jr.



The New Leaf



VOLUME 8, NUMBER 4

FREE

AUGUST 1993

From the Editor

Tom Keays, Guest Editor

Regular editor Steve Schur is working in Colorado this summer but will return with the September issue. In the meantime, I've volunteered to edit one issue so that an entire summer doesn't go by without one. It's been a little more complicated than I suspected. This is the first issue to be published regularly in the Syracuse Peace Council's *Peace Newsletter*. Partly because I'm new to the process of editing and partly because the New Leaf still needs an advertising manager to pay for space in the *PNL*, this issue will only be two pages long. In order to conserve space, I've had to condense the layout and shorten some articles to make everything fit. We will continue to publish monthly with at least two pages of articles. Keep them coming.

Drink Boxes Now Recyclable at Coop

Drink boxes, otherwise known as "aseptic packaging" are now recyclable only at the Coop. They can not be put in your home recycle bin (blue bin). The drink boxes must be thoroughly rinsed before bringing them in (simply cut the top open to do this). Also be sure to remove straws and caps. The drink box recycle bin is the green bin behind the check out counter.

Don't forget that the Credit Union recycles alkaline dry cell batteries. The recycle bucket is located in the back of the store under the Credit Union window.

STORE HOURS:

MONDAY - FRIDAY 11AM - 8PM

SATURDAY 8AM - 8PM

SUNDAY 12NOON - 6PM

618 Kensington Road

472-1385

Established 1973

FDA's New Food Labels Ignore MSG Sensitivities

Over 25% of the population is chemically sensitive to monosodium glutamate (MSG), a salt of the amino acid L-glutamic acid. Although adverse reactions vary widely, the two most common symptoms are migraine headache and gastric distress, including diarrhea, stomach cramps and vomiting. Other reactions include cardiac arrhythmias, rapid heartbeat, angina (chest pain), joint pain and swelling, rashes, flushing, mouth lesions, blurred vision, depression, dizziness, anxiety, lethargy, insomnia, and hyperactivity or behavioral problems in children.

Diagnosis of MSG sensitivity is difficult since individuals have their own tolerance level. Any person can tolerate MSG as long as it doesn't exceed his or her tolerance level. In addition, adverse reactions sometimes don't appear until up to 72 hours after ingestion of MSG. Diagnosis is complicated since chemical sensitivities, unlike allergies, do not create antibodies in the body.

Yet despite the apparent seriousness of these health effects, the FDA allows small amounts of MSG to remain hidden in individual ingredients. Since a food product may contain several MSG-containing ingredients, the FDA has opened a loophole where considerable amounts of MSG may be present in the final product.

MSG production is a multi-billion dollar food industry and, because many consumers would prefer to avoid foods containing MSG, considerable pressure has been placed on the FDA to allow food companies to hide MSG in their products. MSG is easily hidden because the FDA only requires it to appear as "monosodium glutamate" on labels when it is added to food in its pure form. If MSG occurs in flavorings or as part of ingredients where the MSG-containing base material can be found in nature, the FDA does not require labeling.

All foods containing hydrolyzed proteins contain MSG. Under new labeling laws that are to become effective in 1994, the FDA will require that foods containing hydrolyzed proteins divulge the source of that protein (milk, soy, pork, etc.) to protect persons who want to avoid those food sources because of allergies or religious dietary restrictions. However, only "certain" hydrolyzed proteins will be required to include the words "contains glutamate" on the ingredient panel. Those ingredients that the FDA defines as "lightly" hydrolyzed or as flavorings need not identify the presence of MSG even under the new laws.

Besides soups, dips, dressings and other processed foods that you would easily suspect might contain MSG, reactions have been reported from drinks, candy, and chewing gum, as well as in non-food items such as soaps, shampoos, cosmetics, and binders for medicines and vitamin supplements.

The Federation of American Societies for Experimental Biology (FASEB), was contracted by the FDA to study the health effects of MSG. In a report issued in July 1992, FASEB concluded that L-glutamic acid (MSG) be avoided by "pregnant women, infants and children" and by "women of childbearing age and individuals with affective disorders." To date, the FDA has made no comment about this report and made no mention of the FASEB findings in its revised MSG information sheet.

Not surprisingly, the FDA's Food Advisory Committee includes two members closely associated with the glutamate industry: Andrew Ebert, PhD., executive director of the International Glutamate Technical Committee (parent group of the Glutamate Association), and Kristen

MSG over

NEW LEAF STAFF

Layout / Editing:

Tom Keays

Contributors:

Amy Kahn

Sue Warford

*Please submit materials for publication
no later than the 15th of the month.*

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*For a more complete list, write to the Cornell Cooperative Extension of Cayuga
County, 248 Grant Ave., Auburn, NY 13021-0617.*

Alternative Cleaners:

Abrasive Cleaners or Powders - Rub area with half a lemon dipped in borax, rinse and dry. Use a damp sponge with baking soda, borax or 'Bon Ami' (a commercially marketed safe cleaner)

Ammonia-based Cleaners - Undiluted white vinegar in a spray bottle

Bleach Cleaners (household & laundry) - One half cup white vinegar or baking soda or borax per load of laundry; Use white vinegar to disinfect and degrease; Baking soda or borax both work the same as abrasive chlorine cleaners

Drain opener / cleaner - Prevent clogging by using a drain strainer and flushing drain weekly with boiling water; Pour 1/4 cup

Top Recruiter

The Coop staff want to recognize Tanya Cohen as our most successful recruiter of new members. Coop manager, Sue Warford says, "She's always bringing in new people and showing them around." Thanks Tanya!

Coop Council Meetings

The Coop Council holds regular meetings twice each month and encourages our members to attend. This month's meeting schedule is August 4 at 7:00pm in the Coop and August 19 at 7:00pm at Roy VanDusen's house. Call the Coop or any of the Council members for more information.

Alternative Cleaners

By Amy Kahn

The following list of alternatives to common household hazardous wastes comes from a search started when I was cleaning houses to pay for grad school. I've tried some but not all of these suggestions to varying degrees of success and encourage you to see which work best for you. The two items used most frequently in my house are white vinegar and baking soda. The best commercial environmentally friendly products I've tried are Bon Ami borax cleaner, Simple Green, and Murphy's oil soap. Also scrubber users, look for a new scrubber made from recycled plastic since used steel or copper soap pads go to the landfill.

baking soda and 1/2 cup vinegar down the drain, cover and let sit 5 minutes, then pour boiling water down to flush; Use a plunger or plumber's snake

Flea and Tick Repellent / Powder - Feed animals garlic, brewers yeast, or vitamin B; Put strong smelling herbs like eucalyptus, rosemary, saffron, pennyroyal around animals bedding

Insect Repellent - Eat brewers yeast, vitamin B, garlic; Use citronella oil or herb based commercially available repellents; Stand in smoke; Use Avon's 'Skin So Soft'

Moth Balls - Use cedar chips or blocks; Sachets of strong smelling herbs such as lavender or bay

Oven Cleaner - Sprinkle salt on spills

MSG, continued from page 1

McNutt, PhD., a paid advisor to the Glutamate Association.

It is clear that despite assurances to the contrary, the FDA's new labeling regulations will not resolve the concerns of MSG sensitive people. Furthermore, the FDA has done nothing to alert physicians about the difficulties of detecting and diagnosing MSG sensitivities or to advise patient groups that are especially at risk.

[This article is derived largely from an article by Jack Samuels that appeared in the March 12, 1993 issue of Nutrition Week.]

Hidden Sources of MSG

These food label ingredients always contain MSG:

Monosodium glutamate
Hydrolyzed protein
Sodium caseinate
Calcium caseinate
Yeast extract
Yeast nutrient
Autolyzed yeast
Yeast food
Textured protein
Hydrolyzed oat flour

These ingredients often contain MSG:

Malt extract
Malt flavoring
Bouillon
Barley malt
Broth
Stock
Flavoring(s)
Natural flavoring(s)
Natural beef flavoring
Natural chicken flavoring
Natural pork flavoring
Seasonings

These ingredients create MSG:

Protease enzymes
Fungal protease
Protease

while oven is still warm and scrub; Mix 3 Tbsp washing or baking soda with one quart warm water and spray on while oven is warm (200° F), close door, leave a half hour to 2 hours, wipe clean; Use a paste of baking soda and water, scrub with steel wool and elbow grease!

Toilet Cleaner - One half cup vinegar; Baking soda and scrub with toilet brush

Sister Community Project

Syracuse, New York--La Estancia, El Salvador

MANY READERS of the PNL are already aware of 11 Central New Yorkers who made a trip to El Salvador last February. This article gives brief information about the trip and provides an update on the continuing connection of Syracusans with this Salvadoran community in the northern province of Morazan, El Salvador.

In May 1992, Gloria Castillo (known to many here as Juana Tobar while her refugee family resided in safety in Syracuse during the late 1980's) presented a written proposal for a self-development project in El Salvador to several formerly active Syracuse Covenant Sanctuary group members. We decided to fundraise for the rural community of La Estancia, hoping to raise the necessary \$2,000 for a bean cooperative.

Mere fantasizing about hand-delivering the money began to take shape as the group carefully planned fundraising activities allowing the trip to become a reality. The diverse group included long-term Central American activists Ann Tiffany, Mary Sopchak, Barbara DeFrancqueville, Nancy Gwin, Aggie Lane, Nick Cardell (Minister at May Memorial Unitarian Society), Shirley Novak and her 15 year old daughter, Hannah Novak. Completing the group were Peter Sinatra, Roberta Parks and Sara Lucas. Roberto Zamora, Gloria's husband, was asked to accompany us from their home in Edmonton, Canada. He proved an excellent guide and translator, on this his first return to his native El Salvador since fleeing 13 years before.

Fundraising proved more successful than any of us dreamed possible! In just two months we raised almost \$8,200 by hosting suppers and two workathons.

While in El Salvador, we met with the religious community of Zacamil, as they celebrated 20 years of struggling for justice. We met two important Belgian men, living and struggling with Salvadorans for 20 years. Guillermo DeKnot and Father Rogelio Poncel gave us their observations and perspectives on the U.S. involvement during this time and shared their thoughts on the Peace Accords and the chances now for real justice in El Salvador. Both Guillermo and Father Rogelio were known by Gloria and Roberto before our trip—indeed Rogelio had been their parish priest before they fled El Salvador and had performed their marriage many years before. Guillermo presently works with Base Christian Communities; he had first presented Gloria with the self-development project proposals which led to our connection to La Estancia.

La Estancia: a four-hour hike over the mountains in hot, sunny 100 degree weather. We spent four days hiking to the community's various cooperatives and listening to never-ending stories of the struggle to survive 13 years of war. This area of the country was a heavily conflicted one, held by control of the FMLN much of the time. One especially moving moment occurred when a group gathered in front of us and each one named his or her family members killed during the years of conflict. Their message to us was that "This is our history. Go home and tell it to your people."

We were declared by Father Rogelio a "Sister Community" to La Estancia. We returned home committed to deepening this new friendship. We correspond regularly and have received letters from our Sister Community. Most of us have given a number of slide shows and presentations to various church, synagogue and school groups. We'd love to give more; call any one of us if interested.

New Central America/Caribbean Coalition Forms

MOVEMENT HAS TAKEN place over the past two years from the necessary and active Syracuse Covenant Sanctuary to the Central America Working Group to the present organization—the Central America/Caribbean Coalition. The changes were necessary as public sanctuary for Salvadorans became a 'non-issue' as the peace process took hold in El Salvador and as the status of Haitian refugees became an important issue to address.

The umbrella coalition, CACC, is in its infancy. The basic organizational structure revolves around a monthly pot-luck supper at 6pm. The organizational meeting will convene at 7pm with each group presenting pertinent information about its activities, including emergency actions and long-range planning.

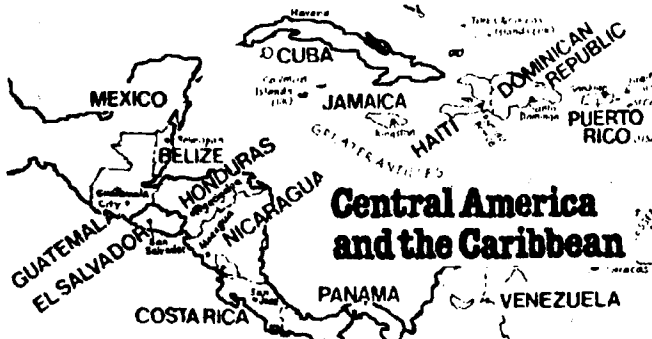
At approximately 8pm the meeting will divide into small groups. Currently the groups involved in CACC are the *CNY Witness for Peace: Syracuse, NY (USA)*—*La Estancia (El Salvador) Sister Community Project*; *Haiti Resettlement Committee*, and individuals interested in issues revolving around Cuba.

This structure will increase the sharing of information that many desire. The Coalition uses a telephone tree and self-addressed stamped post cards when urgent response is warranted.

We invite anyone interested in the specific groups mentioned above as well as individuals interested in the countries or related issues of the Central America or Caribbean areas to join us. Call Paul Weichselbaum at 478-1592 or Ann Tiffany at 478-4571.

The next meeting of CACC is Wednesday, August 11, at Plymouth Church, 232 E. Onondaga Street, Syracuse, at 6:00 pm for pot-luck supper. The meeting will begin at 7:00.

Eds. note: The Central America/Caribbean Coalition page will be a regular part of the PNL. Hopefully this will allow for more continuity dealing with the activities of the organizations working on these issues locally.



Anyone wishing more information and/or wanting to join the Syracuse—La Estancia Sister Community Project should call Shirley Novak at 446-6099 or Ann Tiffany at 478-4571.

Against Prohibition

The Illegitimacy of Drug Laws in a Free Society

Dale R. Gowin

TO ALL INTO whose hands this letter may fall: Greetings and Peace.

I write from within a maximum-security prison, where I am serving a 12-year sentence for the use and distribution of heretical vegetable products: medicinal herbs, cacti, and fungi that have been used since before recorded history began as consciousness-enhancing sacraments. I believe that these plant substances are an important part of the living heritage of human life on Planet Earth... powerful tools that can be used as philosophical and spiritual instruments, just as the microscope and telescope are used as instruments of science... Holy Sacraments provided to us by our Creator, the living Mother Earth, of whom we are a part. I have held these beliefs during all my adult life; experience and research have strengthened and upheld them. I have made no secret of these beliefs; rather I have spoken out publicly from the stage of public forums, in columns of newspapers and magazines, over the air on radio broadcasts, and in personal discussions in the schools, churches, factories, and streets that I have wandered through

during three decades of life in America. I have not sought to convert others to my beliefs—only to bear witness to them, to share my insights in honest dialogue as is my duty as a responsible member of an evolving society, and to proclaim that I, and others who may be so inclined, have a legitimate and inalienable right to make use of these sacramental plants.

In a free and democratic society, government is not an absolute power: rather, it is limited to the protection of the natural and inalienable rights that all humans share as their birthright. The principles upon which the American government was founded, deriving from the Magna Carta, the tra-

dition of English common law, and the classical liberalism of philosophers like John Locke and John Stuart Mill, are stated in the Preamble to the Declaration of Independence: all human beings are born with "certain inalienable rights, among these are Life, Liberty, and the pursuit of Happiness;" governments are instituted to protect these rights by "the consent of the governed;" if a government becomes destructive to these ends, it is the right and duty of the people to alter or abolish it, and to replace it with a new system that will fulfill its legitimate functions without abusing its authority.

The U.S. government (and, to a lesser degree, the other Western democratic states that are influenced by U.S. economic imperialism) has strayed from the libertarian revolutionary ideals it was founded on. It is now a bloated, bureaucratic monster that is owned and controlled by the ultra-rich class of top-level corporate profiteers, a tiny minority of the nation's people. There is no longer any connection with the basic tenets of legitimate authority, as defined in the U.S. Constitution. This government wields tyrannical and arbitrary police force, routinely violating the private homes and the property of citizens. These dictatorial

excesses are supported by the corrupt courts, and the people are conditioned to accept them by the indoctrination that is mandated for all in the compulsory-state-controlled mass media, which combine to hypnotically induce attitudes of unthinking obedience, subservience, and aggressive competitiveness. From a nation of freedom-loving individualists, we have been transformed into a nation of brainwashed sheep. Instead of an impartial

referee of the free market system, government has become an abusive surrogate parent before which the people cower like

prohibition laws are based on the idea that government must protect us from ourselves

naughty children.

Prohibition laws have no legitimate basis in a democratic society. If a person's actions do no harm to others, they are no one else's business—least of all government's. Your body and your mind are your own property, not property of the state. What substances you choose to eat, drink, smoke, or ingest by whatever other means you like, are no one else's business. In a constitutional democracy, a plant or a vegetable product, whether distilled, extracted, or synthesized, cannot by a "controlled substance."

You can't legislate morality in a free society. Church and State are not one entity; they are totally distinct and separate. Questions of morality are decided by each individual, with the aid and guidance of whatever churches or gods or ideals s/he chooses to accept. Prohibition laws are an attempt to encode a particular set of moral judgements into the secular legal system: they are based on the idea that drug-taking is a moral evil. It is not up to government to say what actions are right or wrong; so long as one's actions are not harmful to the person or property of other citizens, they are no concern of government. If you should harm yourself by your own freely chosen actions, it is no concern of government; freedom of action necessarily implies responsibility for the results of one's actions. Yet prohibition laws are based on the idea that



Illegitimate Laws cont'd on page

18

Committee for Legislative Action

of the Logan Jaycees Auburn Correctional Facility

Joseph W. Lilley 78-C-0460

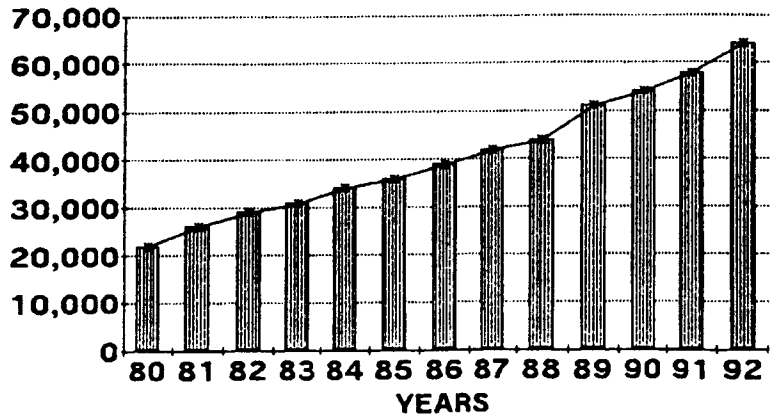
THIS LETTER IS to introduce ourselves to you and/or your organization. We call ourselves the **Committee for Legislative Action**, of which I am the Executive Director. What we are dedicated to bring about is positive prison reforms through Legislative Action. Though we are a fairly new organization we have in fact been around for a long time. There has been for years here at Auburn an effort along these very same lines; at what could be called the grass roots level. We have just recently formalized our existence and are beginning to concentrate our efforts in this endeavor.

There are a number of things in progress and on the drawing board at this time. Such as the breaking down of the growing support for the death penalty, and the increasing public attitude toward prisons being used to punish offenders instead of rehabilitating them. These are some of the things that will need both outside support and contacts in order for our

efforts to become truly effective. First and foremost, what we have done, is set one clear and common goal for ourselves and for as many outside organizations as we can get to rally toward achieving: That being the establishment of Good-time/Merit-time incentives in this state.

What we have in mind is basically an all out offensive. The plan is to present to the public through various forms of the media, the monetary aspects of New York's high rate of incarceration and prison expansion. Then describe what they as tax payers are actually getting for their money. After getting their attention we will present on the same terms what we feel is a more effective and more cost efficient alternative. Our main vehicle will be ads (which we

PRISON INMATE GROWTH
The totals from 1980 to 1992



Committee for Legislative Action

will call stingers) such as those enclosed, using the Department of Correction's own figures etc., to generate peoples interest, with a phone number and/or address for more information at the bottom. Those responding would then be added to our mailing list and then receive corresponding types of literature and announcements.

I hope you and/or your organization will come to join and possibly support us in the struggle to achieve these said goals. It definitely will not be an easy task. Even so now we feel is the time to really start making ourselves heard on these issues. At this time also I would like to invite you and/or anyone else from your organization who would like to come as our special guest to one of our future committee meetings here at the Auburn Correctional Facility. The meetings will take place on the first Wednesday of every month at 7:00 p.m. If you would like to join us please notify me as to the names and addresses of all those who wish to attend so we can submit them to the administration for approval (especially if you are not already registered with the DOCS as volunteers). Plus have arrangements made for gate passes.

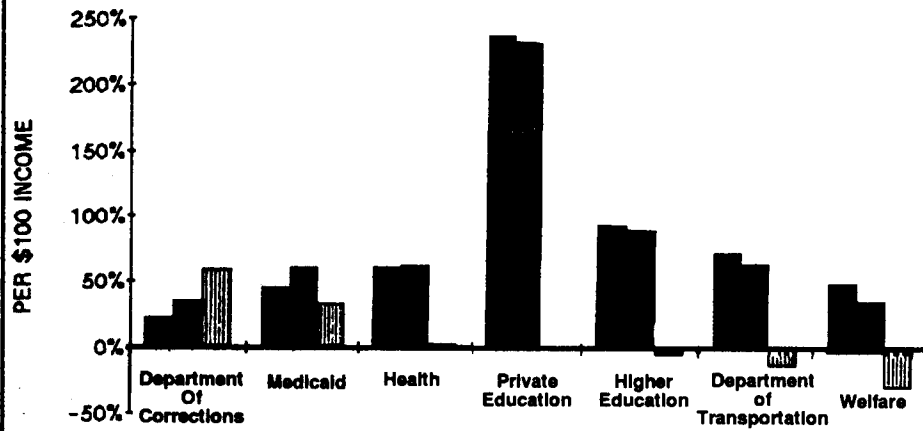
It is hoped that if we, our people and friends who support us, yell loud enough, that others will start to listen and demand change. I thank you for your time and consideration in this matter and hope to hear from you soon. Until that time, our best to you in all your endeavors.



Joseph is the executive director for the Committee for Legislative Action.

TRENDS IN STATE SPENDING

1980 - 1988



SPENDING CATEGORY
 ■ 1980 ▨ 1988 ▤ Change

	D.O.C	Medicaid	Health	Pri.Ed.	Hi.Ed.	D.O.T.	Welfare
1980	22%	45%	60%	237%	94%	74%	51%
1988	35%	60%	62%	232%	91%	66%	37%
Change	59%	33%	3%	-2%	-3%	-11%	-27%

Trends in NY State Spending between 1980 and 1988 source: Steve Gold Center for the Study of the States, Nelson Rockefeller, Institute of Government, 1990.

Committee for Legislative Action

Syracuse Common Council Starts Selection of Citizen Review Board Candidates

PRESIDENT ROBERT Romeo of the Syracuse Common Council today announced the process for selecting the Common Council appointees to the Citizen Review Board. The Council will appoint eight members of the eleven member Board. Mayor Thomas Young will appoint three members.

Local Law #11, creating the Citizen Review Board for the City of Syracuse, was passed by the Council on April 5, 1993 and became effective on May 17, 1993.

Councilor Charles Anderson, Chair of the Public Safety Committee and prime sponsor of the Citizen Review Board legislation said, "The Council is looking for a diverse range of talented individuals who reflect the diversity of the community and who will help insure the integrity of the Citizen Review process as well as help build a higher level of trust and confidence between Syracusans and their police force."

Applicants for the Citizen Review Board must be city residents, and 18 years or older. Those interested in applying can call the Council office at 448-8466 or write to: The Syracuse Common Council, City Hall, Room 334, Syracuse, New York 13202, to the attention of "The Public Safety Committee." The deadline for applicants to have their applications and other information in is August 23, 1993.

Computers for Sale:

- Laptop 386sx 20mhz, 120 meg hard drive, Mono VGA, 5meg Rom, \$1,000
 - Desktop 286 12mhz, 115 meg hard drive, CGA, 2.5 meg Rom, \$400
- Call Aspen at 425-9591

Opening for Worker at On the Rise Whole Grain Baked Goods, worker owned collective, 4 day work week, skill sharing, empowering work for women, call or write, 107 Walton St., Syracuse, NY 13202, 315-475-7190

Flashback 1991 Budgetary Magic!

New York State Sells the Attica Prison to the Urban Development Corporation

Attica Prison, scene of the bloody 1971 uprising in which 43 New York State citizens were killed, most at the hands of the state, has been sold to the Urban Development Corporation. This is supposed to have allowed the state to balance its books for the 1991 fiscal year. And to think that the UDC was created to provide decent housing for the poor! *The Buffalo News* editorialized (4/7/91):

As taxpayers ponder how much the delay in producing this year's budget will cost them, they can also ponder the thought of the state paying an extra \$352 million over the next 30 years for something it already owned—The Attica State Prison.

Committee for Legislative Action

Unclassifieds

Got something important to do and just don't want to do it? Come down to the S.P.C. and put your down time to good use. Join other procrastination wasting their time the Politically Correct way.

Will type term papers and Anything, \$2/page, Susan Ashley, 446-2429

1980 Yamaha 650 Special II for sale. Runs good, engine rebuilt last year, comes with parts bike, \$450 or best offer, call Jürgen 423-3172 leave message.

Great studio apartment for rent, off street parking, available August 16, near university (Beech St.), \$240 heat included, call Jürgen at 423-3172. Leave message.

Illegitimate Laws cont'd from page 16

government must protect us from ourselves. Such laws are to be expected in totalitarian fascist or communist states; they are totally alien to a free, democratic society.

I am one of 600,000 or more U.S. citizens currently incarcerated under the drug prohibition laws. The prohibition mania continues to increase, even as the massive social and economic chaos it causes continues to spread. Urban crime and violence, blamed on "drugs" by prohibitionist lobby, are really the direct result of prohibition. Alcohol prohibition caused the same results in the 1920's; the gang warfare of Al Capone's era and our own are the same. The excessive profits of "black market" prices in combination with grueling urban poverty form an explosive mix. Dangerous products like "bathtub gin" or "crack"

disappear when responsibly produced alternatives are available on the free market. The current prohibition drugs were sold openly and used by millions before anti-drug laws were enacted, without causing a crime problem. It is prohibition, not "drugs," that cause crime. The only real "drug problem" we have is prohibition. It must be ended now!

Your help is needed.

Please make copies of this letter and pass them on to your friends and neighbors, and send them out with your mail. Talk to your neighbors, family, and co-workers about prohibition; organize and work toward the end of the phony "war on drugs." Demand an immediate end of all prohibition laws and the immediate release of all prisoners of prohibition!

Dale R. Gowin
#91-B-0209
P.O. Box 500
Elmira, New York 14902

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Prison Resource Guide



THE FOLLOWING LIST of newsletters and other resources dealing with the United States prison system was compiled and reprinted from various issues of the bimonthly Canadian publication Prison News Service. It is produced outside the walls by the Bulldozer Collective but the content is mainly written by those inside. This is the publication to go to to read from imprisoned political prisoners from the Black Liberation, Puerto Rican Independence, and Native American movements. Articles consistently deal with aids, maximum control units, organization at various prisons, and the violence handed down to those who won't "break" with their beliefs. Highly recommended (PSC Publishers, POB 5052, Stn. A, Toronto, Ontario, Canada M5W 1W4). Subs are \$10 per year and free to prisoners.

Andy Molloy

A Day At A Time

AIDS newsletter from Richard Rhodes in Leavenworth prison. It combines specific information on AIDS, legal updates and common sense about how to survive with AIDS in prison. Subs are free. Contact: Richard Rhodes #05353-018, PO Box 1000, Leavenworth, KS 66048.

Angitone

Prisoners' newsletter with a special focus on the Michigan system. Subs are \$3.00 for prisoners and \$7.00 for others. Contact: National Committee on U.S. Corrections, PO Box 308, Farmington, MI 48332.

The Angolite: The Prison Newsmagazine

Uncensored newsmagazine banned in NY State prisons. Subs are \$12/year from The Angolite, Louisiana State Prison, Angola, LA 70712

Arrow to Freedom Newsletter

Published by the Native Brotherhood at the federal penitentiary at Drumheller, Alberta. Produced in-house. Subs are \$12.00/yr. Contact: Drumheller Native Brotherhood, PO Box 3000, Drumheller, Alberta T0J 0Y0.

Bars and Stripes

Newsletter of the Criminal Justice Ministries & Hansen House of Hospitality in Des Moines, Iowa. It contains reports from within and about Iowa prisons. Non-prisoners send a donation. Contact: Criminal Justice Ministries, Box 70033, Des Moines, IA 50311.

Breakthrough

This is the political journal of the Prairie Fire Organizing Committee. Regularly covers prison issues. Beautifully produced. The last issue featured a painted cover by imprisoned Native American activist Leonard Peltier. Free to prisoners, others \$10.00 per year (4 issues). Contact: P.F.O.C., PO Box 14422, San Francisco, CA 94114.

Capital Punishment

Excellent video documentation of HIV/AIDS in Canada's federal prison system. Contains interviews with HIV+ prisoners and prisoner AIDS activists. This 23 minute video is highly recommended to everyone working on AIDS issues in Canada, anyone working with prisoners (anywhere) or for people who need to familiarize themselves with prison AIDS issues. \$35. Contact: After Stonewall Productions, PO Box 21016, Princess Postal Outlet, Kingston, Ont K7L 5P5.

Crossroad: A New Afrikan Captured Combatant Newsletter (Quarterly)

Particular emphasis is on Prisoners of War (POWs) and political prisoners from a New Afrikan perspective. \$1.50 per issue for prisoners, \$3.00 for others. Contact: Spear and Shield Publications, 1340 West Irving Park, Suite 108, Chicago, IL 60613.

Dendron

Action oriented anti-psychiatry paper that "breaks the silence" about the abuses of Psychiatry. The anti-psychiatry and anti-prison movements face many of the same issues, and a similar isolation in confronting institutions that do society's dirty work. \$10.00 per year. Contact: Dendron, PO Box 11284, Eugene, OR 97440.

Equal Justice: USA: A Look at the Reality

A Human Rights Monitor that focuses on the Human Rights abuses in American prisons and the Justice system. Subs are free to prisoners, others should send a donation. Contact: Equal Justice USA, PO Box 5206, Hyattsville, MD 20782.

Human Rights Held Hostage

Newsletter put out by the Prisoners' Rights Coalition (PRC) of N.W. Indiana who are concerned with exposing the conditions inside Indiana prisons, pushing for changes in these conditions, and articulating/propagating the views and interests of prisoners in general, and the revolutionary class of prisoners in particular. Subscriptions are \$6.50 for outsiders and \$5 for prisoners (first issue free). Contact: Committee for Freedom, PO Box 14075, Chicago, IL 60614-0075.

Iron House Drum

Magazine for Native prisoners and their loved ones/supporters. The recently paroled editor, Little Rock Reed, was active in the struggle for Native Spiritual Freedom on the inside, so this is a good place to connect with this on-going struggle. Send donation for a copy. Contact: NAPRRP, 2848 Paddock Lane, Villa Hills, KY 41017.

Journal of Prisoners on Prisons

Book-like periodical takes an academic approach to prisons. Subs are \$4.00 for prisoners, \$7.00 for low income, and \$10.00 for others. Contact: Journal of Prisoners on Prisons, PO Box 60779, Edmonton, Alberta T6G 2S9.

No Longer Barred From Prison

Classic work on prisons and alternatives to them written by Claire Culhane, Canada's premier anti-prison activist. An excellent work for anyone, inside or out, wanting some direction on how to become more effective at bringing the prison systems to a halt. It includes a "Do-It-Yourself" manual for families and friends of prisoners. The cost is \$3.00 for prisoners and \$16.95 for others. Contact: Black Rose Books, 3981 St. Laurent, Montreal, Quebec H2W 1Y5.

Oh-toh-kin, A Publication for/of Native Peoples' Resistance

This is a special issue on Native people in North American prisons. Send \$2 to help cover costs. Contact: Oh-toh-kin, PO Box 2881, Vancouver, B.C. V6B 3X4.

Pelican Bay Prison Express

Covers Pelican Bay Prison, control units and wider range of articles of interest to anyone from the anti-prison movement. Outsiders send a donation. Contact: Pelican Bay Information Project, 2489 Mission St. #28, San Francisco, CA 94110.

Radio Spots

The Prison Radio Project has recorded fourteen 3-5 minute commentaries by Mumia Abu Jamal. His rich voice adds to Abu Jamal's provocative, compassionate and insightful view of life from Death Row in Huntingdon, PA. These commentaries are good for anyone doing prison radio, or who otherwise can use audio cassettes in anti-prison work. \$25.00 for cassette (tax deductible if check made out to J.B.A.K. Contact: Prison Radio Project, 2420 24th St., San Francisco, CA 94118.

Walkin' Steel

If you want information or wish to help out in the campaign to abolish the brutal control units, this is the newsletter for you. One of the current projects is a huge petition campaign which the Committee to End the Marion Lockdown wishes to present to the Bureau of Prisons in October of 1993, the tenth anniversary of the Marion Lockdown. Write for a petition if you want to help. Free to prisoners, \$1.00 for others. Contact: CEML, PO Box 578172, Chicago, IL 60657-8172.

Andy is a member of the PNL committee is currently working with the endangered Chittenango Snail at SUNY ESF in Syracuse.

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Cruel & Unusual cont'd from page 7

and testimonial evidence consistent with allegations that inmates have been restrained with their ankles secured in steel leg shackles tied to a bed frame with a sheet, and their wrists handcuffed to cell bars above their heads, resulting in the suspension of a significant part of their body weight. Inmates have alleged that their bodies were stretched out so that their buttocks were barely touching the bed, and that they were kept in this position for hours at a time with no drink, food or use of the toilet.

The investigation has led the Boston-based human rights organization to recommend an unconditional prohibition on the use of four-point metal restraints in jails and prisons.

Medical and neurological examinations conducted by PHR indicate that this abuse of four-point restraint caused musculo-skeletal injury and nerve compression damage resulting in short and long-term pain, numbness, stiffness and weakness of the hands and feet, skin abrasions and in some cases, psychological trauma.

The 70-page report adds that the practice appears to have been used on some occasions to punish uncooperative, disorderly or mentally ill inmates, rather than as a legitimate means of restraint for security or medical purposes. In these cases, the practice may meet the international definition of torture. Evidence also suggests that staff medical evaluation and oversight has been insufficient to safeguard the physical and mental well-being of inmates.

The investigation conducted by PHR from November 1992 to March 1993 involved medical examinations of seven men and two women who are current or former inmates of the county jail. Neurological examinations were conducted on six of them. The incidents investigated occurred between February 1991 and February 1993. PHR also visited the jail and interviewed jail officials and employees in January 1993.

The recommendations in the report include:

- unconditional prohibition of the use of metal four-point restraint and the restraining of the wrists above the level of the head;
- physician supervision of all uses of alter-



native fabric or leather restraint unless they are used for security reasons such as during transfer;

- attention by security and medical staff to the risks of aspiration, soft tissue trauma, neurologic and circulatory injury, the need for hydration, nutrition, medication and use of the toilet while in restraint;
- detailed disciplinary measures addressing failure to comply with policies on restraints by security and medical staff.

PHR also calls upon the U.S. Attorney General to undertake a full investigation of the restraint practices at the Public Safety Building as described in the report.



Copies of the PHR report may be obtained for \$7 by contacting Physicians for Human Rights, 100 Boylston Street, Suite 702, Boston, MA 02116, USA, Tel. (617) 695-0041, Fax 695-0307.

Green Cities and Green Justice

11 am to 8 pm, Aug. 14-15
1200 block of South Ave.

in the empty lot next to Vera's Place

Saturday: *New Politics for New Cities*

Sunday: *Greens & Indigenous Peoples:*

How Do We Work in Solidarity?

Speakers include: Ron Daniels, independent African American presidential candidate in 1992; Peggy Dye, Malcolm X Coalition to Save the Audobon, NYC; Kwazi Nkrumah, LA Greens & SEIU; Sulaiman Mahdi, Atlanta Greens; Richard Miller, OCAW; Helen Norris, Green City Councilor, Holyoke, Mass.; Stephan Dönike, German Green Party; Roberto Otero, Puerto Rican Greens; Walter Decoliviera, Brazilian Green Party; Lelna'ala Apiki McCord, Hawai'i Green Party; Tom Goldtooth, Indigenous Environmental Network; Anna Rondon, Navaho EPA; Esther Yazee, Diné Spiritual Land Recovery Project; Kahn-tineta Horn, Kahnawake Mohawk activist; C.F.W. Wheelock, International Indian Treaty Council; Minnie Garrow, Akwesasne Mohawk activist; Clyde Bellecourt, American Indian Movement; Jake Swamp, Mohawk Chief; Allen Jamieson, Cayuga Faithkeeper; Oren Lyons, Onondaga Faithkeeper.

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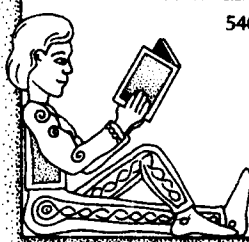
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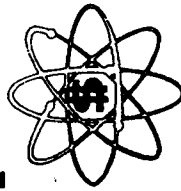
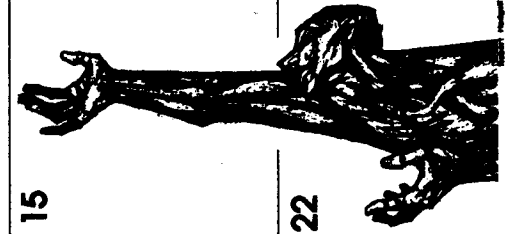
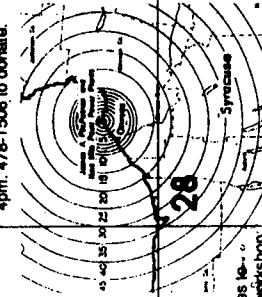

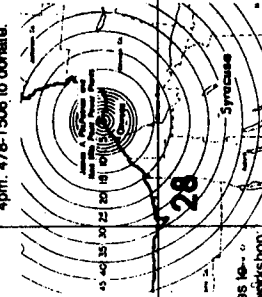

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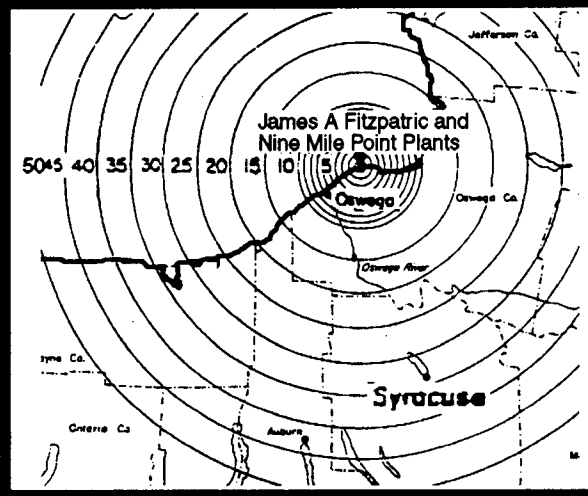
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1 Every Sunday. People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.	2 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm. People for Animal Rights meeting. 7pm. Call 488-8838 for location. Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3588 for info.	3 Tull Hill Free Educational Series. Native Americans: Spirituality & Recovery. w/Mr. Adam Shenandoah. 7-8:30pm. Reservations required. Stacey 686-6114.	4 Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Marge 472-5478.	5 Fair Trade Coalition meeting to stop NAFTA. 6pm. at UAW Local 624 at 714 W. Manlius St. E. Syracuse. Call karen at 475-2202 Palestine Aid Society delegation to the occupied territories and Israel. Returns 8/20. Contact Takab 202-728-9425.	6 Hiroshima Day Parade commemorating the bombing of Hiroshima. 11:45am downtown, gather at Plymouth church for parade, call SPC to volunteer.	7 
8 Alternatives to Violence picnic and meeting. Babwinville. 2-6pm. Call Anne for more info. 635-7508.	9 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm. People for Animal Rights meeting. 7pm. Call 488-8838 for location. Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3588 for info.	10 Tull Hill Free Educational Series. Prescription Drug Use & Abuse in the 80s w/Dr. Ronald Dougherty. 7-8:30pm. Reservations required. Stacey 686-6114.	11 NOW ONY Chapter mtg at Marine Midland Bank. 360 S Warren, Syracuse. call 455-7868. 7pm. ••••• PNL committee ••••• meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm. •••••	12 	13 AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430. National Greens Gathering in Syracuse, see ad on page 21 for times and place.	14 Friendship Nights at "The Store" 1200 South Ave. 6-9:30pm. Indoor/outdoor music & entertainment. Picnic soul food catered by Vera's Place. \$4.50 donation requested. Robin 478-3730.
15 	16 Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.	17 Amnesty International Group #373 mtg. Mundy Branch Library. 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441. Tull Hill Free Educational Series. The Neurochemistry of Codependence w/Dr. Charles Gant. 7-8:30pm. Reservations required. Stacey 686-6114.	18 Linda Runyon speaking on Wild Foods of the Northeast at Curtin Auditorium, Onondaga Public Library, downtown Syracuse. 12:15-12:50pm. 448-4700. NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-8893.	19 Every Thursday: Central America Vigil. Fed. bldg. 7:30am 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.	20 Coalition for Choice garage & bake sale. ECHO, crms of Euclid and Westcott St. 9am-4pm. 478-1506 to donate.	21 
22 	23 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0873. People for Animal Rights meeting. 7pm. Call 488-8838 for location.	24 Tull Hill Free Educational Series. Craving, Withdrawal & Release w/Dr. Ronald Dougherty. 7-8:30pm. Reservations required. Stacey 686-6114.	25 Every Wed: Alliance membership meeting. All welcome. At ECHO, 2nd fl., crms of Westcott & Euclid. 2pm. call 475-4120 for info.	26 ••••• Peace Newsletter Mailing ••••• Party at SPC, 924 Burnet Ave. 5-7:30pm. Come one, come all! All welcome. 472-5478. ••••• Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat. 469-3788.	27 8/27-8/29: Alternatives to Violence community workshop. Call 449-0845 for more info. Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.	28 
29 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 475-6781.	30 Every Tues: Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836. Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.	Every Wed: Syracuse Community Choir rehearsal. At ECHO, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.	Every Wed: Syracuse Community Choir rehearsal. At ECHO, corners of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.	29 	August 1993	

50-mile Emergency Evacuation Tests Executed



There are three nuclear power plants near Oswego, NY, less than 50 miles from Syracuse. All three are among the oldest in the country and have been on the Nuclear Regulatory Commission's "Watch List" of the ten worst plants in the U.S. for over a year.

Last month tests of the 50 mile emergency evacuation plan were conducted. Accident scenarios were created and carried out without any knowledge or participation by the public. All in all, there was little or no effort to use these tests to actually educate the public as to what to do in case of a nuclear accident.

The history of the Nine Mile and Fitzpatrick plants is a one of sub-standard construction, cost over-runs and a long string of accidents.

With the high likelihood of nuclear disaster it is not in the best interest of the nuclear industry for people to recognize the level of danger they live with. In fact, as a public utility, a level of danger which we pay to live under.

Industry studies show that there is no cost-effective way to decommission a nuclear power plant as the environmental clean-up costs are too high. There is no safe or cheap way to deal with the radiated materials as there are no nuclear dumps taking that level of waste.

However, there is federal and state money to take care of clean-up in case of nuclear accidents. The plants near Oswego are at this moment running beyond their projected life spans with no indication that the utility has plans to decommission them soon.

In 1991 there was an accident at one of the Nine Mile plants which wasn't deemed dangerous enough by officials to notify the public. However, the director of one of the emergency management offices admits that he woke up his family at 3am and sent them out the area. We were left sleeping in our homes.

This is to Scare You!

Every Appliance in Your Home is Nuclear Powered

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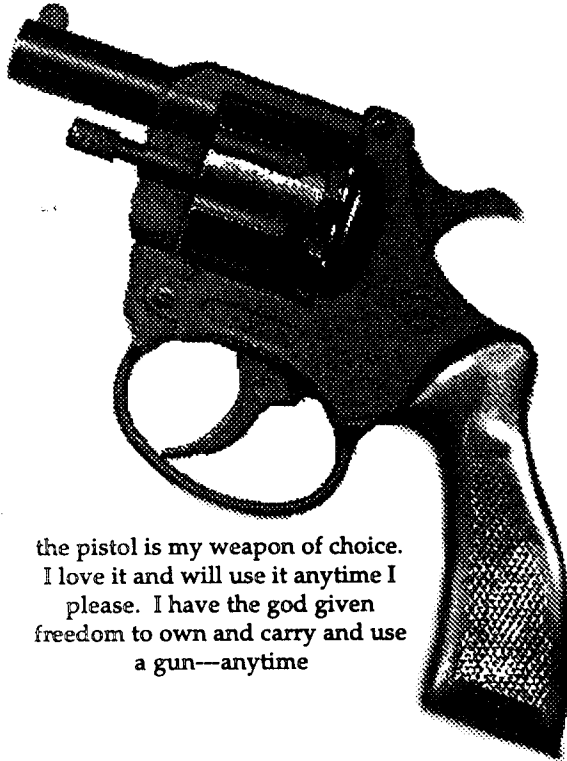
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Central New York's Voice for Peace and Social Justice Sept 1993 PNL 611

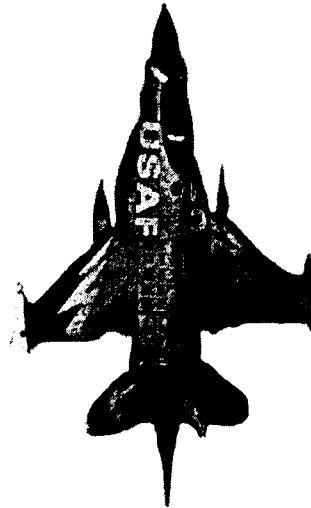


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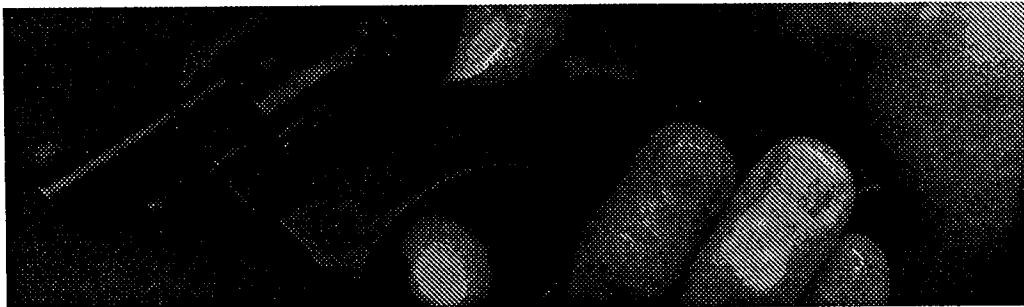
ready to go, ready to shoot, ready to kill, ready to
blow, ready to shoot, ready to blow, ready to kill, ready to



the pistol is my weapon of choice.
I love it and will use it anytime I
please. I have the god given
freedom to own and carry and use
a gun—anytime



my jet goes where I tell it
to. It can fly without
permission



my weapon is loaded at all times and ready to defend my property anytime

PNL Now Including the Syracuse Real Food Co-op's New Leaf

see pages 13-14

In This Issue:

Welcome to September, the month where Syracuse swells as the summer ends and Syracuse University starts doing it's intellectual busine\$\$ again. So for those of you new to the area, the PNL may act as a bit of an activist guide to parts Syracuse, anyway. And for the Syracuse regulars and townies, use it as a chance to find out what everyone else has been up to this summer...lot's of Community Groups stuff this month, a slap-happy critique of military-industrial party-central in Washington DC, an organic reason to find the Co-Op and ignore Wegmans, reasons to find the locally-based bookstores and ignore "Barns Ignoble," reasons not to buy Pepsi-co stuff, reasons to regret what we keep doing to Cuba & Somalia & others, and some hip fiction & poetry. Perfectly reasonable & the same low price.

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 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	September 15
Ads	September 15
Calendar Items	September 23

Peace Newsletter

September 1993

PNL 611

Table of Contents

Letters & Peaces	4
SPC Page	5
The Only Thing to Fear	6
Poetry: Back Slow Blind Side & Conscientious Objector	7
cuba si	8
Visions for a Sustainable Future	10
Barnes and Noble	11
Community Update	12-16
SRFC New Leaf	13-14
Central America/Caribbean Coalition	16
Quiet Murder: Burma & the Pepsi-Co Boycott	17
Lessons of Humanitarian Imperialism	18
On Short Fiction: In Defense of St. Valentine	19
Unclassifieds	21
Community Calendar	23

About the cover: Big and Loaded

Paul Rutkovsky is an artist from Tallahassee, Fl. Once a Lightworks grant recipient here in Syracuse, Paul was kind enough to send us some graphic goodies.

Paul is also responsible for an arts & politics 'zine titled DOODAA FLORIDA. You can write to Paul at 227 Westridge Drive, Tallahassee, FL 32304 USA for information on how to receive it in your home 2 - 4 times a year, personally delivered by a uniformed agent of the state.



Letters

To the Editor:

I thought of Bill Sanford, chairman of the County Legislature, when I read about Gen. John Shalikashvili, who was nominated to be chairman of the Joint Chiefs of Staff by President Clinton.

Gen. Shali, as he is known, said: "I feel great about women in the military," and indicated he is dedicated to diversity.

I thought about Chairman Sanford, who easily talks about diversity. In June, he raved about the women pioneers rowing in the British Thames crew meet.

But Sanford now will nominate the Transit Committee's choice of another male, Dr. Anthony A. Malfitano, and incumbent Hy Miller, to the Board of Directors of Centro-CNYRTA.

Centro has had only a solitary woman director for twenty years, but nine men.

When is Sanford going to act, not just talk, about diversity on Centro? More than half of Centro's riders are women or minorities.

If the country can exist with two women on the Supreme Court, why can't Centro have two women?

Anna Mae Williams
Syracuse, N. Y.

Peaces

Pertinent and Scary Reprint:

Here is a note we found in *Conscience* about Goev Parrish (who was in town last tax-day to chat). Don't know if the IRS/Credit-card people realized he was a professional resister—he seems like a silly choice to try out the new technology on. Cut your cards if you got 'em.

IRS Attempts to Collect Unpaid Telephone Taxes via Credit Card!

CMTC Co-Coordinator Geov Parrish is apparently the first and, we hope, the only—war tax resister to encounter IRS collection of unpaid taxes via credit card.

A recent Master Card bill to Parrish included two cryptic deductions attributed to "U.S. West Communications/U.S. Treasury" for 80 cents and 76 cents—roughly the amounts, with interest, of two months worth of previously resisted phone taxes which had not been paid to U.S. West Communications.

U.S. West, the IRS and the bank issuing the credit card all denied that such a deduction was even possible and the amount was recredited on a subsequent bill. Dispute resolution officers for both the bank and U.S. West could not determine how the charge came about; the IRS would not comment.

While the amount of money involved is

relatively trivial, the case raises troubling questions. The credit card account information is confidential and should not be given to any creditors, including the IRS. Further, the amount should never have been charged to the account. There was no notification, by the IRS or anyone else, of delinquent taxes.

The precedent of using credit cards to satisfy an alleged IRS debt may not be that significant for a couple dollars in phone taxes, but for someone resisting income tax, it could be very serious indeed. Please let us know at *Conscience* if you, or anyone you know, has experienced similar tactics!

Pertinent Notice—but not an official review:

Peacework just published "Call to Study the Century" to begin dialogue and organizing around the massive disinformation we are bound to be subject to by the up-coming turn of the century. We know how the powers that be love BIG holidays and excuses to blow up fireworks, so a big hurrah to AFSC for thinking so far ahead.

The articles are diverse in focus and voice, as each decade is covered by different person. Personally, I found the sections on the early decades immensely interesting, probably from my own lack of activist-historical-horse-sense.

I did begin taking issue with what I saw as the liberal analysis of the last three decades (buying into the Kennedy/Clinton comparison, and the "not the sixties" lamentations, for example) and of course there are certain omissions (like the Plowshares disarmament movement), but all in all a great way to start a much needed discussion for activists.

AFSC's Peacework

Peacework Issues "A Call to Study the Century"

Americans need to begin examining the events of this century from a "radical, grassroots" standpoint in order to withstand the "triumphal interpretations of the 20th century soon to emanate from the PR machines of the dominant culture," according to the editor of a new publication, *Violence, Nonviolence, and the 20th Century*.

"We can't wait till '98 to start helping Americans take a fresh look at the history of this century," said *Peacework* editor Pat Farren. "Given our relatively limited resources, progressives can overcome the generations of mis-education only with years of work."

Violence, Nonviolence, and the 20th Century, a special issue of *Peacework*, includes Howard Zinn's introduction of "a vile and violent century," a look at the importance of "getting to diversity" in the 21st century, and articles on how progressive forces addressed the events of each decade.

Peacework is a publication of the New England Regional Office of American Friends Service Committee, a Quaker organization founded in 1917 working to challenge injustice and war, to bring an end to poverty, and to support development projects where people seek self-reliance.

Central NY's Source for Peace and Social Justice

Syracuse Peace Council



Front Room Bookstore



Alternative Books for Alternative Minds

NEW BOOKS

SELL YOURSELF TO SCIENCE BY JIM HOGSHIRE

THE I FEEL AWFUL COOKBOOK BY SUSAN SKOLNICK
CONDUCT UNBECOMMING: GAYS AND LESBIANS IN THE U.S. MILITARY

BY RANDY SHILTS

THE MISMEASURE OF WOMEN: WHY WOMEN ARE NOT THE BETTER SEX. THE INFERIOR SEX. OR THE OPPOSITE SEX BY CAROL TAVRIS

BUILDING WITH JUNK: A GUIDE TO HOME BUILDING AND REMODELING USING RECYCLED MATERIALS BY JIM BROADSTREET

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12 noon to 6pm
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SYRACUSE PEACE COUNCIL PAGE

Because You Have Been Kept Up Nights Waiting...

The SPC Annual Garage Sale
noon - 7pm Sunday September 19
at the Syracuse Peace Council
924 Burnet Ave

Still Accepting Donations Until the Sale—Call SPC at 472-5478 to make arrangements

stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff, stuff

Call to Volunteer!
We need people to clean, price, sit and sell. Please let us know if you can help us with any of these areas.

Peace and Just-us

Hard to believe we're rolling right out of another summer into the fun and excitement of fall, fall, fall. If you're new to town and this is your first PNL, I hope you enjoy it...it's always this exciting here, ask anybody. If you are a regular looking forward to the cool temps and bright colors, yippie.

For SPC, we lost some wonderful people, so goodbye to Andrianna, Carrie and Jürgen. It's been fun. We haven't really lost them, you know. I'm sure at random times throughout their lives they'll know exactly where they are. We will, however, miss them all.

SPC Council

Things are still hoppin' around the house though. We've re-implemented weekly house meetings to force communication with each other. Contrary to popular rumor, it isn't because of the great new diner up the street with never-ending coffee. Personal addiction has nothing to do with it.

But we've also started meeting with a SPC Council. A group which, we hope, will help us clarify our hopes, goals, dreams and ambitions, help agenda-set, help organize our lives, and still offer fine and delicate conversation over tea and crumpets. Or we can bang our heads together and see if the sparks light anything of value on fire.

Anyway, things is good.

Tune-age and Politics

And of course, we are most definitely looking forward to the October 21st Ani Difranco concert. One rad woman with one righteous guitar. We will be looking for folks to volunteer time to set up, decorate and sit at the Zodiac Club, that most happenin' of hot-spots that is takin' us in for the concert. If you

joined the hundreds (dare I say thousands?) of people who poured out to bop to Donna the Buffalo, come back out 'cause you won't be disappointed. Ani is quite simply one of the best things to happen to music and this is her first real gig in Syracuse. Music coup for SPC. But don't take my word for it...check her out at the fund-raising event of the year.

Guess Who's Comin' to Town?

There is a group of people in Syracuse who have been meeting to talk about the upcoming, or at least announced, U.S. Nationalist Rally in Auburn (basically the KKK by a different sheet; a group of people with slogans like "White Revolution Is The Only Solution" and "Buy Aryan Crafts." Ick.) The march is scheduled for September 25 and people from all over the state are talking about response

strategies. If you are interested in organizing against Hate Groups (our local group is called "White Pride" and they live out of an Eastwood PO Box. Ick, Ick.) call SPC for background and info on what's happening in our home town.

We need to educate ourselves and our communities to stem the tide before the next fleet of Rush Limbaughs sails in. There is a wave of hate & violence rising on the international horizon, and it's up to us to be prepared.

No time like the present.

And Sorry Kathleen Rumpf for misspelling your name that I knew how to spell over & over & over & over. I feel sooo bad.

In Peace,
Bill Mazza

Peace Newsletter

Central New York's Voice for Peace and Social Justice

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Renewal

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The Only Thing to Fear...

New Order, New Enemies, Old Tactics

Brian Dominick

IT SEEMS THAT the one threat considered to be most fearsome by the U.S. military-industrial complex is not one of injustice or espionage or even invasion. It is that of military budget cuts. Since the fall of Communism, the Pentagon has tried very hard, and with much success, to convince the American people that our national security is still in great danger.

Manufacturing Enemies, Threats, and Blind Nationalism

As early as 1989 our government began introducing us to new enemies who we'd been told previously were allies. In fact, they were tyrants whom our tax dollars had empowered.

Throughout the 70s and 80s, Manuel Noriega was a valued weapon of the CIA. Despite our government's knowledge of his participation in cocaine trafficking and money laundering (Nixon had considered him an enemy in 1972), and unpopular protest on the part of American leftists, the Agency employed him as an example for other right wing, anti-democratic Latin American regimists.

But by the mid eighties, Noriega was becoming independent from the CIA, and it was obvious to the Reagan/Bush Administrations that he could not be controlled. They knew that sovereignty over Panama would be an important issue during the nineties as the Canal was being handed over to that government. It was vital that the Panamanian government be replaced by one more sympathetic to the requirements of the "American way of life." So the

Reagan Administration admitted for the first time that Noriega was a "dictator" guilty of "human rights abuses" and cocaine dealing. In 1989, the Bush Administration conducted a military extradition—a magnified reminiscence of 17th century witch hunts—during which large numbers of civilians were massacred (estimates ranged beyond five thousand deaths after mass graves were uncovered near Panama City).

In 1990 we were re-introduced to the man who would become the latest Hitler: Saddam Hussein. The government tried to suppress any memories of the U.S. arming this madman with weaponry and technology through the mid-eighties. Once again, this "aid" had been given despite unpopular protest by the American left as well as by populations world wide.

During Operation Desert Shield/Storm we were told to look past the White House/Iran/Contra double-cross scenario which involved Reagan, Bush, Hussein and the Ayatollah Khomeini. The Pentagon and the mass media built the event up to such a climax that only an all-out war would have seemed an appropriate ending. And once again protesters were considered wrong as two to three hundred thousand Iraqi civilians and soldiers were bombed and sanctioned to death. And the toll continues...

Soon, though, most Americans had forgotten the war in the Middle East and the threat of military budget cuts

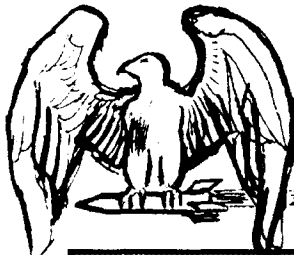
loomed dangerously close. It was early in 1992, in another desperate attempt to prove the legitimacy of its own existence, that the Pentagon issued a statement concerning seven potential war scenarios around the world. Most of them, including a possible alignment between Iraq and North Korea, seemed a bit outlandish. However, the threat of a unified Europe at war with the U.S. is still taken very seriously when rational thinking is disregarded.



A year later, we have seen the political climate worsen once again as base-closings and budget cuts have coincided with a precipitous drop in the presidential approval

rating. The powers-that-be have informed us of what they say was a plot to assassinate former Commander-In-Chief George Bush. Although the details of their scenario don't hold water, they are now being reported as facts rather than allegations. Despite the government's refusal to inform the people as to exactly how the alleged terrorists were caught and what convinced the CIA, the FBI, and the White House of their guilt and of a connection to Saddam Hussein, most Americans believe the story is entirely true.

the Bush Administration conducted a magnified reminiscence of 17th century witch hunts



Top 10 Reasons to Continue Exporting Weapons

10. It's still a dangerous and uncertain world—let's prove it.
9. This Scud's for you.
8. Defense conversion? We couldn't even convert to metric.
7. Pentagon clearance sale!
6. U.S. weapons: when you care enough to send the very best.
5. Four out of five dictators agree.
4. If we don't, (fill in name of country) will.
3. Longer shelf life than wheat.
2. Saudi Arabia needs only three more proof-of-purchase seals to get a free Seawolf submarine.
1. Nobody wants our cars.

—From a flier sent out by the Institute for Policy Studies/Project on Demilitarization and Democracy.

Truth as a Casualty of War

But if there really was a threat against Mr. Bush, especially one as involved and intricate as we are led to believe, then why did the Secret Service and the Kuwaiti police allow the former president to visit the intended scene of the crime the day after the arrests? Did they assume the threat had been extinguished or did they know all along that it never existed?

Since 1989 there has been an obvious propaganda campaign unlike any since the

early 1950's, and the media are playing along with the government. And since the media are the eyes and ears of the people, we are expected to assume that what we hear is the whole truth.

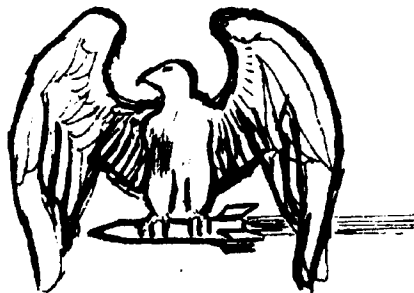
As long as we fail to question our leaders or to check and limit their powers, we will be led like rats, victims of the Pied Piper's melodious manipulation of the mass media. If truth is the first casualty of war, then those deceived are the earliest victims.

Might Makes Might

Beyond the deception and the propaganda, there is an equally disturbing injustice. Because our vision is obstructed by massive tangles of yellow ribbon, there seems to be a consensus among the American people that we are indeed, in the words of George Bush, "the kindest...and the strongest...nation on Earth." It also appears to be widely agreed upon that we as Americans are right because we are mightier. It is with this cockeyed bully mentality that our government and media justify the June 26 missile strike on Baghdad during which we hit Iraqi officials and civilians with more than 132 times the explosive mass that had supposedly been intended for former President Bush.

Applying the logic Bill Clinton employs—"many eyes for an eye"—it is possible to rationalize any terrorist attack on Americans. After all, President Clinton has just shown us all that he feels terrorism is a proper response to threats. And what about the hundreds of thousands of Iraqis killed by U.S. weaponry since 1991? According to the mind-set of the typical American, would retaliation by Iraqis in the form of terrorist activity be unjust? Certainly not.

Of course, I do not encourage or even condone violence of any sort. But as long as we are calling malicious revenge a rational solution (and a workable alternative to a peaceful one) we should try on the shoes of a civilian target and then

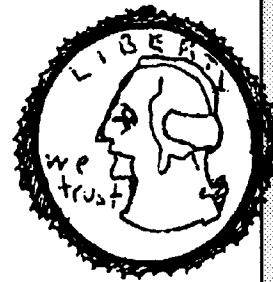


rethink our methods. Even if the American cause—whatever that may be—is a righteous one, being right is not a license to lie and to murder.

This truism is especially urgent in the face of the on-going U.S. occupation and brutalizing of Somalia, and our increasing participation in the Balkan conflict. We are confronted with the possibility of American men and women fighting wars in three parts of the world—none of which are even in our hemisphere—simultaneously and unnecessarily.

Until we can somehow break through the shield of ignorance—unravel the yellow blindfold of compliance—we as dissenters will be in the minority. Such is not to say that an informed society would not be a gentle one. Indeed, the truth is on our side as activists for peace and justice, but it is in desperate need of attention as it is bleeding profusely.

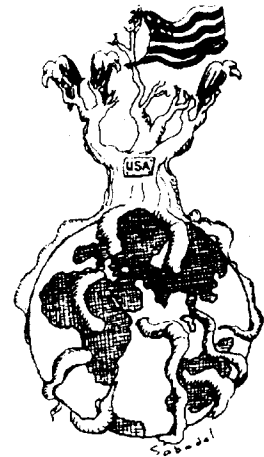
Brian is a political writer and a volunteer for the Syracuse Peace Council.



Back Slow Blind Side

Dianne Gillece
1993

Back Slow Blind Side
Honk Horn Three Times
Lift Trucks Go Slow
Unload At Right.
One Bell Slow Stop
One Drum Runs Tues.
If Jam Clean Hop
Check Lights For Shorts.
Wear Gear All Times
Keep This Guard Closed
Hands Will Get Caught
Save Lives And Jobs.
Life Trucks Go Slow
Unload At Right
Honk Horn Three Times
Back Slow Blind Side.



Conscientious Objector

I shall die, but that is all that I shall do for Death.

I hear him leading his horse out of the stall; I hear the clatter on the barn-floor.

He is in haste; he has business in Cuba, business in the Balkans,
many calls to make this morning.

But I will not hold the bridle while he cinches the girth.
And he may mount by himself: I will not give him a leg up.

Though he flick my shoulders with his whip, I will not tell him which way the fox ran.
With his hoof on my breast, I will not tell him where the black boy hides in the
swamp.

I shall die, but that is all that I shall do for Death; I am not on his pay-roll.

I will not tell him the whereabouts of my friends nor of my enemies either.
Though he promise me much, I will not map him the route to any man's door.

Am I a spy in the land of the living, that I should deliver men to Death?
Brother, the password and the plans of our city are safe with me; never through me
Shall you be overcome.

Edna St. Vincent Millay
circa 1930

cuba si

elana levy

august 1993

in the u.s. of a. they've got most convinced
maybe here's not perfect,
but it's the best that can be.

cuba is better.
let me put it out from the start.
better because sharing fair and square
rules how much milk rice chicken, even cigs and rum
you get,
not whether you can pay the price.

right now it's really hard.
hard means hard tough lots to complain about
getting to your job
used to take fifteen minutes
now takes two hours
there's no fuel no parts
for busses or for cars.

inside the city it's bicycles you use.
making bicycles too requires fuel
factories only produce in fits and starts.

back to the way of the ancestors
horse and cart for transport
oxen plow for the field
horses and oxen need to eat
even animal feed is a shortage.

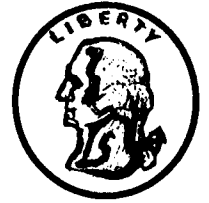
what do people get to eat?
a little of this a little of that
some vegetables with rice
often not more than that.
if you're seven or under, elder and weak,
you still get your milk liter, a promise,
before '89 it was up to twelve you received it.

without doubt it's hard
you don't get what you want
people are losing weight don't see fat cubans
BUT
you DON'T see starving cubans either.
it's the rationing the distributing of what little there is
that makes cuba SI!

the "black" market thrives
there, money rules
if you can afford it
more meat some beer
if you have friends or family with dollars
they can help out too.

that's a hard one for the visitor
you know your money works better than theirs.
you get your dinner from a restaurant that only
your dollars can pay for.

the factories often can't run
the lights more and more hours are shut
the shortage of fuel makes life for everyone hard.



II

"it's hard and it's hard and it's hard
and so what?," you tell me.
"what about the people in east l.a. or on tallman street, why
aren't you writing about them?"

we're taught in social studies: somebody's always on the
bottom, just watch out it's not you.
the "go for self"
the Cracked schools and streets
the black jaguar drives by
not eyeing in fact denying it's
a human being sleeping with the plastic bagged belongings
at his feet.

the homeless
the billionaire
neither natural nor fair.
nor is deciding who gets the transplant based on who's got
more money to spare.
who gives the transplant based on who's family had the money
for med school to share.

in cuba, it's not like that
i know you don't want to believe.
want to label me crazy or commie, something so you can
dismiss what you read.
even those undermining and blockading agree.
health and education,
it is free. there for everybody.
talk to the cubans here, they'll dismiss it as trivial, but will not
disagree.



"Womyn Can Do It!" A construction micro-brigade in Havana.

elana levy

III

what happens when Everyone goes to school including post-secondary?
 who gets paid more: the sugarcane cutter or the director of the whole factory?
 cutting cane's hard physical labor. now that everyone's educated has choices
 a person needs a reason to choose the field.
 before '59 it was only the poor the black hardest work lowest paid and then only part of the year.
 cutting cane's still hard, now well-paid and joined in the field by students from high school a month every year, the city's professors broadcasters bus drivers volunteer for two weeks.

salaries lowest to highest
 multiply by five
 compare to here.
 just at toy's r us(sic)
 lowest to highest
 multiply by seven hundred seventy.*
 which sounds more fair?

so of course the ceo's want a blockade
 want to destroy cuba's economy.
 it's taking its toll.
 not just the u.s. blockade
 economic decisions made within cuba
 now without an eastern bloc
 left cuba without lots of essentials
 they're scrambling to provide.

the inventiveness is a good that's emerged from the hard times.
 bagasse, the sugarcane left over after the sugar's extracted,
 though with the storm and lack of petrol for tractors has been much lessened,
 every bit is used.
 for fuel to refine the sugar
 for paper to wrap medicines for newsprint and twenty-three other types of papers,
 they used to import.

teachers making papermache toys for their students
 people growing rice in the ditch in front of their home
 workers raising pigs and turkeys on factory's grounds
 everyone cutting off the toothbrush's used part.

the pride of surviving despite el bloqueo**
 magaly, pointing to the horsedrawn bread delivery cart,
 nothing's going to stop us.
 pedroso making sure we see
 the 26 story building he built.
 spent five years away from a cushy job with the construction brigade, and so proud. greyhaired coworker, arroyo, standing together for a photo-op, said: at least i did this before i died.



• the surprise that is cuba •

photos by elana levy

Happy Endings Coffee House
 syracuse, clinton street near fayette
 month of october 1993

Sunday, 3 October, 5 - 8 PM

opening of photo exhibit
 with a

Poetry Reading

incl. elana, eleanor russell, jackie warren moore,
 michelle brisson, and friends
 (munchies too)

coming soon (check your local listings, ie next pnl):
 -- **Cuba Video Night**, same place, sunday, 24 october
 -- **Delegation of Students to Cuba**, June 1994.
 -- **Underwear Project** (sister to sister) from syracuse to nueva gerona.



Three Generations in La Guinera.

elana levy

why care about cuba?
 besides that there's people
 and it's u.s. in the way?
 that's everyday.
 what's not is the example
 of an imperfect but clearly
 fairer way.

happenstance at the office i visited
 on the isle of youth
 a ship container arrived from spain
 with 500 boxes from people like us.
 cooking oil student backpacks notebooks and soap.
 sheets and towels for the hospitals beans and rice.
 pastors for peace from here at home ships from germans
 filled with goods. lifts the spirit. yet, not enough.
 lifting the blockade is our work.
 we can't let this example, imperfect as it is,
 die. we, here, need it. it too is for us.



*ceo of toys r us (sick) makes more in one hour than his retail workers make in four months. (ceo makes over \$7million.)

**el bloqueo, translation: the blockade, refers to the thirtyplus year economic blockade of cuba by the u.s.

elana is an activist and teacher in syracuse, ny



Vision for a Sustainable Food System

Rose Valley Farm

Elizabeth Henderson

WE NEED TO BECOME independent of the world market economy because the world market economy is ultimately controlled by interests which seek power or profit and which do not respond to the need of the world's peoples" (from *Basic Call to Consciousness*, edited by Akwasasne Notes, p. 117).

The Haudenosaunee tell it like it is. If we want a food system that serves our needs and the needs of our friends and neighbors regardless of creed, color, sex or income, we must unlink from the present "global" economy and create a new one. We can defend this new food system on the basis of economics, self-interest and food security. We can also defend it on the basis of priceless values; an intimate relation with our food and the land on which it is grown, a sense of reverence for life, cooperation, justice, appreciation for the beauty of the cultivated landscape and a fitting humility about the place of human beings in the scheme of nature.

Whatever words we find to justify it, we need a food system that begins with stewardship of the land, that produces food with respect for the ecology of the field, the farm, the watershed, the region and the earth, that uses appropriate, nonviolent technology and distributes its benefits fairly. How do we get from where we are to where we long to be? Many of us across the country are already working on this future food system. We have the ideas, the energy, the commitment, even when we lack many of the resources. To keep up our morale and give us clear direction, I think it would also help to share a vision of where we want to go. I offer this piece as a first sketch. It is what I daydream about during long hours weeding or sorting carrots.

In a sustainable food system, every child will have the opportunity to share in a garden and to learn how to raise and preserve food. Both urban and rural schools will offer programs in Future Farmers of America and 4-H clubs. Every adult, including the unemployed and the homeless, will have the choice of participating in growing food on the scale he

or she prefers, through an urban garden, a few hours a season on a community farm, or by receiving training as a professional farmer and financing to establish a full or part-time farm enterprise.

Training will include an understanding of ecology, hands on practical skills for growing, marketing and working with other people, and holistic planning and management of resources. The Land Grant schools will be accountable to the farmers and other citizens they were created to serve. Consumers, farmers and academics will cooperate in establishing the agricultural research agenda.

Through a process of democratic and holistic planning, we will establish coherent regions and reasonable limits to farm acreage

per family as the basis for the production and distribution of food staples. Instead of the average bite of food traveling 1,200 miles, a much lower mileage will be the goal. The other determining parameter will be the use of energy; from expending 10 calories to produce one calorie of food, by David Pimentel's calculation, we will set our goal closer to the "primitive" achievement of .8 to 1. That need not exclude the possibility of exotic treats, but the basic foods we need for sustenance—grains, beans, potatoes, vegetables—

will come from within our local region. Environmentally benign fuels from renewable sources will replace the polluting petrochemicals which fuel the present farm equipment and transportation system.

A dense network of mini-farms will surround each populated area and supply fresh vegetables from gardens and green houses all year round. Federal, state and local policy will enable farmers to diversify their crops, use rotations and other conservation practices. Soil erosion will be eliminated. Farm-raised animals will lead lives free from undue stress,

pain or suffering, and we will provide for their sustenance in a way that is respectful of the carrying capacity of the land. An enormous blossoming of biological controls and of the understanding of soil/plant interactions will narrow the gap in the use of toxic materials between organic and conventional farmers.

The development of regional infrastructures for marketing and distribution will reduce farmers' dependence on export sales. Farmers and consumers will have a variety of marketing choices; marketing cooperatives, food cooperatives, buying clubs, and community supported agriculture projects. A food banking system will store supplies for local emergencies or for shipping to other regions, within the U.S. or abroad, where shortages

occur. The children of farm families will want to stay on the farm. Vital rural communities will become distinctive cultural centers. The rural economy will thrive with many interesting job opportunities for local inhabitants, young and old, able-bodied and handicapped. Rural economic development will be guided by a policy of import substitution: instead of importing yellow peppers from Holland, a local greenhouse will grow them. There will be an array of delicious local cheeses, breads, fruit drinks, wines, beers and other specialty items to replace those imported

from abroad. Processing plants and community kitchen and storage facilities will make it possible to preserve local food for year round use. Food packaging will be designed so that it can be recycled, reused or eaten. All heavy metals and other pollutants will be carefully separated from organic wastes so that those wastes can be efficiently composted and returned to the soil. Proposals for new processed foods will be judged for their contribution to



Karen Kerney

Sustainable Vision cont'd on page

Barnes and Noble:

Hold the Pickle, Hold the Lettuce...

Michelle Brisson and Mervyn Joseph

WE LIVE IN A SOCIETY that says "bigger is better." There is reassurance driving from state to state and always finding a McDonald's or a Burger King. There is no doubt what their hamburger will look, taste, smell like. However, within that comfortable net of predictability, small, local businesses are often captured, tortured and then sacrificed. Places that focus their energy on community-building buckle when big chains and formidable corporate powers enter the picture.

Recently Barnes and Nobles opened on Erie Boulevard. Before it opened, this chain prepared the community with a whirlwind advertising campaign promising 30% off their walls and walls of books, and more magazines than could be read in a lifetime. On opening day, all of this and more was promptly and efficiently delivered.

Curious like most, we went to see what all the excitement was about. We stepped through the simulated oak doors to the calm, peaceful, seductive atmosphere.

People browsed to subtle 'musak' in the background or lounged at tables and chairs arranged for reading and soft discussions. Signs promised an adjoining "cafe" which would be "opening soon." Surely this cafe would offer poetry reading and intellectual conversation. Books could be chewed up and digested with cappuccino and good company. We were almost faint with excitement. The radical literature we love could be bought for less; we could meet with other intellectuals for discussion. It all seemed so neat, so tidy, so...

Like McDonald's or Burger King, Barnes and Nobles offers reliable product, served squeaky clean. But what good is radical literature without action? Consider the Brazilian educator Paulo Freire: in *Pedagogy of the Oppressed* he talks of 'praxis.' He insists that it is not enough to merely read and talk of revolution. It must be combined with action. When education and action meet, there is movement, change, 'praxis'. Freire states that

to merely talk of revolution and radical action is to become neurotic. Hmm...sound like the state of liberal politics in America to you?? Talk, talk, talk, but no movement. Nothing which would take an extra moment, cost an extra dollar, create some significant difference.

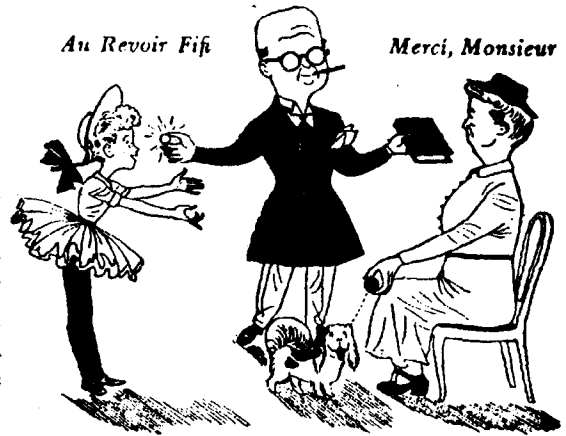
Both of us have voracious appetites for literature, which are satisfied by independently-owned, community-based bookstores. There are several we patronize—Tales Twice Told (used books) and the Syracuse Peace Council "Front Room Bookstore" among them. Both of us have formed a special attachment to My Sister's Words, a feminist bookstore located in downtown Syracuse. The shelves are stocked with books on racism, sexism and homophobia—plays, poetry, novels: each more inviting than the last. OK, you say, the big book stores also have their "black" studies sections and their "womyn's" books. True. But, let's be honest, in a store like Barnes and Nobles, these sections are token at best. Most of what is offered

is white, heterosexual, male and conservative.

Moreover, My Sister's Words, like several other local bookstores, is dedi-

cated to community-based issues and projects. There is radical movement, not merely radical lip-service. Mary Ellen, the owner, has (among many other projects) held a memorial service for Audre Lorde, held poetry readings for local artists, offered space for safe-sex counseling and set aside room for community notices and publications. My Sister's Words has also promoted bus trips for marches on Washington DC supporting gay and lesbian rights, stood firmly with pro-choice organizations and offered physical support for local radical politics on numerous occasions. The money we spend there allows us to read of revolution, and the money also makes a revolutionary statement in the community. We choose to spend our money to support the space—the safe radical space—provided by My Sister's Words.

Yet we couldn't help but wonder



THINKING IN FRENCH

about the future of this space and other safe, small, local spaces as we strolled the generic aisles of Barnes and Nobles. We asked ourselves: how committed are they to community-building? What are their politics and where do their profits go? When profits are down, will they up and leave having destroyed their 'liberal' competition in their wake?

As we consume mass quantities from generic chains like McDonald's and Barnes and Noble, we need to think about the small, independently-owned businesses that support us, our politics, our liberties and our communities. As each of us continues to work hard for our money, it seems crucial to spend it on those who have our interests and those of whatever and whomever we define as 'community' at heart.

Each act or lack of action, each dollar spent, is a political statement. Choose wisely and with your community in mind.

Michelle and Joseph are members of the PNL Editorial Committee and regular contributors to these pages.



Jesse Davis Civil Suit

Trial of Albany Police Officers in Syracuse

Trial Over the Murder of Jessie Davis Now Postponed Until November 30

Last month we carried a story about the federal civil rights suit being brought against the City of Albany and five Albany police officers for the killing of Jessie Davis nine years ago (see 8/93 PNL, page 11). This suit is being brought by Davis' sister, Louise Thornton. Her attorney, Lewis B. Oliver Jr. of Albany, was recently notified by Judge Neal McCurn, who will preside over the Davis trial here in Syracuse, that Judge McCurn's back surgery in August would delay the trial's opening. Originally scheduled for September 16th, the trial will now open the week after Thanksgiving, on Tuesday, November 30, at 10am, in Federal Court at the Federal Building.

Recently contacted in Albany, Lew Oliver said that he is prepared to go forward with the trial and has expert witnesses who will testify, including the police photographer who photographed Jessie Davis as he lay dying clutching a set of keys and a toy truck instead of the knife and fork police officers said he used to attack them. This photo was recently discovered and had not been introduced in court previously when police were exonerated in the death of Jessie Davis. Expert witness testimony is especially important in this case because of conflicting accounts of what happened during Jessie Davis' encounter with police, ballistics evidence and issues of appropriate conduct in the restraint of psychiatric clients.

Court expenses and expert witnesses are costly in a suit such as this, and tax deductible contributions can be made to: The Jessie Davis Fund, c/o The Center for Law & Justice, Pine West Plaza, Building 2, Washington Ave. Ext., Albany 12205.

For further information locally, contact Nancy Rhodes at 474-6603.

***The Jessie Davis trial opening has been postponed until November 30. Tax deductible contributions to: The Jessie Davis Fund, c/o The Center for Law & Justice, Pine West Plaza, Building 2, Washington Ave. Ext., Albany 12205.

Welfare Watchdogs

The Rich People Problem?

Discussion about "welfare issues" usually relies on statistics; such as the number of women receiving Aid for Dependent Children payments, families on foodstamps, homeless people, stories of people who have "made it" off welfare through hard work, of people who have committed welfare fraud or "poor people" barely eking by with welfare allowances. With statistics and stories like these "welfare" and poor people are assumed to be the "problem." If the focus on economic issues used a wider lens, that which we see as the "problem" would shift. Try it:

Imagine ten chairs and ten people.

The ten chairs represent the total household wealth in the United States.

The ten people represent all the people in the country.

In your imagination, tell the people to claim chairs in proportion to the amount of household wealth they "own."

Here's what happens....

- 1) One person representing 10% of the population and 60% of the wealth, claims 6 chairs.
- 2) Three people representing 30% of the population and almost 20% of the wealth share two chairs.
- 3) The other six people, representing 60% of the population try to share the two chairs that are left.
- 4) Of those six struggling for a portion of the two chairs allotted to them, one person represents all those "not in the labor force, those receiving unemployment payments, those "between jobs" and those, relying on "welfare" for income.

So, yes, talking about the "problem" of welfare, the "problem" of welfare fraud and the "problem" of people on welfare is important. But, in a larger context is used, the larger "problem" becomes visible—the "rich people problem."

Statistical source: Social Stratification in the United States, by Stephen Rose, W.W. Norton, New York 1992.

The Welfare Watchdogs is an advocacy and support group for people receiving public assistance, sponsored by American Friends Service Committee, 821 Euclid Avenue, Syracuse, New York 13210. For more information call: 315-475-4822, ask for Hope or Linda.

-Hope Wallis

Memory March

Memory March to Auburn

On October 2, a march from various New York communities to the Harriet Tubman home in Auburn will commemorate that courageous conductor of the Underground Railroad, the 1851 Jerry Rescue in Syracuse and the 1963 Civil Rights March on Washington.

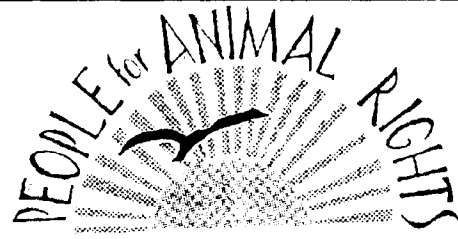
We will walk and caravan to bring home the need for mutual respect among all of our diverse cultures.

We are keenly aware that social harmony is strongly linked to world peace, educational opportunity, universal health care and judicial and economic justice (jobs!).

In order to rekindle the spirit and the hope of the Civil Rights Movement, the Syracuse Community will journey by foot, car or bus to Auburn. We hope to bring home solidarity between our diverse cultures, and the energy "to be part of the solution."

The details for the march (which will begin Thursday afternoon, September 30) and the motor caravan (info will be listed in the "Memory March flyer" enclosed in this PNL).

If you want more information or can help in the organization of this event, please call Aggie Lane at 478-4571 (h) or 432-3929.



People For Animal Rights

Individuals interested in learning more about People for Animal Rights (PAR) and its activities, or more about animal rights, are invited to attend an orientation meeting on Monday evening, September 27, 1993, from 7:30-8:30 pm. We meet at the DeWitt Community Library Association in Shoppingtown Mall, on the lower level entrance #6 adjacent to parking garage. Please contact PAR at 488-9338 or 488-7877 if you need more information.



The New Leaf

VOLUME 8, NUMBER 5

SEPTEMBER 1993

From the Editor:

Welcome to the Syracuse Real Food Coop

WE ARE A MEMBER-OWNED and operated grocery store. Membership is open to everyone who wants to share our cooperative principles and become a voice in choosing products, policy, and organization management.

We offer a free trial membership, working and non-working memberships, student memberships and honorary memberships to senior citizens and persons with disabilities. Co-op members are concerned about health, social, agricultural, and environmental issues.

Cooperatively, we maintain a business which reflects these concerns. Our dedication is to provide local, chemical-free, organic, minimally processed foods at the best possible price; to maintain and encourage a close relationship with the source of our food; and to remain sensitive and educated about the working conditions of those whose labor produces the goods we sell.

If you haven't been by the Co-op yet, please come by and check us out, you are welcome to shop your first time at working member prices and our staff is happy to show you around, answer any questions, and explain membership. We're off Westcott at 618 Kensington Road. Come and vote with your food-buying dollar!

study the dynamics of the current problems and to make specific recommendations to the Council. The purpose of this letter is to inform the membership of the situation and to explain the committee's findings and subsequent recommendations, all of which are very important because they will shape the way paid employees will manage and staff our Co-op. The committee was composed of Jennifer Manwell, a weekly core worker, Leslie Bliss, a former council member, and two council members—Roy Van Dusen and Ed Daly. We gave ourselves the title "The Ad Hoc Personnel Committee."

In order to gather information about the state of affairs within the management collective and to proceed with formulating recommendations, the committee created a standardized interview format which was administered to each of the four managers. As dyads, the committee members interviewed each manager with the pre-formulated questions and asked him or her if they had any other things that they would like to say.

The committee found that there was interpersonal conflict between the staff members. There was staff disagreement about how to manage the store. Some of the managers felt that the store needed different management in order to be run successfully. Some staff expressed the need to leave unless changes occurred. In fact, three managers, Karen, Shane, and Aspen have offered letters of resignation since the beginning of the difficulties. The problem was compounded by the fact the store was losing \$250 a week. The managers were disgruntled because they had not had evaluations. Goals, roles, accountability, and responsibility were also unclear, which led to poor decision-making processes. Furthermore, individuals within the management collective were experiencing an enormous amount of stress due to the Coop's precarious financial situation. Managers were delaying being paid because the Coop was having difficulty paying its bills. Points of agreement among all of the managers emerged during the interview process:

cont'd on next page

Lots of changes at our Coop...

Our Co-op is experiencing many changes including:

Who are our staff and managers? What are their roles and what should their job descriptions be? Who shops at the Coop and what will get members to shop here more frequently? Should our Coop open up to non-members?

We are soliciting any members and would be happy to work on a specific issue. If you have skills or experience in the areas of:

- Conflict resolution / mediation
- Effective communication / effective meetings
- Personnel policies. The Coop Council and staff would appreciate any training, insights, and recommendations you have to offer. Work credit will be allotted for any work offered. Please contact the store at 472-1385.

Ad Hoc Personnel Committee: Letter to the Membership

THERE HAVE BEEN some obvious changes at the Coop recently: the increase in the quality and abundance of produce, especially organic produce; the 3,000 new flavors of Ben and Jerry's ice cream; the fruit juice spritzers which have been disappearing as fast as they have been appearing etc. There have been changes, however, which may have been less obvious...

Many of you may not be aware that the management and the council have recently been attempting to resolve a crisis situation concerned with the functioning of the management collective.

Before the crisis we had a management collective composed of four managers: Aspen Olmsted, Karen Hall, Shane LaBrake, and Sue Warford. To say that the crisis came to a head within the management collective is accurate. To say that the crisis was the responsibility of the management collective, the structure, or the individuals within the collective is inaccurate, because that would fail to take into account many other variables which affect the functioning of the collective.

In response, a committee was formed to

STORE HOURS:

MONDAY - FRIDAY 11AM - 8PM

SATURDAY 8AM - 8PM

SUNDAY 11AM - 4PM

618 Kensington Road
472-1385

Established 1973

NEW LEAF STAFF
Layout / Editing:
 Sue Warford
 Bill Mazza

Contributors:
 Ed Daly
 Lisa Mark

*Please submit materials for publication
 no later than the 15th of the month.*

COOP COUNCIL MEETING
Thursday, Sept 2, 7-9pm
at the home of Lauri and
Walley Francis

ADVERTISING MANAGER

Still Vacant

*If you're interested in working as
 Advertising Manager, call the coop.*

**Council Members and
 their phone numbers:**

Lauri Francis
 478-5671 (h) 471-1718 (w)

Stephanie Cross
 446-9276 (h) 453-0261 (w)

Roy VanDusen
 471-5538 (h) 472-3171 (w)

Larry Rutledge
 471-4780 (h/w)

Karen Peissinger
 434-8867 (h)

Terry Tronstein
 472-3823 (h) 423-7012 (w)

Walley Francis
 443-9260 (w) 478-5671 (h)

Ed Daly
 426-0610 (h) 435-4540, 4129 (w)

Lisa Mark
 437-2337 (h) 451-6750 (w)

• Conflict existed among collective members • Lack of communication among collective members existed • There was a lack of trust among collective members • The managers need evaluations • The Coop needs a personnel policy • Staff meetings need to be more effective • Roles need to be defined clearly. Including the role of the council and its relationship to staff. A mediator and/or facilitator could help by (1) increasing the quality of communication among managers, (2) fostering an atmosphere of trust, and (3) training managers in problem-solving skills.



Based on the results of the interviews and extended discussions among committee members, the committee formulated recommendations in four areas which address: (1) role clarification, (2) effective communication among managers, (3) the function of the personnel committee, and (4) the Council's role and responsibilities as it relates to management and staff. In order to clarify roles, the status of each of the managers needed to be clarified.

As of this writing, Karen has resigned and is working as a core worker and is fulfilling Aspen's responsibilities as financial manager. Shane has stated that he will leave by the end of this year, but plans on helping with bringing about a smooth transition. Aspen submitted a letter of resignation which was effective immediately. Sue and Shane are currently the only managers. Sue is planning on staying on and fulfilling the responsibilities which the Council asks of her.

With the situation as it is, the committee made some long term recommendations. The long term recommendation for role clarification are as follows: • Specific positions need to be defined (e.g., finance manager, produce manager, etc.) • Job descriptions must be written • The management collective should be dissolved in favor of having a general manager who will be accountable to the Council and who will provide leadership for the other managers.

Committee members agreed that it was hard to recommend dissolving the management collective, as we are all in agreement with the principle, but we realize that our Coop is not prepared at this time to have a collective. The committee felt that if individuals wanted to implement a management collective in the future, it would only be feasible if an evaluation process (including a specified time period) was proposed along with details of how the collective would operate.

With respect to increasing the effectiveness of communication among managers, the

committee made two recommendations. First, the meeting times and decision-making processes be made more effective. Second, individuals skilled in these areas may volunteer to work with staff to increase effectiveness and efficiency. The committee also recommended that the Council seek out conflict mediation services which provide training and ongoing problem-solving. The third set of recommendations are concerned with the formation of an active and on-going personnel committee.

The committee will begin immediately to create a personnel policy, to write job descriptions, and to conduct quarterly evaluations of staff. Some of the members of the Ad Hoc Personnel Committee will be serving on the on-going Personnel Committee. We need more members! If you have an interest in helping to execute any of these responsibilities and are looking for work credit, please contact any of the members of the committee—Jen, Leslie, Roy, or Ed. The final set of recommendations address the Council's responsibilities. The committee recommended that the council initiate the definition of the Coop's mission statement.

It is not the council's responsibility to create the mission statement, but is the responsibility of the entire community of the Cooperative. However, the Council needs to initiate the process. The Council also needs to clarify the council member roles and corresponding responsibilities, a salary policy, the role of managers at council meetings, and finally the lines of communication between Council and staff.

These recommendations were presented to the Council on August 10. Are you shocked? Are you stunned? Well, shake yourself out of it and look at this as an opportunity to help your Coop! In order to carry out these recommendations we need to tap as many of the resources available as possible. If you have a particular interest in any of these issues, you can contact any of the council members or any of the Ad Hoc Personnel Committee members.

We need to come together as a community to improve the conditions for the staff who serve are needs.

**Co-op
 General Membership
 Meeting**

• **Sunday, Oct. 3** •
at ECOH,
at the corner of Euclid & Westcott
earn work credit for attending



Earthbound Cooperative Community

Earthbound is a potential urban community that is at its very beginning stages. Two buildings have been purchased on the 900 block of North Salina with thought of converting the spaces into cooperatively owned structures and placing the land in trust.

The buildings were purchased with the idea that existing housing stock within the city could be removed from the profit-motivated cycle of buying and reselling. Earthbound hopes to end this cycle for a few properties and help people move out of the renting class into class more connected with their housing and the land.

Long term goals involve obtaining adjacent properties to increase the size of the cooperative, making more land available for common uses such as gardening and play areas.

Along with the beauty of this vision comes the beast of reality. Supporting the mortgages assumed from a commercial bank which is non-supportive of our concepts has been difficult. There is also the high cost of the rehabilitation. When purchased, one of the buildings was not even habitable. That building was gutted completely. Sixty thousand dollars spent in structure and mechanicals is barely visible. But, mainly, the problem has been in recruiting the human energy to actuate this vision of urban revival. This is understandable in the light of obtaining the funding needed to retire the present debt and to cover the cost of rehabilitating a space into housing. A decision to invest and live in this urban setting goes against current acceptable logic and reasoning.

These problems have stressed our financial and emotional resources. We need to move forward by encouraging others to join us. Otherwise we face the difficult decision to sell the properties and lose this cooperative opportunity.

Despite the problems, a committed group of people, dedicated to making a change in the way we house ourselves and use the land, can move this project forward. On September 17, 1993, at 7:00pm Margaret Williams and James Shattell will be hosting a meeting at 914 N. Salina Street. The meeting is open to all

Central New York

War Tax Resistance Affinity Group

War Tax Conference

An exciting conference entitled "War Tax Resistance After the Cold War" will be held October 15 and 16 at Alverna Heights outside of Syracuse. The conference will provide basic information about war tax resistance as well as opportunities for tax resisters to gain support and increase their commitment to non-violent resistance. Both tax resisters and people interested in learning about tax resistance are welcome.

The program begins with dinner at 6:00 pm on Friday and continues all day Saturday. Friday evening's program will feature a gathering circle, testimonials and music focused on the history of war tax resistance. Saturday will include an interactive drama as well as a range of workshops and discussion groups addressing such issues as: Living Under Taxable Income, Consequences of War Tax Resistance, Filing or Not Filing, Living with a Tax Payer, The Tax Resistance Campaign in Colrain, Preventing Collections, Refusing to Fight or Pay, and Confronting Our Fears. Participants are encouraged to suggest other topics of particular interest.

Overnight accommodations are available at the site. Vegetarian meals will be provided, with participants helping with the food preparation. The cost of the conference is \$10-\$25 (sliding scale, no one will be turned away for lack of funds). The conference is sponsored by the Central New York War Tax Resistance Affinity Group (composed of people from Syracuse, Ithaca and Cortland County) which was formed in the fall of 1992 to support the ongoing tax resistance campaign in Colrain, MA. To register or for more details contact Ann Tiffany/Ed Kinane, 340 Midland Ave., Syracuse, NY 13202 (315) 478-4571.

interested in seeking habitat, obtaining space for alternative ventures, or anyone who wants to support cooperative housing and urban revival. If you are planning to attend please give us a call at (315) 422-4201.

Margaret Williams & James Shattell

Fightback!

Learning to Say NO!

"If feelings of unworthiness are rooted in our bodies, self esteem needs to start there." - Gloria Steinem

For so many women, feelings of unworthiness are rooted in our bodies for a variety of reasons:

- images of the "perfect" female body surround us and we feel imperfect if we don't measure up;
- we are always struggling to look just right so that men will want us;
- we have been physically abused;
- we have been sexually abused.

Fightback! is a unique course that helps women learn to say "no" to fear, to feeling unworthy, to low self-esteem, by teaching us physical and emotional self-defense skills. Fightback! also teaches women that learning to say "no" is also learning to say "yes" to ourselves—yes to reclaiming our bodies and our feelings.

The Fightback! curriculum is nationally based, and has been developed and taught for 20 years around the country. The female instructor teaches a knock-out defense against a single unarmed assailant in real life scenarios. The course focuses on empowerment and overcoming the fear which prevents women from responding with the power they already have. Any woman can do it—there are no age or physical limitations.

Fightback! graduates have used the skills taught in this course to verbally diffuse situations that could have become physical. Fightback! graduates have also successfully disabled attackers and gotten to safety years after taking the course. Changing the perception that women can't or won't defend themselves can have powerful results.

The course will be taught on the following evenings and weekends—September 22 & 29, October 2, 9 & 10. All classes are held in the gymnasium of Dr. Martin Luther King School. The course fee is \$325, and financial arrangements are possible. For more information contact Fightback! at 449-3701.

Pastors for Peace Confront U.S. Cuba Policy

Doug Igelsrud

ON AUGUST 20, nine members of Pastors for Peace succeeded with their 23 day hunger strike, protesting the seizure by the U.S. government of a "little yellow school bus" destined for Ebenezer Baptist Church in Havana, Cuba. The bus was seized on July 29 in Laredo, Texas, when it attempted to cross the border as part of 100 tons of humanitarian aid collected by Pastors for Peace. The hunger strikers were: Hilda Roberts-77, a nurse during the Spanish Civil War; James Mckenna-57, a Catholic priest who spent five years in Nicaragua; Elizabeth Kirkpatrick-29, a school teacher who taught English in Argentina and Mexico; Abraham Golokov-85, a political and social activist from California; May Ying Welsh-23, videographer who has done three videos on Cuba; Camilo Garcia Benitez-32, with the Canadian-Cuba Friendship Society; Lisa Valanti-45, co-founder of Pittsburgh Cuba Coalition; Peggy Hopson-35, a community organizer from Chicago; Rev. Lucius Walker-63, founder of Pastors for Peace.

Ramsey Clark at a press conference in Laredo said, "The symbolism here in Laredo is perfect. It represents what the U.S. government is doing to the entire population of Cuba—starving it down...What decent people would ever do that? What lawless mentality would permit it?"

On August 19th Lucius Walker traveled to Washington to meet with government officials. The bus was released at 6:15pm the following day. The hunger strikers were inspired by the historic examples of Rosa Parks and Martin Luther King. The strikers stated, "When unjust laws exist, we are obliged to oppose them, even at the risk of our lives—We know that our sacrifice does not compare to the suffering which the US embargo imposes on millions of Cubans." They declared that the hunger strike would end "when the U.S. government understands that it cannot seize a school bus destined for a church in Cuba."

Fourteen people held a rally at the Federal Building in Syracuse on August 19 in solidarity with rallies in 36 other cities. Thousands and thousands of calls were received by the U.S. government, and made a definite impression.

All of these factors contributed to the August 20 release of the bus by the federal government.

On September 7th at 7:30 p.m. Dr. Edward Cummins will present "The Truth about Cuba." The presentation for Peace Action (Sane/Freeze) of CNY, will take place at May Memorial and will include slides from Dr. Cummins recent trip to Cuba. Cuba needs our support NOW! Get involved—come to the next meeting of the Central America/Caribbean Coalition (see next column).

CENTRAL AMERICA/CARIBBEAN COALITION

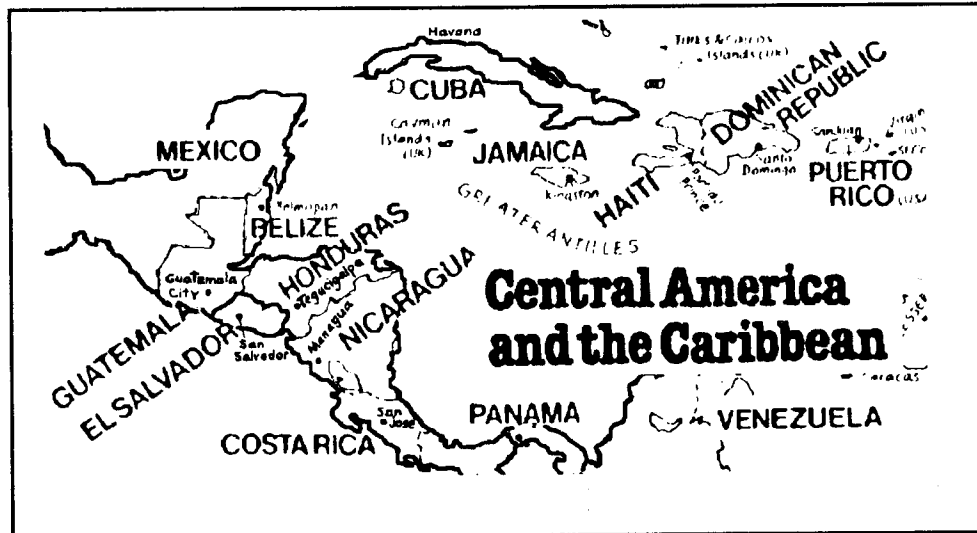
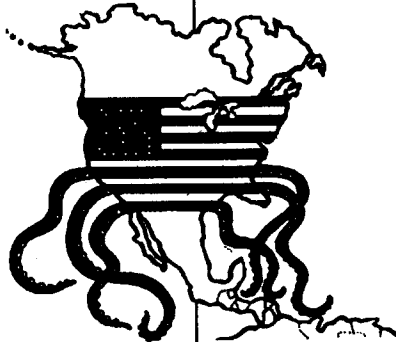
The recently-formed CENTRAL AMERICA/CARIBBEAN COALITION met Wednesday, August 11, at Plymouth Church. Group consensus brought the following decisions about the monthly format: A pot luck supper and large group meeting will be held concurrently beginning promptly at 6:00 pm. Meetings will continue to be held at Plymouth Church, 232 E. Onondaga Street, Syracuse. COALITION group members attending from CNY Witness For Peace; Syracuse; NY (USA)—La Estancia (El Salvador) Sister Community Project; Haiti Resettlement Committee;

and individuals interested in issues revolving around Cuba, will meet in smaller groups at 7:30 pm. Any group choosing not to meet at this regular time, 2nd Wednesday of the month, is encouraged to send a representative to the 6 pm meeting to pass on information. It was suggested the 7:30 pm time might be used in the future by a group to bring in a speaker, show video, etc.

CNY Witness For Peace is planning events for its anniversary weekend, Oct. 31. A film/video festival and speaker from Nicaragua are possible events. The Haiti Resettlement Committee is planning an event on Oct. 30 to celebrate the return of President Aristide to Haiti. The group's next meeting is Sun. Sept. 12 at Plymouth Church, 1 pm.

Syracuse—La Estancia Sister Community Project is working on bringing an outstanding photo exhibit to Syracuse during Jan. and Feb. 1994. The photos document the Salvadoran civil war by the FMLN. This is the same exhibit the Syracuse group saw at the National Gallery of Art in San Salvador last February. Inspired by recent communication from La Estancia, there is interest in a return visit in 1994. Ideally, a small group will be looking at staying longer than the previous trip of one week. The group's meetings will be the same as the COALITION schedule.

The next meeting of CENTRAL AMERICA/CARIBBEAN COALITION will be Wed., Sept. 8 at Plymouth Church—pot luck supper/COALITION meeting 6pm, and small groups at 7:30pm.



Quiet Murder

A Document of the Massive Human Rights Abuse in Burma

Kathy Dillon

In 1986, WHILE serving as a Peace Corps Volunteer in Thailand, I had the unique opportunity to visit the neighboring country of Burma. At that time, visitors were allowed only a one-week visa. There were government restrictions on where one could travel within the country, with most areas closed to tourists.

Being in Burma felt like going back in time, perhaps to what it might have been like when the early settlers arrived in America. Most villages had no electricity. In the rural areas of Burma, people traveled by horse and buggy and by ox cart. In 1987, the United Nations designated Burma as a country with "least developed country" status.

I was touched by the kindness of the Burmese people but disheartened by the government's attempts to control so many aspects of their lives. For one thing, ordinary Burmese citizens are not allowed to travel outside of Burma.

Last summer I returned to Thailand for a visit and learned more about the great difficulties currently facing the Burmese people, particularly in terms of human rights violations. Burma's struggle has received very little attention in the American press, perhaps because Burma has very little strategic importance. The information contained here was gathered from written material available at the office of the International Rescue Committee (IRC) in Thailand, an agency which assists Burmese (as well as Laotian and Cambodian) refugees along the Thai borders. Little has changed in Burma over the past year.

In the 1950's, Burma was one of the most prosperous countries in Southeast Asia. It was a political democracy with an elected government, and had the most free and vital press in Southeast Asia. This ended in 1962 when the military seized power in a coup d'etat. Burma then became a totalitarian state with its isolationist "Burmese Way to Socialism," leaving economic wreckage in its wake. All political activities were suppressed and every commercial enterprise nationalized. A severe political and economic crisis triggered a nationwide

uprising in 1988, after 26 years of brutal one-party military rule.

During the '88 uprising military troops shot and killed an estimated 8,000 demonstrators. On September 18, 1988, the State Law and Order Council (SLORC) came to power, changing the name of Burma to Myanmar. Public gatherings were banned. Mass arrests and summary executions of student activists followed, resulting in an exodus of young people to the border areas of China, Thailand, Bangladesh and India.

In May 1990, the popular opposition party, the National League for Democracy (NLD), led by Aung San Suu Kyi, won 82 of the seats in general elections. The Burmese people expressed their will for democracy in the elections. However, SLORC refused to transfer power to the elected representatives. Instead, SLORC responded by arresting and detaining many of the elected representatives and opposition leaders, including Aung San Suu Kyi.

Mrs. Suu Kyi was awarded the Nobel Peace Prize in 1991. She is now in her fifth year of house arrest. Despite enormous international pressure, the military rulers say she can go free only if she leaves Burma forever. She has rejected any conditions for her release.

Thousands of Burmese people are still serving prison sentences for their part in the demonstrations, some up to 20 years. Tales of torture in prisons abound. Almost all evidence of the opposition movement led by Mrs. Suu Lyi in 1990 has disappeared—dispersed, jailed or frightened into silence by the military junta that has imposed martial law. Many people are being detained merely for the nonviolent exercise of their rights to freedom

of expression and assembly.

Testimonies gathered by the Burmese Information Group and Amnesty International indicate a grim situation. It is estimated that 10,000 political prisoners are now imprisoned in Burma. Many are detained without charge or trials, and are often subjected to all kinds of physical and psychological torture. A large number of people have been given death sentences by military tribunals. SLORC has publicly stated that they will release no one who


The junta has welcomed foreign investment and has sold off vast natural resources...to get money to buy weapons and to pay for soldiers.

poses any "danger to the state," that is, any threat to SLORC's hold on power.

Amnesty International reports that under current political conditions in Myanmar neither military tribunals nor civilian courts guarantee a fair trial to someone accused of a political offense. Testimonies suggest that trials by military tribunals are often the most expedient mechanism for imprisoning prisoners of conscience and other political prisoners because they can be conducted very quickly and sentencing is carried out immediately. All testimonies indicate that there have been no acquittals, only convictions for those tried before military tribunals. At the moment the military controls

cont'd on page 21





Boycott Pepsi-Co!

On November 22, 1991, Pepsi-Co opened a soft-drink plant in Rangoon, Burma. Pepsi-Co's presence is being used as justification for the continued military rule by SLORC (see above article). Let Pepsi-Co know that they cannot support repressive regimes in their mad pursuit of profits!

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Students: Boycott Kimmel Dining Hall!

Lessons of Humanitarian Imperialism



The On-going Debacle of Somalian Intervention

Rakiya Omaar & Alex de Waal

SOMALIA OFFERS many lessons to would-be philanthropic imperialists around the world, whether they are contemplating "purely humanitarian" military intervention in Bosnia, Haiti or Sudan.

It is now evident that Operation Restore Hope is hardly the unmitigated success it has been reported to be. Banditry has not decreased since the intervention. Indeed, more relief workers, both Somali and foreign, have been killed in the past three months than in the previous two years. And despite considerable support for the mission initially, the anti-American demonstrations in Mogadishu that started of February 23 show how quickly a warm and enthusiastic welcome for foreign troops on a humanitarian mission can turn to bitterness and rage.

Operation Restore Hope may have had humanitarian motives, but it was an exercise in imperialism nonetheless. By failing to address the central concerns of Somalia - disarmament and the removal of a political/economic system dedicated to predation on the people - and by behaving in an aggressive and often outright racist manner, the intervening troops changed quickly from potential saviours to uninvited invaders.

The rationale for the American intervention was based on several claims about Somalia that have subsequently been shown to be false. The origins of these alleged "facts" are obscure but most originated with the aid agencies, the UN, the State Department or journalists. They include:

- The claim that 2 million Somalis faced death by starvation. This was a gross exaggeration; by December the famine was nearly over, with mortality tailing off. The distorted picture was made believable by the use of graphic but unrepresentative images of human suffering—disaster pornography peddled as a portrait of a country.

- The claim that 80 percent of the relief food was being looted. One or two of the more inept relief agencies, notably the UN agencies and CARE, may have suffered theft rates approaching this level, but overall the rates of loss of relief food were about 20 percent or less—quite low by international standards.

- The claim that the entire country had descended into chaos and anarchy. When a foreign relief worker or correspondent speaks of "anarchy" it means that he or she had failed to appreciate the structure of order that do exist. Similarly, "random violence" almost always means violence the Western observer simply does not understand.

- The claim that diplomatic initiatives has failed. Diplomacy had scarcely even been tried and the one initiative—by UN Special Envoy Mohamed Sahnoun—had proved remarkably successful until Sahnoun was forced to resign, just four weeks before the situation was allegedly so out of control that it was necessary to send in the Marines.

A key lesson of the Somali debacle is the importance of gaining an accurate assessment of the situation that is said to warrant intervention. The roles of voluntary relief organiza-

tions, the UN, the Pentagon and particularly the international media all merit critical scrutiny. One basic problem was that foreign correspondents failed to speak to Somalis and drew their information almost exclusively from western aid workers, many of whom were young, inexperienced and ill-informed.

The foreign aid workers themselves rarely consulted Somalis and largely drew their information from expatriates. Aid agencies also have a particular institutional agenda to pursue, namely stressing the humanitarian crisis and the importance of their work, so as to help with fundraising back home.

On August 29th,

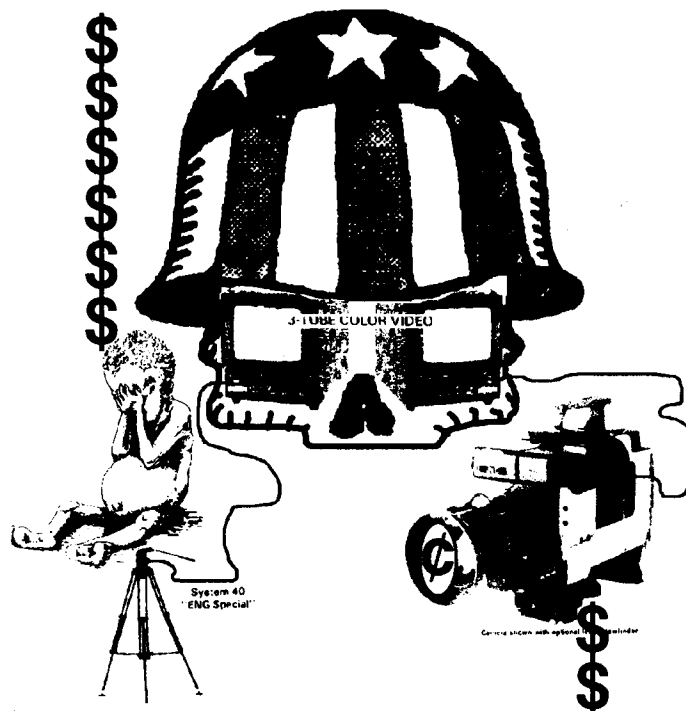
The Independent published a letter from a Somali doctor in Mogadishu politely pointing out that no newspaper had mentioned the fact that the majority of aid work in the country was actually done by Somalis, and that the focus on the work of foreigners obscured the central fact that no solution to the country's problems could be worked out without the full participation of Somalis.

The international press can inject a much needed element of democracy into international decision-making but it can also contribute to monumental policy errors with tragic consequences for the countries that suffer as a result. History—provided it is not written by those same journalists of fellow-travellers—will record Operation Restore Hope in Somalia as one such blunder. It is worth reflecting on the Somali experience as we contemplate other humanitarian military interventions.

Rakiya Omaar & Alex de Waal, co-directors of the London-based group, *African Rights*, writing in the Feb.-Mar. '93 issue of *WAR REPORT*. Article received through the *War Resister's League*.

Eds note: Omaar & Waal had been included in the January, 1993, PNL special issue on Somalia, pg. 11, after Omaar had been dismissed by Human Rights Watch (as director of Africa Watch) for publicly speaking out against U.S. deployment.

The distorted picture was...disaster pornography peddled as a portrait of a country.



In Defense of St. Valentine

Lee Baker

LINDA I'M GOING to die tonight. I'm surrounded. I'm surrounded by slack-jawed cretins with idiot eyes. They stand around in their white coats with their clipboards and pens taking notes. But I'm hot to the touch and they don't dare to get too close.

I spit in their vacuous eyes! I don't even have to wait to see the whites of their eyes before I fire. I'm Billy The Kid. Better still, I'm Lonesome Cowboy Bill and I fire with the same pin-point inaccuracy. I burn with the intensity of a Super-Nova (I watch the spittle fall from their palsied lips and it sizzles when it hits the ground!). They try to wrap me up in their pathology, but I snatch their clipboards away and hand them back covered with hieroglyphics archaic and pornographic.

I spent the night in Paris, the evening before last. The room I had rented was empty, with the exception of a few dust-bunnies and a single dead mouse. Using my pocket knife I removed the rodents head and tacked it to the wall. After I had performed the usual incantations and a spastic little jig that resembled the Tarantella, the rodent began to speak to me. It spoke with Henry Miller's voice and quoted at length from The Tropic Of Cancer.

"People are like lice"—the mouse recited—"they get under your skin and bury themselves there. You scratch and you scratch until the blood comes, but you can't get permanently deloused. Everywhere I go people are making a mess of their lives. Everyone has their personal tragedy. It's in the blood now, misfortune, ennui, grief, suicide... Scratch and scratch until there is no skin left... the effect on me is exhilarating... I enjoy it... I'm crying for more and more disasters, for bigger calamities, for grander failures. I want the whole world to be out of whack, I want everyone to scratch himself to death."

The mouse fell silent and I began to cry. And when I had no more tears to shed I cackled like an old woman.

Drunk on my own Ju-Ju I conjured up a goat and rode it, bare-backed and bare-assed through the streets of Paris. Caressing the matted fur on the nape of it's neck I bade my randy little goat to speak. And speak it did! Being of a different generation than that of the mouse it chose to speak with Whitman's voice.

"I celebrate myself, and sing myself," it exclaimed.

"And what I assume you shall assume,

For every atom belonging to me as good belongs to you."

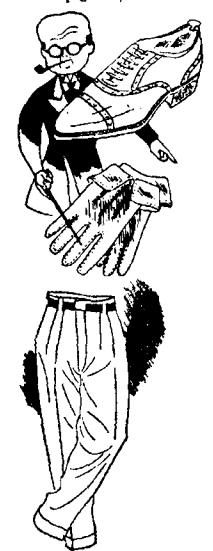
Having said all there was to say the goat

belched once and farted twice. Rejoicing in it's obscenity I cackled again.

Angered by our sentiment, a drunk G.I. from the U.S. chased us through the streets screaming, "COMMIE FAGGOTS." But my goat was too fast for the G.I. and we left him behind with nothing but his erection and the heavy smell of brimstone.

It's getting bad here, Linda. This isn't Paris. This isn't a novel. The slack-jawed cretins have surrounded my house. I've boarded up the windows and I sit alone in my living room with a loaded shotgun in my arms. It's right out of The Night Of The Living Dead. I think that I'm running out of Ju-Ju. They're getting bolder these goddam cretins. I hear them outside chanting their misappropriated credo, "Define or be defined!" I think I'm running out of Ju-Ju Linda...

Lee is an author, a student at Onondaga Community College and a volunteer for the Syracuse Peace Council.



Sustainable Vision cont'd from page 10

nutritional needs and local self-sufficiency. Stores, schools and other institutions will have a policy of purchasing locally produced food first.

No one will suffer from malnutrition. Access to a healthy supply of food will be considered a right. Instead of billions of dollars spent to subsidize mega-farms, government subsidies will go to low income consumers. Food stamps, farmers' market coupons and other support devices will place higher priced foods within the reach of every consumer. Farmers will get off the dole. Farm gate prices will be based on a system of parity, that is, the prices farmers receive will be high enough to cover the costs of production plus a decent wage to the farmer and farm workers and a reasonable return on investment. So

called "externalities," such as soil erosion, water pollution, and the depletion of non-renewable resources, will be factored into the price of food. Working people throughout the food system will have safe working conditions and decent pay.

I am sure there are many things I have forgotten, points that are debatable and changes to be made. I offer this vision as a point of departure—let's improve it together as we work together to transform the unjust, irrational and wasteful food system we are saddled with today. If we farmers, gardeners and citizens who care about soil, water and food quality join with environmentalists, scientists, trade unionists, food justice activists, the civil rights movement, "green" entrepreneurs, members of religious groups of every faith, universal health insurance advocates—together we can create a just and peaceful world where all living creatures will coexist. We can create a global cooperative where human beings from

diverse ethnic groups exchange seeds and recipes instead of bullets and missiles.

Elizabeth Henderson farms in Rose, New York where she operates Rose Valley Farm with her partner David Stern. They supply organically grown vegetables to the Syracuse Real Food Store from April through November. Elizabeth is a member of the governing council of Natural Organic Farmers' Association (NOFA)-NY and acting president of the Organic Farmers Associations Council, a national federation of groups like NOFA.

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Quiet Murder cont'd from page 17

everything, including civilian law courts. Also, SLORC continues to arrest anyone publicly criticizing or proposing military rule.

Since 1988, many thousands of Burmese people have fled their country to escape large-scale human rights abuses. Some of the border countries to which they have fled, including Thailand, don't recognize them as political refugees, but as illegal immigrants subject to arrest, detention and deportation. When forcibly returned to Burma they face risk of detention or unfair trial and torture.

The Burma Information Group claims thousands of people have had their homes destroyed along the Thai borders in a systematic program of eradication of rebels by SLORC. Villagers are said to have been forced to resettle near military installations or main roads. If they resist they are beaten and sometimes shot.

Many villagers are herded into labor gangs or used as porters to carry munitions for the army. Women, sometimes pregnant, are also taken as porters. They are often raped by soldiers.

There is mass forced relocation of ethnic and religious minorities to concentration camps where many are dying of starvation and disease. Many villages are still being looted and burned with villagers being enslaved, arrested, tortured and killed. Some who have fled these relocations are living destitute and desperate lives in the mountains and forests. Many thousands of urban poor have been displaced to satellite towns where there are neither jobs nor basic amenities.

Amnesty International has gathered testimonies referring to deliberate killings and incidents of ill-treatment, sometimes resulting in death, of members of ethnic and religious minorities seized as porters to clear mines.

Damage is being done to the environment of Burma by the huge logging, oil and fishing concessions offered to foreign firms. Burma's forests are disappearing at an alarming rate, destroying the livelihood of the tribal people who have lived in harmony with the forests for generations.

The junta has welcomed foreign investment and has sold off Burma's vast natural resources to neighboring countries to get money to buy weapons and to pay for soldiers. Foreign investments in Burma have increased drastically since September, 1988. Such investments are investments in the death of the people of Burma. Instead of using foreign currency for improving the living conditions of the people, SLORC has spent almost all its foreign exchange currency on importing arms and ammunition from abroad, mostly from China.

Burma's official defense budget has more than doubled since 1988, and there has been an unprecedented expansion of its armed forces. The armed forces have risen from 180,000 in 1988, to 280,000 by mid-1992.

Government spending since 1988 appears to be almost solely military-related. Total defense-related spending amounts to at least 50% of the budget. What is left of Burma's heavy industry is almost entirely defense-oriented. As the country has no external enemies, this massive build-up of the armed forces is aimed solely at controlling Burma's

civilian population, and to fight ethnic minority insurgencies. More than a billion dollars in foreign exchange has been spent on procuring military hardware from abroad.

Sources in Rangoon, Burma's capital, suggest that SLORC has secret sources of income from the lucrative narcotics trade in Burma's sector of "the Golden Triangle." Burma has vast potential for heroin production and some believe that SLORC is providing safe passage for drug couriers through Burma as it attempts to generate hard currency. Since 1989, SLORC has made "peace treaties" with a number of drug-smuggling gangs along the Burma-Yunnan frontier.

Whatever the source of SLORC's riches, millions are being earned through foreign investment. Even with the disincentive of being seen as "friends of the SLORC," many businesses continue to invest in Burma in pursuit of the almighty dollar.

Kathy is an activist currently living in Central NY.

Unclassifieds

Temp Work available, 9/15 - 12/15. Computer experience is helpful but not necessary. Start \$4.90/hour, call Barb at the Cultural Workers, 474-1132.

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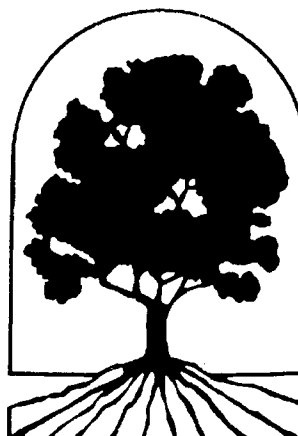
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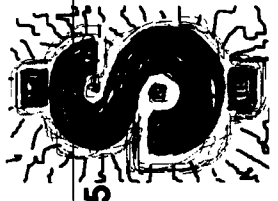
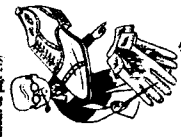
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September 1993

<p>5</p> <p>Rally spons. by St. Lawrence County Citizens for Women's Justice at Village Park, Canton, NY. 2pm. Guest speakers, entertainment, self-defense presentation, clothesline project (asking victims of sex crimes & family & friends to bring a t-shirt to hang in remembrance). 215-265-2512.</p>	<p>6 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3599 for info.</p>	<p>7</p> <p>Amnesty International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 668-7441.</p>	<p>8</p> <p>NOW CNY Chapter mtg at Marne Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm.</p>	<p>9</p> <p>Every Thursday: Central America Vigil, Fed. bldg. 7:30am</p>	<p>10</p> <p>AIDS service provider lunch. 12:15-1:15pm. Bring 475-2430.</p>	<p>11</p> <p>Celebrity Auction to benefit Spring Farm Cares, a retirement & rehabilitation center for abandoned domestic animals. 7:30pm. On Rte 12 four miles south of New Hartford. \$15. Info 315-737-9939.</p>
<p>12 Westcott Cultural Fair. 12-6pm. People needed to staff Peace Council table. Call 472-5478.</p> <p>Coffeehouse at Women's Info Center, an evening of music, poetry, coffee & food to benefit the Info Newsletter. 8pm. 601 Allen St. For info or to perform call 478-4636.</p>	<p>13</p> <p>Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>14</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>15</p> <p>NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6993.</p>	<p>16</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p>	<p>17</p> <p>Every Fri: PNL committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 1pm.</p>	<p>18</p> <p>Earthbound Cooperative Community organizational & informational mtg. 914 N. Salina St. 7pm. 472-5478 for info.</p>
<p>19 SPC Annual Garage Sale. noon-7pm. at 924 Burnet Ave. Call to volunteer or donate items: 472-5478.</p> <p>Every Sunday: Support group for former and current mental patients. Spons. by Alliance. Plymouth Church. 3-5pm. Peggy Arne 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>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>22</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>23</p> <p>Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.</p>	<p>24</p> <p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p>	<p>25</p> <p>Oct 21: Ani Difranco Benefit Concert for the Syracuse Peace Council. At the Zodiac Club. Watch for more exciting info!!</p>
<p>26</p> <p>Every Sunday. People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.</p>	<p>27 People for Animal Rights orientation meeting. 7:30-8:30pm. Dewitt Community Library, Shoppingtown Mall. Call 488-9336 for location.</p> <p>Dirty Books & Dangerous Ideas - dramatic readings by local personalities from their favorite censored works, in honor of banned books week. Spons. by CNY ACLU. At Syracuse Stage. 7:30pm. Free. 471-2821.</p>	<p>28</p> <p>Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.</p>	<p>29</p> <p>Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. All welcome. Come one, come all! All welcome. 472-5478.</p> <p>Opening performance of "A Midsummer Night's Dream by Open Hand Theatre & the Skomorokh Skomorokh Puppet Theatre of Tomsk, Siberia. Civic Center, Syracuse. Call 472-1777 for info.</p>	<p>30</p> <p>Oct 1: Jerry Rescue Celebration at Onondaga Historical Museum, 321 Montgomery St. 5-6pm. 428-1864.</p> <p>Oct 1, 2: "A Midsummer Night's Dream by Open Hand Theatre & the Skomorokh Puppet Theatre of Tomsk, Siberia. Civic Center, Syracuse. Call 472-1777 for info.</p>	<p>Upcoming Events:</p> <p>Oct 1: Jerry Rescue Celebration at Onondaga Historical Museum, 321 Montgomery St. 5-6pm. 428-1864.</p> <p>Oct 1, 2: "A Midsummer Night's Dream by Open Hand Theatre & the Skomorokh Puppet Theatre of Tomsk, Siberia. Civic Center, Syracuse. Call 472-1777 for info.</p>	<p>Oct 21: Ani Difranco Benefit Concert for the Syracuse Peace Council. At the Zodiac Club. Watch for more exciting info!!</p>



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for more info

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Peace Newsletter

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Freedom Park, Auburn NY September 25, 1993

PNL Now Including the Syracuse Real Food Co-op's New Leaf
see pages 13-14

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

SPC Press

Paul Pearce,
Helen Carter

The Front Room Bookstore

Joe Carpenter

Bookkeeper

Duane Hardy

The Peace Newsletter

PNL Editorial Committee Needs Diverse People Who Want to Make Short and Long Term Content Decisions...Help Us Fridays at 1pm.

Michelle Brisson, Brian Dominick, Mervyn Joseph, Bill Mazza, Andy Molloy, Joseph Smith

PNL Production Committee:

Kathy Barry, Mike Burton, Dianne Gilleece, Joan Goldberg, Marge Rusk, Joy Meeker

SPC Projects

Syracuse Network for Israeli-Palestinian Peace

Brent Bleier 479-5393

SPC-TV

Paul Pearce, Frederic Noyes 472-5478

Plowshares Craftsfair Margaret Williams 422-4201

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Phil Boyle, Pat Hoffman, Lorraine Piazza, Carl Mellor, Jürgen Scheer, Upasatti, Kathy Barry, Mervyn Joseph, Brian Caufield, Sue Nuccio, Michelle Brisson, Andy Molloy, Colleen O'Brian, Paul Wilcox, Brian Dominick, Art Lum, Lee Baker, Mike Burton, Dianne Gilleece, Carolyn, Karen, Beth Mosley, Rae Kramer, Karen Kerney, Barb Floch

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

American Friends Service

Committee 475-4822

Alliance-Psychiatric System

Survivors

George Ebert 475-4120

Alternative Media Network

Jim Dessauer 425-8806

Alternative Orange

Blaine DeLancey 475-4898

Alternatives to Violence Project

Andy Mager 607/842-6858

Amnesty International 422-3890

ARISE 472-3171

Atlantic States Legal Foundation

475-1170

Citizens Against Radioactive

Dumping 607/7536271

CNY ACLU

Merrilee Witherell 471-2821

CNY Environment

Janine DeBaise 437-6481

CNY N.O.W. 487-3188

CNY Witness for Peace

Frank Stokes 446-6060

Coalition for Choice 677-9758

Coven Drum 426-0520

ECOS 492-3478

Educators Social Responsibility

Lisa Mundy 445-0797

Fair Trade Coalition

Karen 475-2202

Food Bank of CNY 458-1554

Friends of the Filipino People

John & Sally Brule 445-0698

Gay/Lesbian Alliance 422-5732

Gay/Lesbian/Bisexual Student

Assoc. (SU) 443-3599

Hotel Employees 150 437-0373

Jail Ministry 424-1877

Lesbian/Gay Youth 443-3599

Marxist Collective (SU) 423-9736

Bob & Rob Nolan-Cymbala

Native American Cultural

Awareness Cmte 476-8993

NAACP

Van Robinson 422-6933

Natural Organic Farmers Assoc.

Ammie Chickering 365-2299

New Environ. Assoc. 446-8009

New Jewish Agenda

Paul Weichselbaum 478-1592

North American Indian Club

Ginny Doctor 476-7425

NYPIRG 476-8381

NYCoalition Against Pesticides

(518)426-8246

Onon. Audobon 457-7731

Open Hand Theatre

Geoff Navias 476-0466

Pax Christi 446-1693

Peace Brigades International

Ed Kinane 478-4571

P.E.A.C.E., Inc.

Louis Clark 470-3300

People Against the Death Penalty

Pat Bane 469-3788

People for Animal Rights

488-PURR(7877) or 488-9338

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Sandra 471-5911

Physicians for Social

Responsibility 488-2140

Planned Parenthood 475-5525

Recycle First 471-2806

Rose Center

Teri Cameron 422-3426

SANE/Freeze of CNY

Diane Swords 478-7442

Save the County 637-6066

SEEDS 607/749-2818

Seneca Peace Council 568-2344

Service Employees Int'l

Chris Binaxis 424-1750

Sierra Club

Eileen Clinton 471-6069

Small Claims Court Action

Center 443-1401

Social Workers for Peace

Dick Mundy 445-0797

Socialist Party

Ron Ehrenreich 478-0793

Spanish Action League

Sam Velasquez 471-3762

Student African-Amer. Society

443-4633

Syracuse Community Choir

Karen Mihalyi 428-8724

Syracuse Cooperative Federal

Credit Union 471-1116

Syracuse Covenant Sanctuary

Shirley Novak 446-6099

Syracuse Cultural Workers

Dik Cool 474-1132

Syracuse N.O.W. 472-3294

Syr. Real Food Coop 472-1385

Syracuse Solidarity 423-9736

Syracuse United Neighbors

Rich Puchalski 476-7475

Three Vines

Milliscent Collins 471-8433

Truth in People's History

Leon Modeste 472-6955

S.U. for Animal Rights

Joseph Smith 423-0120

University Democrats

Syracuse University 443-0958

Urban League

Leon Modeste 472-6955

Veterans For Peace

Bill Cross 474-3762

Westcott Nation Music Assoc.

Fredric Noyes 437-9579

Women's Center (SU) 443-4268

Women's Health Outreach

425-3653

Women's INFO Center 478-4636

Youth Environmental Action Club

453-1156

Young & Teen Peacemakers

Judith Webb 861-7615

(If you do not see your group listed, please call & we will add it to the list.)

In This Issue:

Our October devotion is to Hate Crime and what to do when it comes to town. As part of our response to the Auburn neo-nazi presence, we thought it best to gather bunches of info on the subject into a newsletter for mass consumption. Part of the newsletter is press work, some literature distributed during our presence in Auburn on Sept. 25, some is articles written especially for you and I'm sure I don't even know what some of it is, but it all centers on discussions of bigotry and hatred (except for the parts that don't, of course). Most importantly are the addresses and phone numbers of organizations that monitor neo-nazi activity around the country and around the world.

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 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

Yvonne, Joy Meeker, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Frederic Noyes, Will Ravenscroft, Deb Douthit, Brian Dominick, Duane Hardy, Millie Webb

Mailing Party Helpers

Lots 'o nice folks really. So nice in fact that I forgot to get their names for fear of ruining the moment. And the pizza guy never showed up even though he said he would so I was a little embarrassed, too.

September Issue Deadlines

Articles	October 13
Ads	October 13
Calendar Items	October 21

Peace Newsletter

October 1993
PNL 612

Table of Contents

SPC Page	4-5
Behind Enemy Lines	6
Education and Vigilance	7
Citizens Say "No!" to Hate	8-11
Community Update	12
SRFC New Leaf	13-14
Community Update	15
Turning the Corner	16
Writing From the Margins	17
Altered Space Call for Participation	17.
The Coalition for Freedom	18
Diversity Daze	19
When Thoreau is Packed Away	21
Community Calendar	23

About the cover: NO march in Auburn

Photographs by Paul W. Pearce and Mole

Just as it was important to not give the White Supremacists the attention they want and need, it is necessary to expose them for what they are. The day was full of contradiction, compromise, and struggle. Two individuals from very different backgrounds, a Vietnam Vet and a German Conscientious Objector, have witnessed the events in Auburn and share some of their vision with you.

Just as there were many different expectations leading up to that day, everyone who was there will carry with them a different memory of it. There is much to be proud of and little to be happy about. We must look hate in the face and stop it, no matter where we find it, even in our mirror.

**There will be a March to Mourn
the death of Joseph Flores in the
Public Safety Building and
demand adequate medical care
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SYRACUSE PEACE COUNCIL PAGES

Central New York Turns Out to Turn Away Neo-Nazis: Auburn, NY, September 25

The Syracuse Peace Council participated in the events surrounding the proposed neo-Nazi rally of September 25 in Auburn, NY. After two months of meetings, organizing and discussion, a coalition of around 70 activists met in Auburn to prepare to respond to the march that day. We then proceeded to downtown Auburn to meet with others for our demonstration.

What follows is the position paper drawn up by Bill Mazza on SPC's involvement in the demo, which was later adapted for the coalition's press release.

Although things were tense throughout the day (we were met by a much larger crowd than we expected, there were periods of indecision bordering on inaction, we were perceived as "liberals" by other activists not in agreement or aware of our strategy, and we experienced a general and ever-present fear), I feel we were generally successful in fulfilling our goals. We handed out 1,000 "Citizens

Say 'No' to Hate!" fliers (reprinted on pages 8-11 of this PNL—the language is geared towards general accessibility), 1,000 "Did You Know We Had This Here," a list of regional hate crimes of '92, 400 background fliers on the neo-Nazi organizers, 400 "Stop Hate!" posters and hundreds of "NO" posters. We added an organized (?over organized?) non-violent presence to a demo that easily could have degenerated into far more violence than it did; not only feeding into the hatred, but also injuring folks who were there as curious bystanders. There were many parents and children present in downtown Auburn that day.

It was difficult to be surrounded by over 1,000 people and not be sure why all had come out, as protesters, spectators and supporters for both sides. I welcome response from our readers to our position and our action.

THE COALITION WORKING through the Syracuse Peace Council (SPC) would like to appreciate the emphasis which Auburn has placed on public education and the long-term approach to organizing against racism. We feel our common goal of defusing the presence of neo-nazis in Central New York on September 25 is far more important than our differences. We are, however, concerned that the media's historical fascination with the "new Right" (neo-nazis) will create too much excitement nationally and regionally for groups and individuals to honor the repeated requests to stay away from the march.

It is our belief that a large crowd will gather in Auburn on September 25 to "protest" the presence of the neo-nazis. We have heard of individuals from around New York State, Pennsylvania and Ottawa, Canada who plan to be there regardless of the wishes of the city of Auburn. We feel that if these people turn up in Auburn and have no way to focus their anger in a productive and nonviolent

Notes From Marge: SPC Garage Sale Coordinator Extraordinaire

Many thanks to Andy, Ann, Brian, Christian, Dale, Dianne, Duane, Gabrielle, Jeff, Joe, Kathy, Lynne, Marlon, two Pauls, Rae, Steve and Upl, for (in rough chronological order) publicity, postering, trucking the BIG donations, lending equipment, pricing, baking, setting-up, staffing, clean-up and...! Special thanks to Bill and Helen and others for good advice and suggestions and beginning and finally our gratitude to all the folks who gave such fine items large & small to the sale, and to all the folks who came to the sale and to all the folks who came and bought them, so that we netted over \$350.

way, then the potential for a violent outburst rises exponentially.

It is also our belief that the main goal of the neo-nazis is not the actual march or the scheduled rally. Instead, we feel that their goal is to create a public spectacle, fueled by the media, through which the neo-nazis can recruit and raise funds. Therefore, any violent conflict which erupts in the crowd furthers the nazi's aims by creating a larger and more exciting spectacle (whether violence from neo-Nazi instigators, of which there is a history, or from mis-guided protesters), thereby gaining them more support.

This opinion is the result of discussions with people from organizations such as the Center for Democratic Renewal (formally the Anti-Klan network) and KlanWatch, two of the oldest, most experienced and respected grassroots organizations in the country focused on monitoring and organizing against Hate Crimes. It was through these discussions, as well as our own history of activism, that we developed our strategy to deal with the events of September 25 in Auburn.

It is our goal that on the day of September 25, in Auburn, we have an organized presence of opposition to the marchers in place, along with a group of trained peace-keepers, in order to set a tone of nonviolence for individuals and organizations who come to Auburn for the explicit purpose of protesting the march. We believe that if we are present, distributing educational materials and posters while encouraging the crowd to sing and chant peacefully, this will be a successful way of dealing with potentially volatile situations. We wish to send a clear message to the nazi marchers that they are not welcome in our communities and demonstrate an organized and powerful

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SYRACUSE PEACE COUNCIL PAGE 5

alternative to violence for any youth who may not have exposure to such principles.

To best achieve this goal we have organized a coalition of community activists, based in Syracuse, but with people from all around Central New York, including Auburn.

The Syracuse Peace Council has a long-standing commitment to overcome oppression of all kinds. Throughout our 57 year history we have demonstrated a commitment to local and regional action through various types of education as well as through our commitment to nonviolence. We cannot, as an organization, allow the march to continue as planned without a vocal and visible opposition.

One of the two hate groups scheduled to march, Central New York White Pride, is from Syracuse. This is yet another reason why we feel an obligation to lend ourselves to the cause of justice on that day. We do hear the concerns coming from the city of Auburn about "outside agitation" being counter-productive. However, it is our hope that in the long-term it will be through coalition building, both within and between communities, that we best refuse to tolerate racism and hatred.

Experience has shown that the neo-nazis target smaller towns so that there will not be a large, organized resistance. By beginning to create a network of communities willing to come together in strength, the strongest possible message will be sent that these people are not welcome in our towns.

We have made decisions as a coalition to take into consideration Auburn city officials' concerns, and to intervene appropriately as follows:

- **We have not organized a mass demonstration.** As a coalition we have not leafleted or distributed posters requesting that people join us in Auburn. We have organized mainly by word of mouth.
- **We have organized through experienced activists.** We reached people we know or trust in order to have a more unified presence.
- **We have not discussed our plans with the media before September 25.** The group coordinating the peace-keeping training did do a press release separate from the coalition on completing the training, in order to respond to rumors and allay fears.

The size of neo-nazi forces are consistently inflated in the media. We are outraged that the neo-nazis continue to receive press disproportional to their numbers and that most

of the coverage of the resistance plays up perceived division between involved parties. In this case clear example would be the perceived splits between the City of Auburn, the Memory March, the Ecumenical Service, the coalition working through SPC, the neo-nazis themselves and the fear that is being constructed out of the small group from NWROC (probably six to ten individuals according to NWROC headquarters in Detroit). This is counter-productive to our common goal of ending hate-violence.

- **We have focused on education.** We have developed a six-page handout and resource guide on Hate Crimes. We mailed out a 27-page background and resource guide to the media focusing on the history of neo-nazi organizing and press issues in covering them.
- **We have informed people about both the Memory march and the Ecumenical Service.** We also discouraged people from attending unless they could maintain a non-violent presence.
- **We continue the Syracuse Peace Council tradition of educating and organizing around issues of injustice which directly effect our community.**

Both directly and through third parties, we feel we have been open in both our intent and our actions with offices of the City of Auburn.

We believe that the public at large has the responsibility of guarding our communities from the influence of hate groups. We will be in Auburn on September 25 to stand fast.

A Little of Our History: The SPC "Statement on Race Relations in Syracuse" From October, 1963

The Syracuse Peace Council is deeply concerned about the racial situation in Syracuse. Although the Peace Council is primarily devoted to the cause of peace, it realizes that peace cannot be achieved while a significant minority of our citizens must endure racial oppression. Therefore, we affirm our support of those citizens who, in recent weeks, have clearly raised the issues of civil rights here in Syracuse.

There are several specific questions which deserve attention. The Negro does not enjoy full equality of opportunity in three broad areas of his existence: education, employment, and housing. We submit that *now* is the time for *all* citizens of Syracuse to work together to see that significant progress is achieved in these and other areas. We must not make the Negro wait another 100 years before he can enjoy the full blessings of citizenship in our city.

How are these objectives to be achieved? Full implementation of existing laws is one method. Where the present laws are weak, we must see to it that they are strengthened. However, laws alone are not sufficient. Segregation will not vanish until each of us honestly seeks to destroy the seed of discrimination within himself and helps others to do likewise. As for civil disobedience, we do not take a position for or against it, but we fully support those who, in a spirit of creative non-violence, feel morally compelled to make this form of witness.

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Renewal

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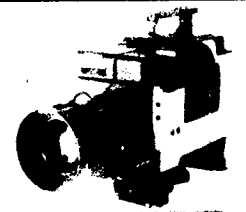
Syracuse Peace Council
924 Burnet Avenue
Syracuse, NY 13203-3291



Behind Enemy Lines

Auburn Unites Amidst a Media Feeding Frenzy

Brian Dominick



WOULD LIKE to congratulate the people of Auburn for taking a stand against hatred. They set an example for us all by proving the strength and validity of popular resistance when, on September 25, they forced members of the USA Nationalist Party, a white supremacist organization, to cancel their scheduled hate march through the streets of that city.

As a member of the Syracuse-based coalition which included specially-trained civilian peace keepers and an organized non-violent visible presence (see pages 4-5), I had the priveledge of witnessing and participating in a very successful demonstration of civil resistance. While the government is justly required to allow the neo-Nazis to express free speech, the public is bound by no such obligation. The people of Auburn will not tolerate racism and bigotry; that much they made quite obvious.

Despite the media coverage which concentrated on glorifying the violence that took place, the majority of counter-protesters, outnumbering the fighters by thousands, were peaceful.

Our coalition arrived near city hall more than an hour before the march was scheduled to begin. There we met hundreds of residents

awaiting the event. We distributed signs and literature while talking to spectators and watching the ranks of our group swell with newcomers. A militant organization called NWROC which was organizing separately also managed to stir quite a mass of support. By the time the march was supposed to begin, thousands had gathered. We had distributed some 400 anti-hate signs to the crowd and begun chants and songs, demanding that the hatred stop and the peace be restored. Although the NWROC-led chants against free speech and in favor of battle attracted almost all of the media's attention, ours, just as loud but minus a megaphone, encouraged peaceful yet powerful resistance.

Although the event was not free of violence as we had hoped, the fighting which occurred was limited as the supremacists were forced to retreat and hide. Still, the media glamorized the fighting while ignoring the positive militancy which took the form of hundreds of residents and organizers crying out for diversity. Photojournalists expressed frustration whenever a violent incident occurred beyond their lenses' range.

For the most part, the police acted respectably, though possibly were overanxious (the sniper atop the parking garage was a bit excessive).

Despite the media coverage which concentrated on glorifying the violence...the majority of counter-protesters...were peaceful

leading up to the intended rally to educate the population as to the intentions, capabilities and actions of hate organizations in America and worldwide. Maybe then their readers and viewers would have realized that the white supremacists have already declared war on America.

In the weeks leading up to the event, much of the media as well as local business owners, religious leaders and city officials had pleaded with the population, trying to convince people, especially out-of-towners, to ignore the march. They instead encouraged us to participate in alternative activities scheduled especially for that reason. As with their European counterparts in the early 1930's, they thought that ignoring the problem would make it go away without stirring up trouble.

The people of Auburn, along side the organizations that bonded with them, were not willing to repeat that fatal mistake. We chose to defy the so-called "leaders" and to stand up for what we believe. If anybody was going to run and hide that day, we were certain it would be the fascists. The community leaders failed the public by underestimating its potential for constructive unification, but the public proved to us all that it has no need for complacent officials when it comes to protecting its own community.

When hundreds of Auburnians marching with us and without incident stormed Freedom Park, the intended rallying point of the hate marchers, they claimed it for themselves in the name of justice, peace and freedom itself. At that moment, for the first time in my entire life, I had complete faith in the ability of the people to unite and enforce their beliefs. We were a force to be reckoned with, immovable and just.

I encourage anyone who wants to take a stand and perhaps feel what I felt that day to contact the Syracuse Peace Council. It's not over yet and we can't do it alone.



Brian is a local political writer and editor of Behind Enemy Lines Rad'zine, a publication designated to read behind the lines. For a copy, send a dollar or so to Behind Enemy Lines, c/o Syracuse Peace Council.



A gaggle of media, Auburn, NY, September 25, 1993

Paul W. Pearce

Education and Vigilance

Monitoring the Development of an Armed Neo-Nazi Camp in Pennsylvania

Floyd Cochran

THE KEY TO combatting racism is education and vigilance. We must educate ourselves about the organized racist threat here in New York and Pennsylvania, have vigilance from law enforcement, as well as vigilance from community-based organizations such as the Center for Democratic Renewal to monitor racist organizations and offer solutions to combat hatred and armed Aryan compounds.

Here in Pennsylvania and New York all people are under attack from the organized racist movement. The building of an armed compound and stepped-up racist activity in Pennsylvania and upstate New York all point to the potential outbreak of racist violence and armed confrontations with law enforcement. These armed Aryan camps around the country have led to numerous deaths and bombings. In the early 1980s, there emerged from the Aryan compound located in Hayden Lake, Idaho; a terrorist organization that assassinated a Jewish talk show host, robbed armored-cars and bombed both a Catholic priest and synagogues in the Pacific Northwest. Christian Identity believers have also been arrested and convicted for the death and assaults on federal and local law enforcement officers.

From 1979 to 1982, the Aryan compound in Hayden Lake, Idaho, had entered what I consider to be Phase Two in terms of building an organizational structure. During this time, Aryan Nations was holding weekly church services for 80-100 people, publishing a newsletter and engaging in paramilitary activities. Yearly gatherings of Ku Klux Klan, neo-nazis and white supremacists from Canada and the United States were taking place.

Presently, the leadership of the Aryan Nations National Headquarters is getting older. The organization is fast becoming a leading marketer of Christian Identity and neo-nazi materials and paraphernalia. It is still capable of acts of violence. In 1990, Aryan Nations members for planning the bombings of

gay and lesbian establishments in Seattle. Last year's deadly 11-day armed stand-off with Christian Identity believer Randy Weaver further demonstrates that these Christian Identity compounds can be a source of violence and death for many years.

The compound located near Allentown, Pennsylvania is at Phase Two; holding church services on Sundays, printing a racist newsletter coupled with the stepping-up recruitment and building a firing range, all which

point to trouble ahead. This Aryan compound is operated by Mark Thomas, who is a former chaplain of the Ku Klux Klan and a minister in the Christian Identity religion. Mark Thomas and his people are only waiting to hear a command either from God or from the restlessness of his more militant parishioners to engage in criminal, violent racist acts. It is only a matter of time before shoot-outs and killings begin to occur. By providing a space for racists to meet and plan strategies, Mark Thomas has catapulted himself and Pennsylvania into the center of racist activity, not only

Thomas has catapulted himself and Pennsylvania into the center of racist activity...for the whole mid-Atlantic region

in Pennsylvania, but for the whole mid-Atlantic region. The Pennsylvania compound will become a haven and racist hostel for those racists who are fleeing from law enforcement or from their imaginary enemies. Generally, racists are emotionally frustrated individuals and, in most cases, heavily armed. Paranoia and fear fuel the racist movement, who look

for scapegoats with deadly consequences.

These neo-nazi, Christian Identity compounds are part of the Christian Identity underground. Christian Identity is the religious faith of the racists and the racist movement, unifying Klansmen, neo-nazis and those seeking a higher justification for their hate. Christian Identity is a faith that commands its followers to separate and engage in armed conflicts with those it perceives to be the anti-Christ; Jewish people, people of color and the gay and lesbian community. It is a faith that imbues the believer with a sense of divine blessing and guidance for their hate. This faith comes with pageantry and rituals, dietary laws and the belief that Adolph Hitler was a Godly man.



A gaggle of neo-nazis, Auburn, NY, September 25, 1993

As a former racist, I know that in communities where the human rights organizations were active in alerting the public against organized racism, it was a powerful deterrent. Conversely, when the community was silent, I felt that my hatred was not only accepted, but condoned. At the end of this article is a list of organizations and their publications, both on national and regional levels, that have experience and knowledge in dealing with the Christian Identity movement and a listing of their publications. All of us set the standard to explore that which is different rather than fear the unknown. Together we can make a positive change in society.

Change is challenging. It is not something completed overnight. Challenging and questioning stereotypes and old fears never ends for all of us. Learning to embrace all people regardless of race, faith, gender and sexual orientation is still the dream.

Floyd is the ex-propagandist for the Aryan Nation Church in Hayden Lake, Idaho. He quit to work at countering the message of hate groups.



Citizens Say "No" to Hate

Information and Resources About Hate Crimes in the Northeast

1993

"In Germany they first came for the Communists and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me—and by that time no one was left to speak up."

— Pastor Martin Niemoller

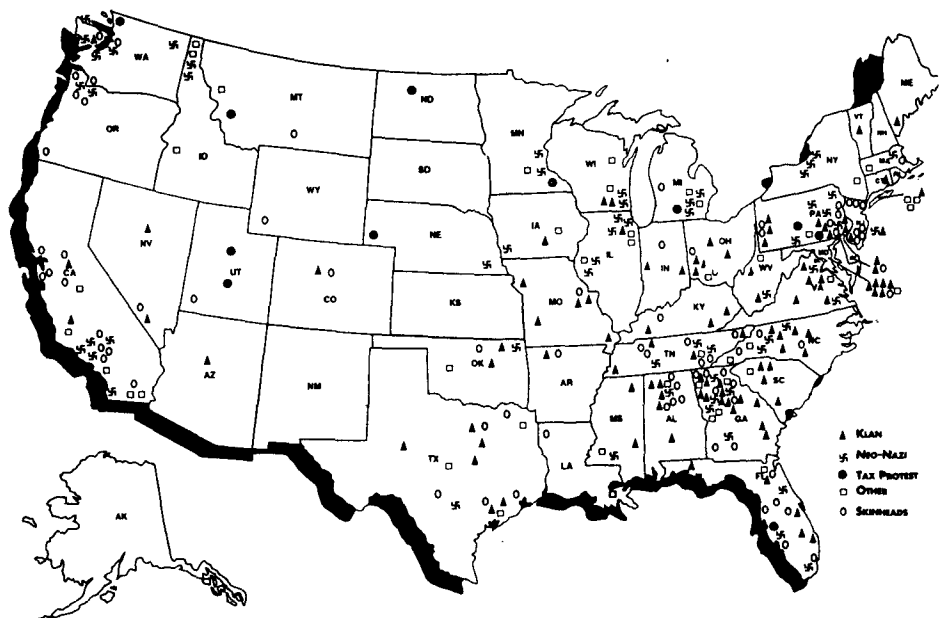
Hate Groups Among Us

WE LIVE IN A COUNTRY which is based on ideas of equality. Most of us were raised to be proud of that. But today there are more and more groups of people, in the U.S., in Europe in other parts of the world who proudly and publicly announce that they are "White racists." In the U.S. they call themselves many different things: Ku Klux Klan, Nazi Party, U.S. Nationalist Party, Christian Identity Church Movement and Skinheads to name a few. What they have in common is dangerous, violent and misguided hate targeted against everyone who is not of "pure" northern European descent or anyone who disagrees with their ideas. Their political ideas are dominated by hate against Jews, People of Color and Gays and Lesbians. In a world where the standard of living is quickly and constantly going down, and where it can be very hard to understand why jobs, housing, medical care and education are not available it can be tempting to join a movement which tells you who to blame (Jews, People of Color, Gays & Lesbians). But this "easy" answer is wrong. It is simply a replay of the horrible events in Germany and the rest of the world before and during WWII. The rise to power of the Nazi Party at that time resulted in the murder of at least six million people, and did nothing to make the world a safer, more secure place. It is only by working together to figure out how to *share* equally and fairly in the resources of our world, that we can hope to improve things for ourselves and our children. This will *not* happen through hate, blame and violence.

How Did it Happen?

THE KLAN WAS the first organized hate group in the U.S., and grew out of the resentment and hatred many white Southerners felt after the Civil War. Since that time (the 1860s), the Klan has continued to exist, at some times and in some places more powerfully than in others. But in recent times, especially throughout the 1980s, the majority of organized white-supremacists belong to other organizations. The media has given tremendous visibility to white supremacist politicians such as David Duke, as well as Skinheads, and spokespersons for groups such as

the Aryan Nations. Popular talk show hosts such as Rush Limbaugh spew forth racist, sexist and homophobic diatribes and are rewarded with fame and money. Racist organizations have moved into the most troubled areas of our society, organizing farmers, prisoners and young people with their messages of hate. People are in trouble and can't make a living. These hate groups blame that on the government, then blame what's wrong with the government on Jews, and then blame just about everything else on People of Color. By establishing the "religion" of Christian Identity, the racist movement has created a legal way to organize prisoners ("political" meetings based on hate are not allowed in prisons). This "religious" message is also tempting and confusing to the many people who seek spiritual community as a way to help them understand the problems of the world.



White Supremacist Groups in the United States in 1992. Although many of the organizations shown on the map have numerous chapters in various states, only one symbol is shown per state for each separate organization. A state may have more than one of the same symbol because more than one organization of a given type may be operating in the state. Christian Identity groups are not counted since they are numerous and frequently change.

Recruiting Our Youth

IN TODAY'S DIFFICULT WORLD, young people are looking for something to believe in and a place to belong. Unfortunately, the racist movement is offering that to them in the form of Skinhead organizations (although not all Skinhead groups are racist, most are). Several established hate groups, like White Aryan Resistance, and the Church of the Creator have been recruiting the Skinheads for several years. The young people are trained both in the ideas of hate and violence, and are then allowed to go out and fight while the older people stay as safe as they can.

Psychologists say that these young people generally come from troubled family situations and are already streetwise and angry, looking for an excuse to fight. They are easy targets for older white supremacists who offer a sense of family, purpose and responsibility, along with hate-filled ideas. These young people have been convicted of some of the most brutal hate crimes that have occurred during recent years:

- The baseball-bat beating of a gay man in Silver Spring, MD. in 1988
- The shooting into a Black church in Kenosha, Wisc. in 1988
- Attacks on a Jewish center and a mosque in Dallas in 1988
- A 1989 assault on an Iranian couple, their infant and a Black man who tried to help them in La Verne, CA.
- The beating and stabbing of a homeless man in Newton, MA in 1990
- The felony assault on a 47 year-old Black woman in Arlington Hts., Ill. in 1990

We urgently need to reach young people with messages of humanity before the messages of hate take hold.

Racists Around the World

RACISTS AROUND THE WORLD gain support from each other. The KKK and neoNazis from the U.S. have gone to Germany to meet with similar groups there to discuss tactics for spreading their hatred and white supremecists idea. And, because it is illegal in Germany to print (but not distribute) anything with the Nazi logo, the hate groups in Germany import hate literature from the U.S. with these symbols and spread it around.

Some of the racist violence around the globe has taken the following forms:

• In Germany, Turkish workers who have lived and worked there for more than a generation are being beaten and killed, with the German government doing little to protect them. In fact, legislation has been enacted to further restrict immigration and citizenship for persons defined as having non-German ancestry.

• In England, persons of South Asian ancestry, no matter what their citizenship, have been repeatedly attacked by racist youth.

• In Brazil, street children, all of darker skin color, get killed by death squads representing the business community who want to "clean-up" the streets.



Children attended a 1986 white supremacy gathering at the Aryan Nations compound in Hayden Lake, Idaho.

cont'd on next page

Ku Klux Klan

Formed after the Civil War, the Klan has sustained a reign of terror against African Americans, Jews, and others, especially in the South.

National Association for the Advancement of White People
Promotes itself as "white rights" lobby group; founded in 1980 by David Duke after he quit as Grand Wizard of the Knights of the KKK.

Populist Party

An independent political party founded in 1984; uses patriotic and populist platform to actively promote white male supremacist candidates like David Duke.

John Birch Society

Organized to fight the "international communist plot" in 1966; many leaders of the far right were once members.

Christian Identity Church Movement

Adherents believe: Jesus Christ was northern European; Aryan whites, not Jews, are "God's chosen People"; and the Bible justifies use of violence.

Posse Comitatus

A loose Identity network of survivalists, armed vigilantes, and tax protesters; to them, all government above the county level is corrupted by Jews.

Aryan Nations

A paramilitary Identity group in Hayden Lake, Idaho, that aggressively builds ties with other white male supremacists nationally and internationally.

Racists Hide "Identity" Under Guise of Christianity

EVER SINCE THE FIRST cross was burned by the Ku Klux Klan, members have tried to justify their bigotry through religion. Ignoring the Biblical teachings that oppose hatred and violence, many of today's white supremacists subscribe to a 'theology' that is tailormade for racists.

The religion is called Identity, and its estimated 5,000 to 10,000 followers include a wide variety of racial extremists, from Klan membrs and neoNazis to tax protesters, farmers and white prison gang members. In 1991 there were more than 150 active Identity churches known to exist in this country.

Identity's basic tenets, blending extreme anti-Semitism with prophecies of a racist revolution, were brought to this country during the 1940s. Identity followers believe that the day will come when Jews and all people of color will be destroyed in a worldwide race-war that will leave only white Anglo-Saxons. As far-

etched as it sounds there are many who have taken this perverse 'theology' to its extreme. Some of the most violent acts of right-wing terrorism of the last decade were committed by members or associates of Identity churches:

- Church of Jesus Christ Christian, the leading Identity church in the country served as the headquarters for a white supremacist plot to overthrow the United States through bombings, robberies, assassination, and sabotage.
- Members of the covenant Sword and Arm of the Lord stockpiled illegal weapons and explosives and conducted paramilitary training.

• William Porter Gale, one of the earliest proponents of Identity was convicted in 1987 on charges of conspiring to mail death threats to IRS officials and a federal judge.

Identity followers believe that the day will come when Jews and all people of color will be destroyed in a worldwide race-war

The brief history in the U.S. of Identity has already proven it to be a dangerous catalyst for violence and crime. Aside from its advocacy of lawlessness and violence, the Identity movement has the po-

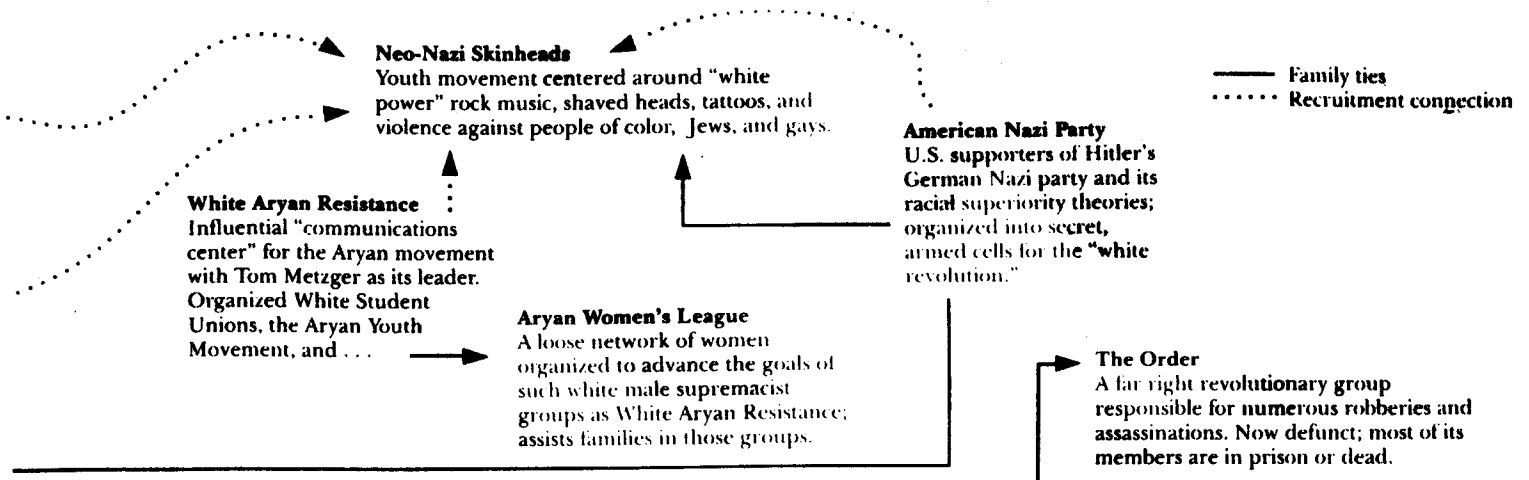
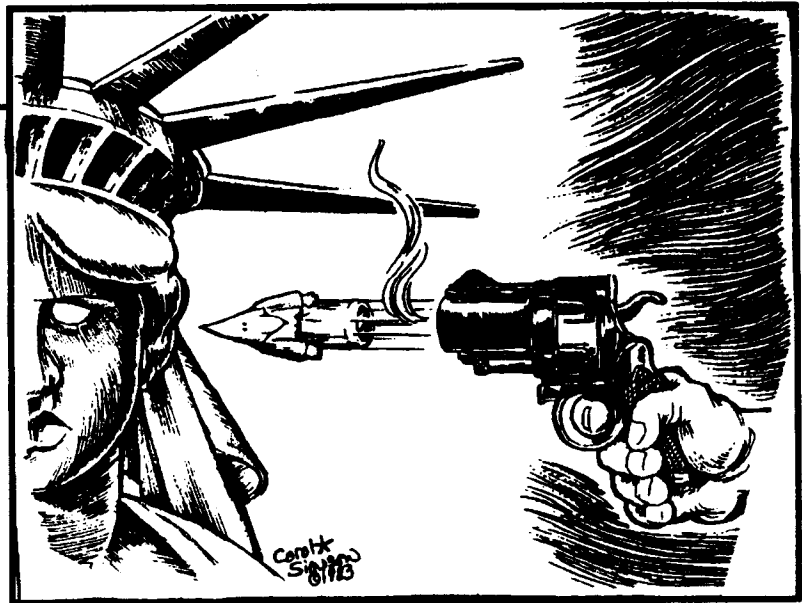
tential of galvanizing an otherwise fragmented array of white supremacists. They are particularly interested in recruiting young people into their ranks.

Their message and their tactics need to be thwarted by all people of conscience.

(cont'd)

Just as real wages have decreased in the U.S. for the majority of working people in the last decade, so have working conditions, wages, unemployment, health and fire hazards gotten worse for working or wish-they-were-working people all over the world. This is especially true for People of Color.

It is in the interest of those who are creating these unbearable conditions to have the blame placed elsewhere. The scapegoats are People of Color, Jews, "foreigners," and the hatred is allowed to continue to divert our attention from the real problems of power and inequality. We have the responsibility to bring the attention where it belongs.



What Can We Do to Put an End to Racism and Hate Groups?



WHITE SUPREMACISTS work on many levels to make their message known: through violence and criminal activity, through public demonstrations, and through personal contacts and relationships to spread their ideas. While combatting hate crimes is primarily the burden of law enforcement officials, the public at large has the responsibility of guarding our communities from the divisive influence of hate groups. The greatest allies hate groups have in a community are fear and silence, and the greatest enemy is simple, unequivocal public rejection.

1. **Recognize** that the hate groups exist. When we put our head in the sand, they push us over.
2. **Educate** ourselves about these groups and their intentions.
3. **Educate** our children. Talk to them about racism. Expose them to

people who are different from your family. Give them varied cultural experiences, books, toys. Teach them about the beauty and strength in diversity.

4. **Stand Up** for what you believe in. When we as adults speak out against the Klan, Nazis, and hate groups, when we protest with our voice and body, we serve as a positive role model for our children and neighbors.

5. **Join anti-racism groups.** Work for cultural diversity in our schools, workplaces, and neighborhoods. Live in communities where we will have contact with people who are different from us.

the public at large has the responsibility of guarding our communities from ...hate groups



In October 1987, two Ephrata, Penn., citizens stood out in the rain to let the Klan know it was not welcome.

Resource Bibliography on Racism & Race Relations

America's Original Sin: A Study Guide on White Racism, published and distributed by Sojourners, Box 29272, Washington, DC 20017. (202) 328-8842. This is a resource containing essays and articles on racism in America. It is divided into nine study sessions by topic. Some of the topics include: The Deep Scars of Discrimination, An Uncomfortable Privilege, Pioneers in Racial Justice, What's Wrong with Integration and A Call to Action. It also includes three appendices which cover educational activities to do with each study session, an annotated listing of national organizations, and resources for further study.

Breaking Old Patterns, Weaving New Ties, by Margo Adair and Sharon Howell, published and distributed by Tools for Change, P.O. Box 14141, San Francisco, California 94114 (415) 861-6838. A brilliant pamphlet addressing issues of conditioning, how we have been "taken in" by racism, cultural and historical racism. A really good section for "well-meaning white people." Practical examples of how to make changes happen in our day-to-day lives.

Can't We All Just Get Along?: A Manual for Discussion Programs on Racism and Race Relations, published and distributed by Study Circles Resource Center, P.O. Box 203, Pomfret, CT 06258, (203) 928-2616. This manual provides both the content and the process for doing study circles on issues of racism and race relations. It offers 5 separate sessions, which can be used together or individually. It includes readings, and a section on organizing.

Citizens Say "No" to Hate was written and compiled by a coalition working out of the Syracuse Peace Council to organize and educate around Hate Crime and the September 25, 1993, U.S.A. Nationalist Party march on Auburn, NY.

*contribution and layout:
Beth Broadway, elena levy,
Bill Mazza and Carole Resnick*

Sources:
*New York Times
Klanwatch Intelligence Report
Klanwatch Special Report
Ms. Magazine: Hate Around the World*

Cultural Etiquette: A Guide for the Well-Intentioned, by Amoja Three Rivers, distributed by Market Wimmin, Box 28, Indian Valley, VA 24105. A sometimes-funny and always-to-the-point pamphlet. It suggests that racism and the racial stereotypes it spawns are so subtly interwoven into the fabric of Western society that very often, even those with the best of intentions will display bad cultural manners. The guide helps people avoid some of the pitfalls of unwitting anti-racism and anti-Semitism.

Dismantling Racism: Workbook for Social Change Groups, written and compiled by Andrea Ayvazian. Distributed by The Exchange Project, Peace Development Fund, P.O. Box 1280, Amherst, MA 01004 (413) 256-8306. This workbook contains exercises, poems, stories, and lecture notes. It is used in conjunction with a weekend workshop for social justice groups wishing address both internal and external racism and racist practices.

— compiled by Beth Broadway

Other Sources

Hate Crimes: The Rising Tide of Bigotry and Bloodshed, by Jack Levin and Jack McDevitt, Plenum Trade Publishers, (212) 807-1047, & \$23.95. Stresses the importance of individual victimized groups joining together to form temporary alliances and demanding an end to the violence, and suggests practical guidelines.

Klanwatch Intelligence Report: A Project of the Southern Poverty Law Center, Klanwatch Project, PO Box 548, Montgomery, AL 36101-0548, (205) 264-0286

The Monitor, published at least six times/year by the Center for Democratic Renewal and Education, CDR, PO Box 50469, Atlanta, GA 30302-0469, (404) 221-0025, individuals subscriptions \$25.

When Hate Groups Come to Town: A Handbook of Model Community Responses by Randall Williams and Lyn Wells, Atlanta, GA.: Center for Democratic Renewal, 1986 (see above).



Cooperative Housing

An initial meeting of the Earthbound Community was held this past month. The turnout was small but not below expectations. At the meeting there was a discussion of the four common characteristics of cohousing developments as described by Kathryn McCamant and Charles Durrett in their book *Cohousing, A Contemporary Approach to Housing Ourselves*. The four characteristics are 1) Participatory Process, 2) Intentional Neighborhood Design, 3) Extensive Common Facilities, and 4) Complete Resident Management. These characteristics were discussed in regards to the project on North Salina Street. This was an important discussion because though all the people present were looking for an alternative for their housing needs there was a need for clarification of the concept we are thriving for.

Presently the project involves two buildings at 916 and 914 N. Salina. At the meeting we talked about future possibilities of expanding the project by purchasing adjacent properties. Ultimately we would hope to include as many of the properties as possible within the triangular block of North Salina, Isabella, Lodi streets. Obtaining real estate would be possible since most of the properties are held by landlords whose concerns are for gains obtained from the sale of the properties. Much of the property within the block has been bought and sold again since 1988 when we first obtain our buildings. The landlords would probably be receptive to an offer on their properties.

Of most concern was 916 N. Salina Street. This building has been gutted and some work has been started. But much more is needed to be done. This building, when completed, offers three housing units of 675 square feet each and a store front space of about 975 square feet. The first people to join in the cohousing would need to consider making 916 N. Salina Street their living space.

With the understanding that 916 N. Salina should be the first concern, the meeting discussion lead into the finances of completing the structure. 916 N. Salina has a outstanding mortgage of about \$50,800. The cost to complete the improvements is estimated at



The Living Room Opens for PWA/HIV

A new drop in center for people living with AIDS and HIV is now open. Named "The Living Room," the facility is centrally located and provides a "safe space" for recreation, socializing, education and related activities. The center is the result of over 20 organizations working together to create housing for people living with HIV/AIDS. The groups, who will also offer these same services in the housing when it is built, saw an immediate need for such a place. The different groups, many of whom are not AIDS service organizations, worked together to open the center in record time. Staff and program resources are provided by community agencies and volunteers. For times and place, call (315) 479-7362.

\$128,000. Assuming the cost of the storefront to be about \$70,000, each housing unit would be about \$36,250. This would be the amount of financing each of the first three cohousing members would need to provide.

There was discussion about means to reduce this cost by providing labor from the cohousing members and the possibility of finding a land trust grant to take the price of the land out of the cost. Also discussed was the possibilities of cost saving by involving more structures, thereby spreading the cost among properties with varying degrees of needed improvements.

As the project stands now we are looking for people who would be able to provide the \$36,250 in funds needed to begin the work on 916 North Salina. If you or anyone you know would be interested in becoming part of this cohousing group please contact us at (315) 422-4201.

Another meeting has been scheduled for November 19, 1993 at 7:00 PM at the home of Margaret Williams and James Shattell, 914 N. Salina Street. This meeting is open to people interested in cohousing. If you are planing to attend please give us a call.

Margaret Williams and James Shattell



Paws for Peace

Join our celebration of animals! Paws for Peace, sponsored by People for Animal Rights, will be held October 24, 1993, 2:00 to 4:00 pm at Unity Church of Today, 300 West Seneca Turnpike, Syracuse, N.Y. P.A.R. will host speakers on "Native American Views of the Environment" and "Herbal & Alternative Medicine for Animals." Other activities include poetry reading, storytelling, artwork display, and a meditation.

Help us commemorate our animal friends that have passed away by bringing photos for our animal remembrance poster. Vegetarian refreshments will be served. This is family event open to the public with no admission fee.

For more information, contact Linda at 488-PURR (day) and Cara at (315) 488-8566 (eve).

P.S. Help us collect needed items for the S.P.C.A.! Bring canned food, puppy & kitten toys, towels, toilet seat covers (for cat beds), or non-foam based rug remnants. Puppies & kittens love old knotted socks, too.

The following is an excerpt from the meditation we read at Paws for Peace:

"We, the human beings of Mother Earth, recognize, acknowledge and affirm the Divine Nature and interconnectedness of every Being that Spirit created. We, as integral parts of the Sacred Web of Life, recognize, acknowledge and affirm that we share in the unfolding of the Universe and that whatever we do to any part of the web we do to ourselves and to our children and to their children. We, caretakers in the community of all Beings, recognize, acknowledge and affirm the necessity to act with Life and responsibility, not just for ourselves, but for the sake of the whole planet that nurtures and sustains us. We, co-creators with Spirit, are truly thankful for the companionship, affection and lessons so generously given by the animals in our homes and on our farms and treat them only with loving kindness. We, as Loving examples, teach our children a sense of stewardship, friendship and compassion toward animals, the environment and people. We, as peaceful humans, extend a spirit of compassion toward those whose eyes are not yet open to the suffering of the voiceless, knowing that outer peace follows inner peace."

Cara Burton

The New Leaf



FOOD FOR PEOPLE, NOT FOR PROFIT!

OCTOBER 1993

Nightshade-Free Cooking

Amy Kahn

Tomatoes, potatoes, eggplant, and peppers are all members of the same family of plants, commonly referred to as the Solanaceae or *nightshades* (another family member is Deadly Nightshade). Plants in the nightshade family contain varying amounts of an alkaloid chemical called atropine which causes joint inflammation in sensitive persons. People with arthritis and other joint inflammation in sensitive persons. People with arthritis and other joint problems often find limiting or removing this family of fruits and vegetables from their diet helps them to feel better.

Unfortunately, I found it quite hard to avoid these vegetables in a vegetarian diet, but not impossible with some creative substitutions. Among the easiest switches was to use sweet potatoes, or yams, which are in another family of vegetables, in place of potatoes in a recipe. Members of the squash and cabbage families also make great substitute vegetables. The summer squashes and different cabbages (cauliflower, broccoli) take the place of eggplant and peppers in many recipes.

The toughest nightshade to find substitutes for was the omnipresent tomato. After some experimentation, I have come up with a tasty nightshade-free spaghetti and pizza sauce using yams or winter squash in place of tomato. ♦ See Amy's recipe, next page

STORE HOURS:

MONDAY - FRIDAY 11AM - 8PM

SATURDAY 8AM - 8PM

SUNDAY 11AM - 4PM

618 Kensington Road

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Established 1973

Food for Thought

Karen Connelly

FOOD FOR LIFE

Three compelling reasons for becoming a vegetarian are heart disease, cancer and weight control, according to Dr. Neal Barnard, who spoke at Syracuse University's Gifford Auditorium on June 19.

Author of *Food for Life* and president of the Physician's Committee for Responsible Medicine (PCRM), Barnard predicted that within 10 years it will be considered medical malpractice for doctors to prescribe the current American Heart Association approved diet for patients with heart disease. Subjects placed on that diet showed increasing plaque build-up in their arteries after one year, while those put on a strict vegetarian diet showed a reversal in plaque build-up, he stated, citing studies by Dean Ornish.

Barnard also emphasized that current federal guidelines for blood cholesterol levels are too high. "The government picked 200 milligrams because it's easy to achieve, but people still die of heart attacks." According to Barnard, to minimize the risk of heart attack, a blood cholesterol level of 150 or less is ideal. "A meat-based diet will never get you below 150," he said.

Barnard also discussed the link between a meat-based diet and cancer. "If you look at the war on cancer, we are getting nowhere," he said. According to Barnard the death rate for cancer is going up, even with adjustments for age and population growth.

For instance, current figures show one in eight American women will develop breast cancer, up from one in nine less than a decade ago, and one in 10 prior to that. In other countries in

which meat is the center of the meal, breast cancer rates are correspondingly high. "But if you go to Thailand, Japan or El Salvador, where the center of the meal is rice or beans, breast cancer rates are quite low," he said.

Obesity is another health problem linked to meat eating, according to Barnard. "We are fatter in this country than anywhere else in the world," he asserted, stating that upon returning from a recent trip to Europe he was startled to notice how many people are overweight in the United States. Blaming obesity on genetics is avoiding the problem, he said. "We don't just hand our kids DNA; we hand them recipes."

"What we call weight control is torture," Barnard said, adding that the Slimfast diet is abuse. Dieting by drastically lowering caloric intake is a prescription for failure."

According to Barnard, our bodies are programmed to seek out food and conserve energy in times of famine. By not eating enough, dieters actually turn up their appetites while lowering their metabolism. The result is bingeing and weight gain.

To combat these common medical problems, Barnard recommended a strict vegetarian diet (called a vegan diet) in which no animal products, including dairy or eggs, are eaten. He said by following the PCRM's new four food groups—grains, legumes, vegetables, and fruits—along with avoiding added vegetable oils, people will be healthier and thinner. He noted that the government approved food pyramid recommends two to three servings of meat per day, and asked, "Is that science talking or the meat industry getting in there and

♦ Food for Life, next page

Amy's Spaghetti Sauce (Nightshade- Free Cooking)

(makes 2 quarts, freezes well)

- 1 T olive oil
- 1 onion, chopped
- 4 large cloves garlic, minced or pressed (more or less to taste)
- 3 lbs of cooked, mashed yams or winter squash
- 1 cup chopped beet or red cabbage (adds color and bite)
- ½ cup mushrooms, sliced
- 1 cup zucchini, chopped or sliced
- 2 bay leaves
- ½ cup red wine (optional)
- basil to taste (I add 2 tsp dried or 2 t fresh)
- 1 t oregano to taste
- 1 t thyme to taste
- salt and pepper to taste
- pinch of cinnamon

1. Heat oil in heavy bottomed sauce pan and sauté onion, garlic, and mushrooms until onion is transparent and tender.
2. Add cooked squash (or yams), cabbage (or beets), bay leaves, red wine, and bring to simmer.
3. Simmer cover for 30 minutes to 1 hour, stirring occasionally, adding water if needed. Remove bay leaves and add other spices and the zucchini.
4. Simmer another 15 to 20 minutes and adjust flavor by adding salt and pepper, and a pinch or 2 of cinnamon.
5. Thin or thick as you like by cooking off or adding water.

GREAT RECIPES !

That first cold night stirred up an obvious thought into my consciousness. Autumn is an incoming reality ! Here is a recipe that celebrates the colors, tones, and produce of late summer and fall. - Amy Samuels



Mrs. Keeton's German Sweet and Sour Cabbage

(Rotkohl)

Amy Samuels

- 2-3 T oil
- 1 medium purple cabbage, sliced thin or thickly shredded
- 3 medium apples, chopped with peel
- 1/3 cup brown sugar (vary to taste)
- 1/3 cup apple cider vinegar (vary to taste)
- 1/3 cup water (vary to taste)
- 1 t salt or to taste
- dash of black pepper
- ½ t caraway seed or 4-5 whole cloves

1. Heat oil in heavy frying pan.
2. Add cabbage and apples and cook, stirring for 2 minutes.
3. Combine remaining ingredients and pour into the pan.
4. Cover and cook until the cabbage and apples are just tender (approx. 20 min.). Stir occasionally.

This tastes better the second day and is particularly good with tempeh. (Brown tempeh in a little oil, and Rotkohl and heat. Serve with brown rice-yummy!) Watch out for the cloves!

Food for Life (continued)

influencing what the government tell us?"

Barnard admitted that switching to a vegetarian diet is not always easy, stating that our food preferences are set by age four or five. "Think short term," he said. "Think in terms of one week or three weeks. Don't think, 'I'll never eat meat again.' Think 'For this one week I'll be very strict and see how it goes.' And think of it as an adventure.

He said by the end of the trial period most people are happy with their new diet.

Approximately 40 people attended the lecture, which was coordinated by the Physicians Committee for Responsible Medicine, Syracuse University for Animal Rights, Cornell for the Ethical Treatments of Animals, and People for Animal Rights.

For more information, contact the Physicians Committee for Responsible Medicine, PO Box 6322, Washington, DC, 20015. ♣

Peace Action

Peace Toy Fair on Nov 6

Peace Action CNY (formerly SANE/FREEZE) will hold its fifth annual Peace Toy Fair on November 6 to promote PEACEFUL TOYS. Much attention has been given to the effects toys and play have on young children. There is strong evidence that toys suggesting war and violence promote aggression in children. The Peace Toy Fair offers an alternative to the many toys of this type that are found in department stores.

A special feature this year will be mini-workshops in music creation presented by singer and songwriter Fred Gee. His tape, made with children, "Whales, Whales, Whales," got rave reviews in the Syracuse Herald American last year.

The Peace Toy Fair will be held on November 6 from noon till 4 pm at May Memorial Unitarian Society, 3800 East Genesee St., in Syracuse. Please come. Invite your family, friends, co-workers, and especially any parents you know.

Peace Award: Marjorie Banks & Lil Kinney

Peace Action of CNY, (formerly SANE/FREEZE), is thrilled to announce that Marjorie Banks and Lil Kinney will be presented with the 1993 Peace Action Peace Award on United Nations Day, October 24, 1993 at our 5th annual Peace Award Dinner. How appropriate to be honoring these advocates of the United Nations on this day, its 50th anniversary!

The dinner will take place at May Memorial, 3800 E. Genesee St. in Syracuse. The cash bar at 6:00 will be followed by a gourmet vegetarian dinner at 7:00. The award presentation will be at 8:00.

Marjorie and Lil are long-time friends who provide a constant conscience for our politicians, and a steadfast source of inspiration for other activists.

Our keynote speaker, Ira Schorr is the national program co-ordinator for Peace Action, and a master political satirist. Ira's commentary on the news always helps you see the world a little more clearly, if also through tears of laughter.

Your presence will make this dinner a great celebration of two great activists, and will help to fund the work of Peace Action. Please come. The sliding scale cost of the dinner and presentation is \$35-\$55. The presentation alone is \$10 - \$25. Make reservations by calling Peace Action at 478-7442 by October 13.

Syracuse Community Radio Project

Formerly WNMA

What's on the radio in Syracuse?

Do you like what you hear?

Or would you like:

- A larger variety of music & drama, comedy & poetry.
- Alternative news, current & cultural affairs.
- Listener participation.
- Panel discussions and interviews.
- Programming reflecting the rich cultural diversity in Central New York.

These are some of the goals of the Syracuse Community Radio Project.

WNMA Inc. (Formerly the Westcott Nation Music Association) proudly announces the only democratically run, not-for-profit organization working towards a community operated radio station for the people of Central New York.

Some locals might remember our broadcasts on AM 1620 and our cablecasting effort from 1991 to mid-1992. These programs provided a hint of the vast potential a community station could have in changing the musical landscape of Syracuse.

Since that time a board of directors, made up of program producers from the cablecasting effort have attempted to continue moving towards our shared vision of an independent, non-commercial, community-run broadcast station.

We are not abandoning any of the positive accomplishments of the past years, but are moving into a new phase of egalitarian decision-making that will better serve the varied interests and needs of our members and the community at large.

We have chosen a new name that more closely reflects the sentiments of a member-driven, cultural broadcasting effort for the city of Syracuse and to distance ourselves from the operating policies of the past.

We have also moved ahead by severing all ties with WNMA founder Lee Spinks due to strong "philosophical differences." Spinks is promoting his own project but is not content with parallel efforts. He is devoting considerable energy attempting to hinder the work of Syracuse Community Radio via a disinformation campaign of press releases and letters to current and former members of WNMA Inc.

Syracuse Community Radio has welcomed a diverse cross section of people from Central New York including African Ameri-

CENTRAL AMERICAN / CARIBBIAN COALITION

Potluck Meeting

On September 15 the Central American-Caribbean Coalition held its monthly 90 minute potluck/update/discussion meeting. It began promptly at 6 pm with lively discussion and reports by member groups linking issues of mutual concern.

At 7:30, after the potluck and discussion, some member groups also held meetings. Coalition members include those interested in Cuba and Haiti, as well as CNY Witness for Peace and the CNY/Estancia, El Salvador Sister Community Project.

A Witness for Peace delegation to Central America is under active consideration for next summer. Those interested in joining the delegation are warmly encouraged to take part in the Coalition's monthly meetings.

This fall several of us will visit Haiti, either as members of WfP and PAX Christi delegations or as volunteers with Peace Brigades International. The next few weeks will be a particularly critical time in Haiti's hoped-for return to democracy: deposed President Aristide is scheduled to return to his homeland on Oct. 30. The presence of international observers may help diminish the violence expected as Duvalierists and partisans of the current military regime lash out against Aristide supporters.

We invite anyone interested in Central America/Caribbean issues to join us at 6 pm on the 2nd Wednesday of each month. Meetings are held at Plymouth Church, 232 E. Onondaga St., in downtown Syracuse. Our next meeting will be on Oct. 13. For more information, please call Paul Weischelbaum, 478-1592 (H).

Mark your calendars: On Oct. 29 there'll be an event at LeMoyné College commemorating the 10th anniversary of Witness for Peace. On Oct. 30 there'll be a forum on Haiti at Plymouth Church to celebrate President Aristide's return to his homeland. For further details, join us on the 13th!

cans, Native Americans, gays & lesbian and woman's groups that were largely not represented in the narrowly-defined parameters of the previous administration.

For more information and/or membership applications, call 437-9579 or write to Syracuse Community Radio, PO Box 6365, Syracuse, NY, 13217.

Turning the Corner

The Story of Auburn, N.Y.

Michelle Brisson

I HEARD A STORY the other day. It was shared with 80 people on the night of September 22, at May Memorial. Some stories are special—they carry the weight of history, the immediacy of home. They are more potent than myth because they are fashioned out of the flesh and blood of our neighbors. Some stories ask us to examine our own frailties and fears. And if these stories are told by those who have lived honestly and courageously in the face of confusion and hate, apathy and denial, they can offer hope. I heard such a story the other night.....

The story-teller was Gwen Webber-McLeod. That's not her usual title. You are more likely to hear her introduced as a founding member of the Coalition For a Better Auburn and Cayuga County or the President of the Auburn-Cayuga County NAACP. But she is also a story-teller.

Her tale began in a town of 32,000. It's the site of Harriet Tubman's home and grave. People are proud of this. The town, Auburn, N.Y., is mostly white with a small but growing population of

people of color. There have been economic challenges there over the past decade. Mostly it was a quiet place where you might want to raise your kids; a safe place to take a walk at night. That was before—before what our story-teller called "a series of wake-up calls."

Gwen Webber-McLeod brought her listeners back to the late 1980's when the first signs of an overt white supremacist presence appeared in this town. Suddenly, there were letters, lots of letters, written to the editor of the local newspaper all with the same racist, anti-semitic, homophobic message and all written by the same man. The constant and repeated presence of the letters caused some to privately question the paper's agenda.

Yet no one spoke out.

Eventually the original author was joined by other voices—some bold and hateful, others in agreement over a particular editorial

against affirmative action or against gay rights. The letters continued and multiplied.

Still no one spoke out.

Then in 1990, on Martin Luther King's birthday, flyers were distributed throughout the town denouncing the holiday. They were full of hate, full of racism. And still there was no community-level response. This was the turning point for our story-teller. She became mobilized and moved from private talk to action. She told us of a trip to City Hall. She had written a speech full of all the fear and anger she had been carrying inside of her and presented it to the mayor and the city counselors. After she spoke, she looked from face to face and found only apathy. The room was stony silent. Her heart shivered as she saw before her evidence of the climate of her community.

Shortly after this, the Post Standard wrote a story titled "A Look At Auburn In Black and White" which brought new awareness of the white supremacist presence in Auburn but also new tensions in the community. Racist flyers became a part of this community's culture, she

said. The high school was targeted by hate groups and "isms" became the private topic of conversation.

Our speaker described a community in denial, the weight of silence born of fear and confusion, and of a "local press without a clue." Information on the entrenchment of local hate groups surfaced by accident during the investigation of a murder. The killing was the result of a love triangle; during a search of the homes of the two men involved, police discovered white supremacist literature, propaganda and a cache of weapons. Suddenly community leaders were thrust into the public eye. Neighbors cried, "Why in Auburn?" even though all of the warning signs had been—and were still—there.

And yet, according to this story, there was still no community voice, no editorials, nothing. The private, hushed consensus was that the hate was the work of a few trouble-makers who came to Auburn uninvited. Once they were gone, all would be well. However, within six months there were new racist flyers.



Käthe Kollwitz

Slowly, the community began to realize that this was not simply hate groups from outside of Auburn causing trouble; As Gwen Webber-McLeod told her audience, "this problem was us."

And three local womyn, our story-teller among them, sent out a call to action. This time people showed up. A coalition was formed of community leaders who made a pledge that "never again would there be a season of silence in Auburn, N.Y." Gwen Webber-McLeod says there is something different in her town today, a new mood. No, she is not a fairy tale writer; she does not believe the problems have been solved. After all, the Nationalist party is marching in downtown Auburn only three days after this quiet night has ended. There are many chapters yet to be written.

However, she says there is a growing determination to make a stand: to deplore all discrimination, to create a community where all may live free of fear, to find ways to interact and live in a manner that demonstrates respect for all.

It's a tough order. There are those who question The Coalition's methods; should the hate groups be ignored, confronted, driven out? That is another article, another discussion. This story ended with a reading of Maya Angelou's "The Human Family." The story-teller wiped away a tear as she repeated the refrain "we are not so different." No, Gwen, we are not so different. We are divided by confusion, by man-made boundaries, by fear and prejudice. She urged us to unite in love—to be willing to walk with others.

Oh, and one more thing. As she closed the pages of the chapters of her community story, Gwen Webber-McLeod left no doubt in anyone's mind that it could be our own town next. In fact, our towns and cities all carry the same seeds of racism, sexism, homophobia

cont'd on next page

Writing From the Margins

Liliana Almendarez

MY WRITING COMES in whispers afraid of rejection, of eyes staring past my words blinded by their lack of passion or compassion.

My writing comes in whispers waiting for the bull horn to arrive. Waiting for an approving nod that will never come. I am blinded with tears of anger, frustration, sadness.

My thick lips clamp shut on the top of my pen to restrain the timid, unsure voice. A weak insipid voice that is afraid of speaking too loudly, creating too much attention.

My writing comes in whispers when professors wield their power of a critic. I allow them to oppress me.

To *silence* me into a "she" a pronoun, instead of an individual. It's difficult to speak *when I'm gagged* in the dark quiet corner in my head.

and anti-semitism which we see flourishing in Auburn, N.Y. Her story is our own. Who among us is ready to walk our talk and move in solidarity with others seeking peace? This listener left sure there were many similar tales simmering on the back burners of other local communities.

Michelle Brisson, a member of the Stonewall Committee

The Gwen Webber-McLeod lecture was jointly presented by The Stonewall Committee, The Gay and Lesbian Alliance of Syracuse, and The May Memorial Unitarian Society Social Action Committee. A video of the event was made by the Stonewall Committee and is available at My Sisters' Words on North McBride St., Syracuse, N.Y.

The Stonewall Committee is a nonpartisan organization to advance the interests of Lesbians and Gays in Onondaga County by combatting Homophobia and Heterosexism in elected officials and educating candidates for public office and voters on the issues that concern our community. Contributions can be sent c/o: The Stonewall Committee, 246 East Water Street, Syracuse, New York 13202.

I drown in silence. I stare past the facade of my mirror-image. Scared of saying too much...Speaking too loudly. Afraid of the bitterness that binds my voice. Angry at my weakness over it all.

My writing is painful. It swells my eyes shut, turns my stomach until I retch a sacred passage. Each image is brought forth, born, in a painful process. Leaving me *empty, drained, alone* in a world of too many words and too many symbols that are not my own. *Every ink mark is a drop of my own blood.*

My writing is carried out on a *white sheet of paper* where it is *raped* and mishandled and exploited by a hateful audience. Every word, every symbol is meshed together to try to form a clear precise picture of my inner reality I present my reality to strangers who are too willing to turn away in disgust because the piece is too emotional. Strangers too willing to shred and disemmesh that which is intimate.



REMEMBER: You have heard

Or better yet sneer at poetry because it doesn't make sense or it's too hard to understand or there are too

many interpretations. But they're wrong. Poetry is a quenching glass of expression to soothe the mouth of the silenced. To recreate how the world is seen. Yet the images continue to roll of my pen into our two dimensional world we call reality... society.

Gloria Anzaldua says "Writing is dangerous." Damn straight. This world is too willing to kill the writer. To stifle their voice. To oppress me into the role of a submissive Latin woman. Too ready to rape, violate, and destroy the sacred voice of the writer by what we politely call criticism.

Liliana Almendarez is an Oswego Student, Playwright, Poet, Artist



THINKING IN FRENCH

(Answers on page 253)

New Right? An Examination of Hate Groups and the New Right Within Our Communities

Altered Space Puts Out a Call for Artwork

ALTERED SPACE is looking for objects, artwork and ideas dealing with issues surrounding the current rise of the "New Right."

Altered Space recognizes the continued impact of Hate Groups on all of our communities. We are asking for responses to a call for participation in the upcoming mixed-media installation "New Right?: An Examination of Hate Groups and the New Right Within Our Communities." Work should address the impact of Hate Groups on personal, local and/or global levels.

We of Altered Space have witnessed a recent increase of racist literature distribution, the attempted march of the neo-nazi "USA Nationalist Party" and "CNY White Pride" in Auburn on September 25 and its rejection by peaceful and violent counter-demonstrators, and the invisibility of hate crimes like gay-bashing (which happens with surprising frequency in Syracuse considering its lack of media attention). It is our desire to offer a

visual or cultural response to these events. It is our conviction that we can no longer allow this behavior within our communities and need to take steps to combat hate when and where we see it.

As Hate Groups persist as a force in our lives, we hope to offer a forum through which individuals and/or organizations can continue a dialogue of education needed to overcome this hatred.

Contributions may take the form of traditional works of art, or can in some form reflect a personal experience of hatred; in stories, poetry, performance or other. We welcome participation representing a diversity of voices. The installation will be juried by the members of the Altered Space Collective.

We are looking to include a number of events throughout the period of the exhibition to continue this education. Please feel free to include proposals for projects concurrent to the exhibition.

We are looking to create a cultural environment which examines each of our relationships to a society fostering ideas of racism, sexism, hetero-sexism and hatred in all its forms.

The Coalition for Freedom

Monitoring the Religious Right

Amy E. Bartell



THE TERM "religious right" is as much an oxy-moron as "moral majority". Lead by such hateful bigots as Pat Robertson, the "religious right" preaches and insists upon narrow, racist, sexist and homophobic values. Claiming to be based in loving Christianity, the "religious right" does not actually speak for most people who consider themselves religious; nor does it have the corner on right. Nationally, the "religious right" is well organized by state, and within the states, by precincts. You may recall the recent legislative battles over gay and lesbian rights in Oregon and Colorado—the primary work of the homophobic agenda was done by organizers of the "religious right" who were sent specifically to these states to organize this referendum on civil rights.

The "religious right" also organizes on a local level to run anti-choice, anti-sex education, anti-inclusive candidates for school board and other races where there is usually low voter turn out and the candidate can run without being pressed on the issues. These types of candidates have come to be known as "stealth

candidates"; invisible to most people, and extremely dangerous to the system.

These are just a couple of examples of the infiltration of such hate groups—their focused and committed minority works diligently for their cause and, as a result, supports their candidates with time and money. For example, after matching grants were added to raised funds, Pat Robertson lost the 1988 Presidential bid with \$13 million with which to start his Christian media empire. This empire includes a slick 24-hour cable TV channel, many national publications, and several syndicated radio shows. Combine this money and influence with the national debate over "family values," the Arthur DeMoss anti-choice TV commercials (which run locally on WIXT 9 and WSTM 3), and few popular, wealthy bible-banging televangelists, and you get a media flooded with the message of the "religious right."

So, how do we address this—how do we monitor their influence and message... As a first step, there have been several coalitions formed around the state that are dealing with the implications of the "religious right." Locally, there is the newly formed Coalition for Freedom. Their stated mission:

The Coalition for Freedom is committed to sharing information, education and taking action against the political and social agenda of the 'religious right' and

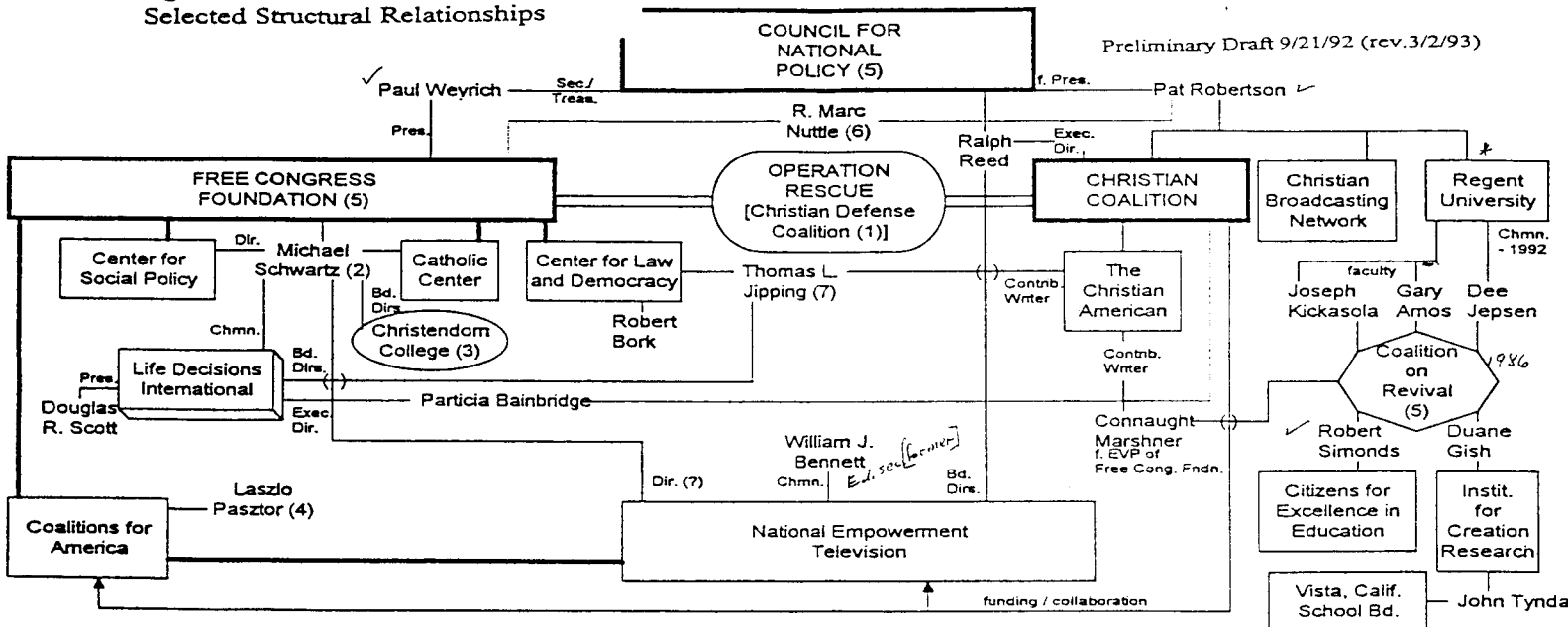
other groups that threaten and infringe upon individual freedoms.

One of the objectives of the Coalition is to train people to identify and monitor 'religious right' candidates running for school board and other local offices by going to candidates' forums and asking related informational questions. If we are concerned about identifying these candidates, then we must develop questionnaires and strategies designed to unveil the candidates' honest intentions. The Coalition for Freedom is committed to dispersing current, accurate information on activities of the "religious right."

For more information about the Coalition for Freedom, please contact Amy E. Bartell, Planned Parenthood Center of Syracuse, 1120 E. Genesee St., Syracuse, NY 13210 (315) 475-5540. There are other organizations on a national level that monitor the current situation and/or produce useful materials: Institute for First Amendment Studies, PO Box 589, Great Barrington, MA, 01230 (413) 274-3786; Americans United for Separation of Church and State, 8120 Fenton St., Silver Spring, MD 20910 (410) 589-3707. For more information about who has received the Right-to-Life endorsement (a big hint that this candidate might be a "stealth" candidate), contact the CNY Coalition for Choice, PO Box 761, DeWitt, NY 13214.

Amy is an activist, an artist and the Staffperson at Planned Parenthood in Syracuse, NY.

Free Congress Foundation - Christian Coalition: Selected Structural Relationships



Diversity Daze

Betsy McTiernan

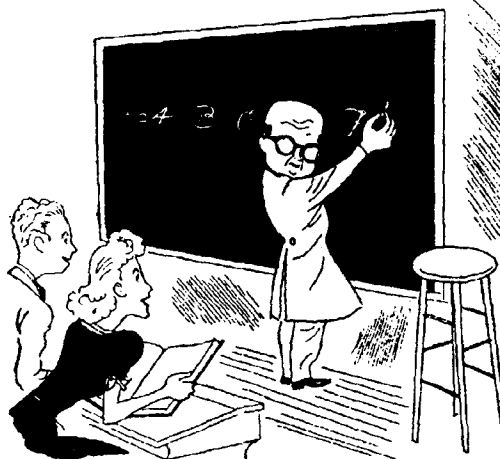


DIVERSITY MEANS that we shouldn't mention that you're black and I'm white, especially that I'm white because that makes me feel separate from you and then I don't want to work with you in coalition, and that's the reason the civil rights movement didn't work: the people of color, who used to be called black militants, alienated the majority population, who used to be called white, but that was during racism and before diversity, and racism is a word that separates people into races where diversity means we're all the same, except we eat different foods and sometimes we don't speak English, although English is our primary language so you shouldn't write plays or poems with any words that aren't English because that alienates the majority population (who used to be called white) and makes them not want to help you or work with you in coalition, which in case you don't know means that two groups who aren't really different but diverse, work together cheerfully, even though one group, the majority (who used to be called white), has all the power, but it's not like they're obnoxious

about it or anything, in fact, they don't even think about it, and anyway true diversity groups always have people of color, even if they have to ask the same people over and over because there are only a few because they live in a cold climate and no people of color want to live someplace where everything is cold and white (the weather not the people), especially the people of color who used to be called "black" left out all the people who weren't—Asians, Jews, women, gays, lesbians, disabled, Latinos, American Indians, Alaskans, Hawaiians, Pacific Islanders, and sometimes Arabs—and all those diversity groups also have more than a few bones to pick with the majority who really isn't the majority when you realize that the only people left are straight white English-speaking Christian males, or maybe Zen Buddhists, especially if they used to be Christians and aren't

Asians, although Asians don't actually count as a protected group (like the buffalo and the spotted owl) probably because they get higher scores in math than everybody else in America, and no one needs protection if they can kick ass on the SAT, but it really isn't p.c. to say stuff about Asians and math, or other groups and

REMEMBER: You have heard



J'écris l'alphabet
Zhay-kree lahl-fah-beh
I write the alphabet

math, in fact, we just shouldn't talk about math at all, except if the discussion is related to our cultural tradition, which used to be called western heritage, but even then you can run into problems, like for example you could offend an American Indian by mentioning that Indians didn't have medical technology, but if you have to talk about sensitive topics like that it's best if you apologize to

the Indian person and if no Indians (who used to be called Native Americans) are present, apologize to the Latino (who used to be called Hispanic) or the African who used to be called lots of things, and still is if the truth be told, but if it is told it should be told in the language of diversity because anger, negativity, criticism, or hostility on the part of any of the people of color, or any of the people *not* of color who hang around them, will alienate the majority (who used to be called white), and then they won't want to work in coalition to make positive, responsible change (which used to be called empty rhetoric during racism).

P.S. Majority persons (who still insist on calling themselves white, even though they know very well how disunifying that label is) are encouraged to remember which side of the diversity divide they belong on. Failure to do so will cause division and alienation which used to be a serious impediment to coalition-building before diversity made us all the same.

Betsy is a writer and teacher living in Oswego.

Key for the Free Congress Foundation—Christian Coalition: Selected Structural Relationships from the last page.

(1) OR/CDC has office space in Free Congress Fdn. and works in coalition with the Christian Coalition.

(2) Michael Schwartz served as Public Affairs Director for the Catholic League for Religious and Civil Rights until 1986 when he went to work for the Free Congress Foundation. He has spoken at meetings of Tom Monaghan's Legatus organization.

(3) Dianna Weyrich, Paul W.'s daughter attended Christendom College. Vernon Walters, former Dir. for Operations of the CIA is a member of the Christendom Board of Directors. Warren Carrol, the founder, member of the Board of Directors and Pres. of Christendom, is a former CIA operative who has worked closely with Free Congress Foundation publishing an anti-communist journal.

(4) See generally, Russ Bellant, *The Coors Connection*, South End Press (Boston: 1991), discusses the Coors-funded Heritage Foundation, Free Congress Foundation [and Laszlo Pasztor], and the Council for National Policy. On Laszlo Pasztor and RHG(N)C see also: Russ Bellant, *Old Nazis, the New Right and the Republican Party*, South End Press (Boston:1991).

(5) On COR see Fred Clarkson, "Hard COR" (Church & State, 1991); Fred Clarkson, "The Making of a Christian Police State" (*The Freedom Writer*, September 1991, Great Barrington, MA); Sara Diamond, *Spiritual Warfare* (Southend Press, Boston: 1989).

(6) Nuttle in 1984 was a national field director for FCF. By 1987 he became top political strategist for Pat Robertson. By 1990 he served as the Executive Director of the Republican National Campaign Committee. In the Summer-Fall of 1991 Weyrich (with additional funds from the National Endowment for Democracy) paid for Nuttle to travel to the Ukraine, Russia and Eastern Europe to conduct political training seminars.

(7) Thomas Jipping is VP for Policy at Free Congress Fdn., Director of the Center for Law and Democracy and a contributing editor of the Christian Coalition's journal, *The Christian American*. Robert Bork is now working with the Center for Law and Democracy's Judicial Selection Monitoring Project.

Pat Robertson has been selected as a key speaker for the NYS School Boards Association convention to be held in Syracuse in October at the ON Center.

There will be an organizing meeting to develop a response at the Syracuse Peace Council at 6 PM on Tuesday, October 5. Put on your thinking caps cause this one deserves to be fun.

I've got the cure for
 YOUR... *♀*
Hair a noia

MICHAEL DESALVO
 (315) 479-8255

906 Park Avenue
 Syracuse, NY 13204

Eileen Steinbugler Altieri CSW
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When Thoreau is Packed Away

Writing About the Upcoming War Tax Resistance Conference

Paul Frazier

WHEN THOREAU is packed away and I want to find clear and poignant statements about reasons for not paying war taxes,

When the history of the 1800's may mean little to us, particularly those of us who slept through high school history courses (as if to believe war tax resistance would have taken up more than a brief sentence, if any),

When the words "war" and "peace" get used interchangeably with "massacre" and "oppression through economic starvation,"

When the peace and justice community again begins to rear its overworked head and select priorities: Do we use our limited resources to stop shackling in the jails, or war in Bosnia, or nuclear arms deals, or NAFTA,

When I look near me for those who continue to speak truth to power, with their words and with their lives,

Then I live without Thoreau and read, "I refuse to kill for the government, so I'm not going to pay them to have other people do it for me."

Andy Mager wrote those words. Andy, one of the Central New Yorkers recently arrested in Colrain, MA, protesting the seizure of the home of Betsy Corner and Randy Kehler,

war tax refusers. Andy served time for refusing to register for selective service. Here he is again. And again.

Andy will attend the War Tax Resistance Gathering.

Instead of Thoreau I read:

"I felt outraged and powerless as the bombs dropped on Iraqi people. War tax resistance has made me active in protesting the killing. It is liberating."

Elizabeth Dissin from Ithaca wrote that, Elizabeth who spoke with the clarity of a bell

to the judge in Colrain. Her ten days of fasting, along with Ed Kinane and Leslie Schultz, helped keep her "eyes on the prize." Join with Elizabeth at the Conference.

"Although I have never been a tax resister, I do feel very strongly about supporting those who are. Any way to resist violence and create alternatives to it has my commitment."

Colleen Kattau backs up her words with her voice: she will lead us in a songfest Friday night at the Conference.

We invite you to be with us, past tax resisters, current resisters, those who wish to learn more about war tax resistance, and those who continue to give us support in this struggle to be free. The food will be good, the music terrific, and the people...well, Thoreau, you'd think they had been to the Pond.

Paul is a local activist, farmer and tax resister in Syracuse, NY.



War Tax Resistance Conference

Friday and Saturday, October 15-16

Alverna Heights—overnight space available—wheelchair accessible—children welcome: childcare provided for specific times—\$10-\$25 sliding scale: no one will be turned away for lack of funds
To Register: Call Ann Tiffany/ Ed Kinane 478-4571

Schedule

Friday, October 15
6:00pm Dinner
7:30pm Opening Circle—
ntros, Readings, Testimonials
9:30pm Music with Colleen Kattau
Saturday, October 16
8:00am Breakfast
9:00 Personal Sharing
10:00 Interactive Drama:
Addressing legal and philosophical arguments for war tax resistance

12:30 Lunch
2:00 Workshops War Tax Resistance 101, Filing or Not Filing, Living Below Taxable Income, Living with a Tax Payer, Is WTR for me?
other workshops will be arranged according to participants' interests and needs
4:00 Consequences and Joys of WTR—Closing Circle
5:00 Below Taxable Income Supper

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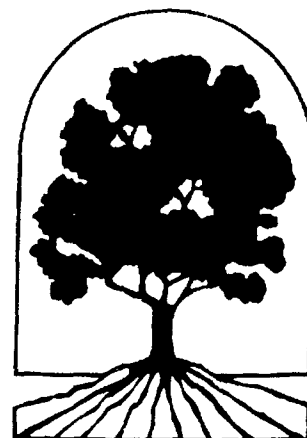
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3

March to mourn the death of Joseph Flores in the Public Safety Building. Demand adequate medical care for those in custody. Starting at 4 PM, Hopps C.M.E. Church, 1110 S. State St., Rally at the PSB. Call 428-9624 for more info.

4

Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets, 5:30pm.

Open Writing Workshop at Metropolitan School of the Arts, 320 Montgomery St. 6:30-8:30pm. 472-0400.

Every Tues: Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.

Every Mon: Lesbian & Gay Youth Support group, 6-8pm. 443-3599 for info.

11

10 Every Sunday. People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.

New Environment Association polluck and general meeting, 821 Euclid Ave. Topic: Diet for a Poisoned Planet, presentation & discussion. 6pm. 446-8009.

17

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.

24

New England Safe Energy Conference, 8:30-5pm. Call 802-257-0336 for more info.

Peace Action 5th Annual Peace Award Dinner honoring Lil Kinney & Manone Baubs w/speaker In Schorr. At May Memorial, 3800 E. Genesee St. 6pm. Tickets \$35. 478-7442.

6

Planning meeting for Pat Robertson's speech, 6 PM at SPC, 924 Burnet. Just can't let him come to town that easily...

Planned Parenthood presents: Growing Up Gay. Exploring Youth and Family Issues. 8pm. 4pm. Itasca Ramada Inn, N. Triphammer Rd. For educators, family workers, parents, clergy. 607-273-1526.

13

Every Wed Starting 10/13: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm Call Karen 428-8724 for info.

NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 435-7866. 7pm.

20

NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-8933.

Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm - call 475-4120 for info.

27

Book review: South of Haunted Dreams: A Ride through Slavery's Old Back Yard by Eddy L. Harris, who bought a motorcycle and set off to tour the South, chronicling his episodes. At Onondaga City Library Curtin Auditorium. 12:15-12:50pm.

7

Oct 1, 2: "A MidSummer Night's Dream by Open Hand Theatre & the Skomorokh Puppet Theatre of Tomsk, Siberia. At Plymouth of Congregational Church. Call 472-1777 for info.

Every Thursday: Central America Vigil. Fed. bldg. 7:30am

14

1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.

21

SPC Fundraiser! ani difranco with special guests, the Mind's Eye Duo at the Zodiac, 314 S. Franklin St, Syracuse 8:30 pm tickets at door, sliding scale

28

Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7:30pm. Come one, come all! All welcome. 472-5478.

Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat 469-3788.

1

Jerry Rescue Celebration recognizing the rescue of a fugitive enslaved man by the citizens of Syracuse, including poetry workshop by Jackie Warren-Moore. At Onondaga Historical Museum, 321 Montgomery St. 5-6pm. 428-1864.

8

AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430.

Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St.

15

Every Fri: PNL Committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 1pm.

Chadwick Residence Colleenhouse: "An Evening of Recovery & Healing" Poetry, Art and Storytelling. For Women Only. 7:30-10:30pm. 478-6554.

22

Weekly Vigil outside "Public Safety" Bldg (jail). Downtown Syracuse protesting inhumane prison conditions & building of new \$50 million jail. 5-5:30pm. 424-1877.

Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.

29

New Environment Association Fall Retreat at Langston Lodge, Cleveland, NY. Fee \$40. 446-8009.

2 Step & Line Dancing for the Lesbian & Gay Community & their friends. No partner needed. Beginner/intermediate Workshop 2-5pm. \$10. 446-2163.

2

Yard Sale benefiting persons living with AIDS through the Boys from Syracuse. At Trinity Parish House Parking Lot, 523 W Onondaga St. 9am-4pm. Call Marcia at 425-9075.

9

Stone Soup, opening at Altered Space, 7-10 PM at 922 Burnet Ave. FAX art. Be part of the show by FAX-ing any art to 677-7807 any day in October. Closing reception planned for November 5. Call 473-8675.

16

10/15-16: War Tax Resistance Conference spon. by the Central NY War Tax Resisters Affinity Group. At Aivyma Heights near Syracuse. Workshops, meals, discussion. \$10-\$25 sliding scale. Call 478-4571 for registration info.

23

22 Weekly Vigil outside "Public Safety" Bldg (jail). Downtown Syracuse protesting inhumane prison conditions & building of new \$50 million jail. 5-5:30pm. 424-1877.

30

2 Step & Line Dancing for the Lesbian & Gay Community & their friends. No partner needed. Beginner/intermediate Workshop 2-5pm. \$10. 446-2163.



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Peace Newsletter

Central New York's Voice for Peace and Social Justice

November 1993 PNL 613



LADY JANE

KEEPER OF THE SILVER TRAYS AND
FINGER FOOD - DEFENDER OF NON-
SPECIAL; MONO-CULTURAL; USER-FRIENDLY
EDUCATION - SEAMSTRESS OF THE
LINING OF CHURCH & STATE. GLORY BE!

"The feminist agenda is not about equal rights for women. It is about a socialist, anti-family political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism and become lesbians."

-Pat Robertson

PNL Now Including the Syracuse Real Food Coop's New Leaf see pages 13-14

In This Issue:

An issue devoted to Fall, or in the probable words of one of our main topic-causers, Pat Robertson, "THE Fall," "The Big Bite," "the Final Fruit" or any other combination of falling from grace's grasp ("say good night Gracie...") resulting in the lack of proverbial Family Values.

He wouldn't come out and chat while we were at the OnCenter, so we put him in the PNL. Then we re-visit the Memory March and Auburn. Then we trip through the factories of animal testing. We end up outside of Planned Parenthood with the Lambs of Christ, reading past our community groups, a brief jaunt through Haiti, down with the Drug War in "Behind Enemy Lines" and up with Toni Morrison. Yip!

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 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

Yvonne, Joy Meeker, Millie Webb, Jim Foley, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Brian Caufield, Frederic Noyes, Will Ravenscroft, Deb Douthit, Brian Dominick

Mailing Party Helpers

Lots and lots of really wonderful people with whom I enjoyed hanging out so much that I decided not to waste any precious moments writing down their names.

December Issue Deadlines

Articles	November 10
Ads	November 10
Calendar Items	November 17

Peace Newsletter

November 1993
PNL 613

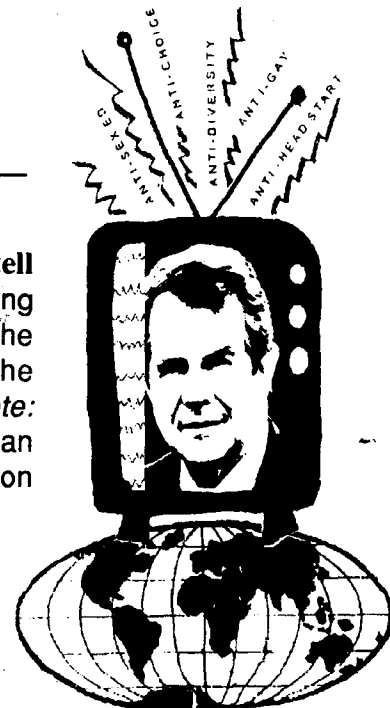
Table of Contents

Letters	4
SPC Page	5
The Intimtable Stealth Candidate	6-7
Memories of the Memory March	8
Poetry	9
New Right? Call for Work	9
Taking Off the Blinders	10
Coalition for Choice	11
Community Update	12
SRFC New Leaf	13-14
Central American/Caribbean Coalition	15
Behind Enemy Lines	16
Playing in the Dark	19
Community Calendar	23

The Coalition for Choice will be publishing a regular community update within the pages of the PNL. Look to page 11 for information on the "Lambs of Christ," recently sighted and arrested (for anti-choice actions) in Syracuse.

About the cover: designed by Amy E. Bartell

The "Ladies Against Women Welcoming Committee" stood on the front lines of the reception for Pat Robertson outside the OnCenter on Friday, October 15 (*eds. note: see pages 6-7 of this PNL*). A.E. Bartell is an artist/activist & societal voyeur. Pat Robertson is an asshole.



One World Under Pat

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—HOLLYWOOD
REPORTER

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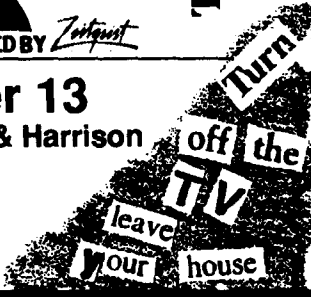
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Letters

To the editors:

I was startled to find in the 10/93 PNL this undocumented accusation: "[a local person] is devoting considerable energy attempting to hinder the work of [a local group] via a disinformation campaign..." (p.15, bottom of middle column.)

I don't know the person or organizations involved or anything about their differences. But in my view the anonymous authors misused the PNL space you gave them.

Infighting doesn't belong in the PNL. It's counter to what the PNL is all about and can only undercut all the good work you do.

Ed Kinane
Syracuse, NY

To the Editors:

On behalf of the membership of Congregation B'nai Israel in Auburn, I'd like to express our appreciation to all who took part in the silent vigil at the synagogue on September 24 and 25. While I do not know the affiliation of all the participants, the Veterans for Peace and the American Friends Service were among those represented.

Your support was very comforting and we applaud the position taken by the Syracuse Peace Council in response to the proposed march on Auburn by white supremacists.

Sincerely,
Stephen A. Kline
President
Congregation B'nai Israel
Auburn, NY

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by CHRISTOPHER GUNN and HAZEL DAYTON GUNN
THE ART AND SCIENCE OF BILLBOARD IMPROVEMENT
by BILLBOARD LIBERATION FRONT & FRIENDS

WAR TAX RESISTANCE: A GUIDE TO WITHHOLDING YOUR SUPPORT FOR THE MILITARY
by THE WAR RESISTERS LEAGUE

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**Jesse Davis Trial to Begin
Nov. 30 in Syracuse: --
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support, 472-5478.**

His family is requesting that supporters fill the courtroom throughout the trial to let the government know that police brutality will not be tolerated (see Aug. 93, PNL for details).

SYRACUSE PEACE COUNCIL PAGE

(re)Introducing the SPC Council!

Lynne Woehrlé

Over the summer, Bill, Helen, and Paul came to the conclusion that they would like to re-establish an advisory committee to the Peace Council. As the coordinators of everyday life in the SPC house they felt the need for more support and at times guidance about programs and policy. Not very many years ago such a "sounding board" had existed, drawing more people from the community into decision-making processes in the SPC. In a proactive move they called several people who had worked regularly with the SPC in recent years, and invited us to a meeting.

During the last three months this ad-hoc group has met weekly (sometimes bi-weekly) to work with Bill, Paul, and Helen, and to begin to enact the advisory structure they envisioned. Now known as the SPC Council we are in the process of defining our purpose and connection to the ongoing work of the SPC, the Frontroom Bookstore, and the SPC Press. In doing this we felt it was time we let you know that we are here and we welcome input, dialogue, and participation in this process of strengthening the SPC as an organization.

Part of our vision is to establish a functioning advisory council and a radically democratic process by which the SPC Council members are chosen. We believe this means re-establishing annual or semi-annual meetings to bring together our large constituency of newsletter readers and volunteers.

We also envision that the Council members will convene many of the committees and special projects that are central to the hub of daily activity. We are aware that the committee structure has greatly deteriorated over the last few years and left Bill with more than his share of the work. As Council members we agree to meet on a regular basis, establish necessary committees, and provide energy and commitment to the work of the SPC.

Over the next few months the SPC Council plans to organize a Spring Meeting to invite SPC supporters to participate in evaluating the work of the SPC, setting priorities, and continue the work of restructuring the organization. In the meantime we are trying to provide Helen, Paul, and Bill with a space in which they can get feedback and ask for support in

their roles as facilitators of peace and justice work in Syracuse and beyond.

If you have thoughts, ideas, or suggestions we encourage you to be in touch with the Council. We meet 6:30 to 8pm the first and third Tuesdays of the month, at the Peace Council. The first Tuesdays we work on House business, projects, and committees. On the third Tuesdays we discuss issues of policy, organizational philosophy, and our relations with other groups. On November 2nd we will discuss plans for an annual meeting; on November 16th we will discuss SPC involvement with the Onondaga Nation and other conflicts in our work in the area. Please join us.

Signed by: Helen Carter, Duane Hardy, Andy Malloy, Bill Mazza, Joy Meeker, Paul Pearce, Marge Rusk, Lynne Woehrlé.

Ani & the Mind's Eye: Come and Gone

Hundreds and hundreds of people came out for to hear the Mind's Eye and Ani Difrancò at the Zodiac on Thursday, Oct 21. Much fun appears to have been had by all. (Both duos were absolutely amazing! And both groups will have their music available through the Front Room Bookstore.)

If you don't know either band and you live in Syracuse, chances are you know someone who was squished into the audience so ask

Thanks are due to everyone who helped out: Susan and Helen for publicity, Mark and Kathy for sound, Michael and Eileen for the space, Kathy for the new banner, the cool signs and getting the wine and stuff for the dressing room, On the Rise Bakery for supplying food which left Andy the drummer with a big "I've been travlin' and this is GOOD food" look on his face and ALL the folks who helped set up and tear down, and even those who tried to help but it all went so quick there wasn't anything to help with.

After all was said and done we cleared \$1,600, which will finally get us out of slow-summer debt and allow us to scrape along at our normal broked-ness.

Manufactured Chomsky

The most wonderful of fund-raising concerts also allows us to afford our next major *planned* event, which is the must-see film "Manufacturing Consent," quite possibly one of the best films on U.S. politics and the media ever made. But don't take my word for it, read the ad on page four, come to the Everson Museum on November 13 and see it for yourselves.

On Bosnia

And for un-planned events...Thanks to Scott Schaeffer-Duffy for talking to us about his participation in the recent attempt at non-violent intervention in war-torn, ex-Yugoslavia. Look for more on his talk in next month's PNL. Guess what? He's going back...

In Peace, Bill



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The Inimitable Stealth Candidate

Pat Robertson Addresses the NYS Board of Education Association Conference

Vince Sgambati

ON OCTOBER 15, approximately 800 people assembled in Syracuse's War Memorial to hear Pat Robertson speak at the New York State Board of Education Annual Conference. Gordon Purrington, President of the School Board Association, introduced Robertson. Purrington, prior to introducing Robertson, addressed the audience for about twenty minutes. He spoke of democracy and referred to it as an experiment that must not tolerate prejudice, be it based on gender, religion, race, ethnic background or sexual orientation. Purrington also commented that it has been brought to his attention that there are people who run for public office who are not honest with their agenda. Purrington's speech seemed to be an effort to distance himself from the speaker he was about to introduce. Robertson appeared unimpressive as he walked across the stage. Without the "700 Club" hype, he was just a guy with a frozen smile: an inimitable "stealth" candidate.

Robertson began his speech by playing down his clout with the religious right: "It seems people were expecting a major political force from the conservative arm of the Republican Party, but Rush Limbaugh couldn't make it." He told the school board members that their job is a difficult one and that many groups make demands on them: ACLU; teacher unions, tax payers. He told them that their reward is believing in children and that they

participate in education for the same reasons that he does.

Robertson presented himself as an ally of school board members and a hero in education. He proclaimed, "I am a soldier in the war on illiteracy."

The metaphor amused me since public relations advisors for Robertson's Christian Co-

alition are urging his group to shift from military to sports metaphors (*Church and State*, Oct., 1993). I guess it's difficult for a warrior to surrender to his advisors. Robertson said he traveled to many inner-city neighborhoods where he's seen the pain of illiteracy.

Upon anchoring himself as a friend of school board members and illiterate children, he proceeded to list the failings of public education, then punctuated his report with a joke about a high school student who got an A and told his mother he would learn the rest of the alphabet tomorrow. Robertson said that our educators may have forgotten how to teach, but "you" have not forgotten how to teach. As he continued to speak, I concluded that by "you" he meant parents and Americans. He warned us of a new textbook that tells students to consider other lifestyle choices before choosing marriage and that our schools are attempting to spread a philosophy of gratification. He announced that the time for experimenting with our children is over: "Public education classrooms are for teaching, not tinkering with the minds of our children." He

Under the guise of First Amendment rights, Mr. Robertson's key note address...was another attempt...to expand their power

How have we tinkered with the minds of our students? Where has Mr. Robertson seen us pushing a philosophy of gratification?

Robertson charges that there's a lack of morality in public education: "There was

time, not so many years ago, when a moral fabric was woven into our children's education."

Robertson does not consider the efforts of many teachers across the country who struggle to correct omissions and misinformation about our country's history to be a moral endeavor. America is not the sole creation of European American men, but it is an evolution that has grown and will continue to grow from the dreams and sweat and blood of all it's peoples. To validate his opinions on education, Mr. Robertson quoted the words of George Washington, Abraham Lincoln and Theodore Roosevelt. One would think people like Mary Bethune McLeod and Booker T. Washington contributed nothing to the history of education in this country. Mr. Robertson admonishes teachers for American student's lack of cultural literacy. I wondered whose culture Robertson wants teachers to inform students about, and whose version.

Robertson's speech was a diatribe of clichés followed by simple solutions. He said that the decline in American Public schools is directly related to the decline of the American family, and the time for returning to proven ideas has come. What are these proven ideas? When was this past that worked for all Americans? Yes, there are many serious problems in America, and public schools, being a wonderful, multicultural and cross-class microcosm of America, mirror all of these problems. But those of us who see behind Robertson's mask know that he has no interest in asking hard questions to help public education respond to the needs of its students or—for that matter—to help America evolve in a quest for democracy.

Robertson, upon completing his speech was joined by Pamala Bethel, vice president of the New York State School Board Association. After she thanked him for speaking at the conference, she added that the two of the



Hundreds of activists from NY State came to protest Pat Robertson's speech including Apocolypse NOW, from NYC and ACT UP Ithaca and Rochester.

standing next to each other is a true sign of democracy since she is in total disagreement with him: "Democracy shows that you and I can stand here and not shoot each other." They both exchanged polite smiles and chuckled at her remark, but her point was made. Obviously, Bethel did not want to be perceived by board members as a supporter of Robertson.

Bethel told the audience that they could now ask a few questions. Robertson interrupted, "I have to catch a plane and get back to a little town in the mountains of Virginia," but he agreed to answer a question or two. A woman asked Robertson about school-choice and where he thought the money would come from to support a voucher system and still support public education. Robertson skirted the issue by responding that we need to struggle through the fine points of a voucher system. He alluded to some survey "we" took with "blacks and hispanics and other ethnic groups." I assumed by "we" he meant the Christian Coalition. He assured the audience that he's mindful of inner-city public schools, then repeated that he has to catch an airplane. Robertson, being a leader off the "religious right," has certainly influenced the ideas of the Citizens for Excellence in Education (CEE) a new right education group that claims 1,200 chapters and committees who have elected 3,500 board members across the country. CEE's view of school choice and vouchers is that Christian schools should be included but should not be subject to state and federal regulations beyond certain minimal health and safety standards (Rethinking Schools, Summer, 1993).

Are these the fine points that he wants us to struggle with? Robertson shifted back to his prophecies on a failing public education system: "I heard your President," referring to Purrington, "say there's no problems in education. We believe in different statistics." Robertson scurried off the stage waving to the audience and telling them that he's on their side, "God bless all of you."

Luis Reyes, a New York City School Board member, shouted from the audience, "Board members were brought here under false pretense. We were told we would have an opportunity to ask questions." Bethel was still standing at the microphone on the stage. Bethel and Reyes bantered about the turn of



The "Ladies Against Women" came out to welcome Pat and pass out cookies to all his fans

events. Bethel finally told Reyes that if he thought he could do a better job, why doesn't he come up. Reyes did. I scanned the audience to see if there were any reporters still present. Unfortunately I didn't notice any. Reyes proceeded to list the questions he would have asked Robertson. He presented the agenda of Robertson and the religious right before the audience: stealth campaigns (tactics that have been used to get religious right candidates elected on school boards, city councils and other local offices), collapsing the separation between church and state, censorship, destroying educational efforts to prevent AIDS and teen pregnancies, curbing reproductive freedom, locking the closet door on gays and lesbians and turning this country into a theocracy.

Under the guise of First Amendment

rights, Mr. Robertson's key note address at the New York State Board of Education Annual Conference was another attempt by Robertson and his religious right cronies to expand their power in the Republican Party. The religious right blew it on the national level thanks, in part, to Pat Buchanan's fiasco at the Republican Primary Convention. Their new battlefield—to borrow their metaphor—is local government. As concerned citizens we must educate ourselves about their tactics, and expose their agenda. Even Barry Goldwater (*The Advocate*, Sept. 1993), an arch-conservative in American politics, is openly critical of the religious right's influence on our country's politics. When talking about Robertson, Falwell and other political preachers, Goldwater refers to them as a, "...detriment to the country, the sooner they get their asses out of politics, the better" (p. 37). I never thought I'd see the day when I'd agree with Barry Goldwater, but, when men as destructive as Pat Robertson and his televangelist buddies step into politics, it's time for all of us who care about the Bill of Rights, the separation of church and state and the preservation of a free public education system to pull together and put these bigots back on TV where we can turn them off.

Vince is a teacher and a member of GLAS and the Stonewall Committee.



Activists staged a "die-in" to tie Robertson's agenda to issues of AIDS/HIV and women's right to choose.

all photos by mole

Memories of the Memory March

To Harriet Tubman's Home

Marge Rusk

SINCE ANOTHER ACTIVITY kept me from joining the march Thursday evening at its start at Plymouth Church ("walk" is a better word for it), I missed (unfortunately) any go-around of introductions of who and where from everybody was, and any briefing (fortunately?) which might have included thoughts from the organizers on what they'd had in mind in organizing the march or, perish forbid, what they hoped the participants would experience. Consequently, my thoughts come without prompting expectations other than my own.

So, Friday morning I abandoned my car at St. Luke's in Fairmount (the breakfast church) and started hiking backwards (east) to meet the group of marchers exiting Fairmount Community Church, which had been the first overnight church. Aside from hearing one or two snide shouts, "Hey, Marge, you're going the wrong way," this turned out to be a good idea; it's much better to give greetings-hugs to friends as you collide with them head on, than after sneaking up on them from behind.

Although I am mostly vegetarian, I immediately got so much into the spirit of the spirited breakfast that I asked for one of the sausages with my eggs.

Two women referred to Harriet Tubman as Aunt Harriet—one is writing a book about her—not only due to spiritual kinship but also because of actual genealogical connection. I felt close, for the first time, to important history; I who had largely missed out on the glory days of the sixties civil rights movement, not at all because I'd been too young, but because I hadn't figured out how to find my way into the deep South, Georgia, Alabama, Mississippi, without passing through my home state of Maryland. Yet I've been absolutely convinced that the civil rights movement brought new freedoms not just to African-Americans but as much to white Americans too. So the memory walk to Auburn was an opportunity to be grateful for this history and, thirty years later, to live it.

On the road, we were preceded and flanked by two donated Eastern ambulances, for tired backs, blisters, or anything worse that might occur, but didn't. There was a police car bringing up the rear, snapping at our heels like a faithful sheep dog if we lagged to study roadside wildflowers on this beautiful fall day. Had I been in on the decision-making, I would have protested the police accompaniment but, in the actual event, the police car had much more to do with keeping us safe from vehicles on Route 5 than protecting us from "the contra" or vice versa.

The planning seemed to have been truly by "black and white together" and the result was a real interracial walk, not one organized by African-Americans with whites showing up out of a sense of duty, nor by Euro-Americans with Blacks pestered into attending.

Tasks were shared according to skills: the marshalls were big, tall, long-striders, and it was neat to hear two high-schoolers (an interracial team as it happened) authoritatively

shoeing older folks "back inside the white line!" when we strayed into the vehicle lane (My suggestion, that the first strayer be punished by having to walk in front carrying the heavy "peace pole"—a happy alternative to a U.S. flag—until another walker strayed over the line, was received with less than no enthusiasm).

Of course it was "Aunt Harriet's" great-niece who produced the delicious chicken dinner at Harriet Tubman's home in Auburn—with gravy and stuffing, green beans, sweet potatoes, and corn bread. Several hungry people had volunteered to slice apples the evening before for her butter-and-brown-sugar-laden baked apple crisp at Elbridge Community Church.

The church floors were very hospitable and soft enough, but my sleeping pad, for some reason, wasn't. After a ten-mile walk on Friday carrying too



heavy a backpack plus a picket sign that jerked and writhed all day in the wind, the 5:00am wake-up call Saturday, in order to cover fifteen more miles into Auburn on time for the

rally, was pretty grim. The nighttime hour of march into inky-blue western rain clouds decorated with jagged lightning, with the ambulance's flashing lights rebounding from roadside trees, was truly apocalyptic. With dawn came a drenching downpour and hasty recycling of trash bags into rain ponchos.

From downtown Auburn to Harriet Tubman's home, the sodden, weary long-distance walkers were joined by scores more paraders; with the literal truth of it in our hearts, we sang triumphantly (one long week after the rout of Neo-Nazis from Auburn) "Twas Grace hath brought [us] safe thus far," and "We do believe, that we shall overcome TO day."

Marge is a local activist, draft counselor, volunteer at the Syracuse Peace Council and bird of some accomplishment.

MEMORY LAPSE

Mervyn Joseph

Poverty stricken, soul weary, mind goes blank
What's to name this week?
What to call the pain?
Marriage, boredom, honeymoon ending
One day at a time,
memory lapse,
the poor, the really poor,
on the street living,
day by day existing,
one day at a time having-poor
don't have the luxury of sick days,
free-time to contemplate.
We who have waste
one day at a time
naming, contemplating,
how soul weary and bored we are
with all we have.

revisoning of auburn

Michelle Brisson

our thirsting spirits
overflowed
with a renewed committment to
king's work
as first one then the many
experienced the miracle—
a rainbow whispering overhead.
we stared in awe in gratitude,
held hands and pledged
to hold our ground,
only to discover the
sunday edition
had traded our struggle
for profit.
it was more charade than coverage.
our presence prodded
then dismissed by the press,
our collective "no" to hate
ignored, our peace hushed
into a bland backdrop for
violence and vulgarity.

the picture of hate
reported to the world
carefully conjured and manipulated
to deny
the two thousand gentle souls
who gathered in courage
faith and hope.
our community—a collective
voice of those who
cherish
freedon—left unphotographed
unreported
in favor of those few
who wore rage on their faces
tossed chunks of vengeance
with closed fists and
therefore
made better copy. a day
of promise and spirituality
deformed, distorted and distilled until
fear and frenzy were delivered
as the lucrative lesson
we first call headline news
then honor as fact,
teach as history.

Puppet Strings

Mervyn Joseph

See how we are moved by the beat
Us men, we dance to them
beats of misogynist rythms
Race doesn't play here. Do you doubt me?
In 1991, 70% of Rap music
was consumed by whites
Sounds black, skin white
beats misogynist
We are the same
as we dance
We are one
The beat makes us one
We unite in our rythms. Do you doubt me?
In 1991, 70% of Rap music
was consumed by Whites
The beats unites us, Men
Beats of misogynist rythms
Unite us
Men
Beats
Rythms

New Right?

An Examination of Hate Groups and the New Right Within Our Communities

Altered Space Puts Out an Open Call for Work

ALTERED SPACE is looking for objects, artwork and ideas dealing with issues surrounding the current rise of the "New Right."

Altered Space recognizes the continued impact of Hate Groups on all of our communities. We are asking for responses to a call for participation in the upcoming mixed-media installation "New Right?: An Examination of Hate Groups and the New Right Within Our Communities." Work should address the impact of Hate Groups on personal, local and/or global levels.

We of Altered Space have witnessed a recent increase of hate incidents: racist literature distribution, the attempted march of the neo-nazi "USA Nationalist Party" and "CNY White Pride" in Auburn on September 25 and its rejection by peaceful and violent counter-



demonstrators, and the invisibility of hate crimes like gay-bashing (which happens with surprising frequency in Syracuse considering its lack of media attention). It is our desire to offer a visual or cultural response to these events. It is our conviction that we can no longer allow this behavior within our communities and need to take steps to combat hate when and where we see it.

As Hate Groups persist as a force in our lives, we hope to offer a forum through which individuals and/or organizations can continue a dialogue of education needed to overcome this hatred.

Contributions may take the form of traditional works of art, or can in some form reflect a response to a personal experience of hatred; in stories, poetry, performance or other.

We welcome participation representing a diversity of voices. The installation will be juried by the members of the Altered Space Collective.

We are looking to include a number of events throughout the period of the exhibition to continue this education. Please feel free to include proposals for projects concurrent to the exhibition.

We are looking to create a cultural environment which examines each of our relationships to a society fostering ideas of racism, sexism, hetero-sexism and hatred in all its forms.

**Bring work for consideration
to the gallery at 922 Burnet
Ave on Nov 5 or Nov 7
between 12 - 4 pm.**

**Opening reception Friday, Nov 19, 7 -
10 pm. Show runs from Nov. 19 -
December 29. Call 479-8675 for details.**



ALTERED SPACE
922 Burnet Ave. Syracuse, NY 13203
(315) 479-8675

Taking Off the Blinders

Bad Guys Wear White

Joseph Smith

IT WAS WILLIAM PENN who observed, "A good end cannot justify evil means; nor must we ever do evil that good may come of it." With this in mind, I would like to discuss the use of animals in bio-medical research and show why the systematic torture of laboratory animals continues in a country as technologically advanced as the United States of America.

Vivisection is the use of live animals for scientific research, a practice thought by many to be the noblest of causes, a way for man to help his fellow man in his quest for a life free of disease, pain and suffering. Nothing could be further from the truth. Vivisection is not concerned with increasing the life span of human beings by any stretch of the imagination. Rather, vivisectionists have managed to carve out their own niche in the medical industry, a niche lined with money, and the easy attainment of prestige.

Vivisectionists have conjured up a multitude of "scare tactics" that are very effective in keeping the public's hands in their wallets while keeping their eyes out of laboratories. The general attitude toward the rights of animals, in particular toward those animals used for bio-medical research, is based in a myth science has firmly planted in our subconscious—the intrinsic belief that anything done by men in white coats is beneficial for human existence.

One such tactic vivisectionists use to reinforce this myth, and in turn the necessity of their work, is to claim that animal research saves human lives and that animal testing is the best method we have for combating the major diseases of our era. This notion of necessity is very effective for the simple fact that the general public is largely unaware of the inaccuracy involved with animal experimentation. In actuality, animal testing is responsible for very few, if any, advances in medical science. Examples show that animal research actually delays the treatment of dis-

ease through time consuming trials and monitoring of animal subjects. Historical cases of this include vast delays, in periods of years, for treatments of ailments such as Polio, Diabetes, and Syphilis.

In considering animal research's role in finding cures for the diseases of today, research shows that death rates due to many types of cancer, AIDS, Heart Disease, and Birth Defects have continued to increase since animal experimentation was included in the methodologies of finding cures to these and other maladies. One major failure on the part of animal research is the methodology in which experiments for these diseases are conducted. Healthy animals are routinely injected with cancers, AIDS, etc, and their progress, after being injected with a potential drug, is monitored. Unfortunately, the results are inconclusive for the simple fact that diseases such as these manifest themselves spontaneously in the human body; thus, results from these tests say nothing about why the disease originates and if it will reoccur. Secondly, there is no guarantee that cures emanating from drugs

animal experimentation stakes its claims in piles of dead animals whose annual numbers reach into the millions

found to work in lab animals will have the same effect on human beings, not to mention say-

ing nothing about the drug's possible side effects. For example, penicillin is lethal to Guinea Pigs and a medical miracle for humans. Aspirin, a substance lethal to cats, is the head-ache wonder drug for people. Additionally, "abstract" variables in animal research such as cage size, human interaction with the animals, and even different kinds of bedding for cages has been proven to have an effect on the outcome of experiments, quite possibly giving false conclusions concerning a drug's effectiveness or, even worse, its toxicity. The list goes on.

Another reason vivisection continues to go on unchecked is due to America's dependence on the "quick fix" method of health care we have unconsciously become accustomed to. We have come to expect the "take two of these and call me in the morning" type of cure when visiting a doctor. Doctors, in satisfying the wants of their patients, have become ac-



ITS NOT THE CAT WHO NEEDS HIS HEAD EXAMINED

customed to (and in some cases trained) in relieving afflictions by prescribing medications, thus supplying pharmaceutical companies with a never ending source of demand for their products. This demand for medicine results in increased production of second generation, or "me too" drugs, cloned from formulas of pre-existing drugs. Before these new drugs can reach the drug-store shelves, they must be tested, and in fear of being sued for the production of an unsafe drug, companies turn to animals for their method of research—method tax-payers foot the bill for time after time in the form of support for the nation's health care system. This is a timely issue as Bill Clinton's proposed health care plan could save the working class millions of dollars in taxes if less expensive modes of research such as cellular, computer, and post-mortem oriented methods, in conjunction with greater research in the field of preventative medicine were implemented in the place of animal test models.

Still another, and more superficial, way of reinforcing the need for vivisectionists' work is the claim by the pro-vivisection lobby that the possibility of finding a cure boils down to you or your life (or the life of a loved one) versus the life of an animal. In actuality, animal experimentation stakes its claims in piles of dead animals whose annual numbers reach into the millions. By creating the attitude that anyone who stands up for the rights of animals is a "peopler hater" or a "communist," the animal research

Bad Blinders cont'd on page 2

Coalition for Choice

Two of the Many Really Scary Things Happenin' in the World:

Amy E. Bartell

Why PPCS Needs Escorts

THE LAMBS OF CHRIST made their Syracuse debut on Monday October 18. Approximately 60 people (Lambs of Christ from around the country as well as local Operation Rescue members) protested at Planned Parenthood Center of Syracuse, then proceeded to the office of Dr. Jack Yoffa where 40 of them were arrested for trespassing. At Dr. Yoffa's office, the protestors tried to physically prevent people from entering or exiting the office. A pregnant woman in labor was one of nine patients inside the building when the protestors blocked the entrance. At both locations, protestors wrote down license plate numbers and verbally harassed patients and staff. After being arrested at Dr. Yoffa's office, the protestors identified themselves only as "Baby Jane Doe" or "Baby John Doe," if they gave a name at all. DeWitt town justices ordered the protestors held on \$50 cash bail or \$500 bond.

The Lambs of Christ count on being put up by the county jail system indefinitely. Usually the county releases the Lambs before the Lambs identify themselves. This protest marks the first time the Lambs of Christ have visited the Central New York area. They said they were invited here and that their expenses were covered by local sponsors. Such activities probably indicates a renewed level of activity by anti-choice factions.

This international "cult" is one of the most radical anti-abortion groups in existence and a common pest at abortion clinics. The Lambs reject material objects, and at times, food.

The Lambs are veteran "rescuers" from all over the country. They are available to "rescue" for a short time or for an extended period of time. They are willing to stay in jail up to 90 days. The Lambs of Christ are an offshoot of Victim Souls for the Unborn Christ Child.

They are active all over the United States, most recently in New York, North Dakota, Vermont and North Carolina. Their tactics include picketing, praying in front of clinics and doctors homes, locking themselves with

So, Who Are These Lambs Anyway

Name: Lambs of Christ

Address: P.O. Box 757, Bowie, MD 20715

Leadership: Father Norman Weslin, Spiritual Director; Chet Gallagher, Leader


Affiliation: Victim Souls for the Unborn Christ Child

Budget: Claims individual supporters pay their expenses (gas money) to drive to the next city. Their hosts in each city feed the Lambs for a few days. The majority of their time is spent in jail, where the taxpayers foot the bill.

kryptonite bicycle locks to the steering wheel of a parked car at a clinic, laying underneath parked cars, going limp when police try to carry them away, blocking doctors from going to work by placing barrels of cement across their driveways and distributing flyers in abortion provider's neighborhoods. They have also been accused of burglarizing clinics and doctors homes, trespassing on private property, and disturbing the peace.

On February 2, 1992 *60 Minutes* ran a story on the Lambs of Christ and how they have tried to close the only remaining abortion clinic in North Dakota. According to the report, the Lambs of Christ claim they are "Missionaries devoted to peace and love" whose mission is to put the abortion business out of business by scaring patients, staff and doctors away.

According to Chet Gallagher, a former Las Vegas police officer and now a full-time protester, the Lambs are a "nomadic" group. They travel around the country to communities where they are invited, asking their hosts to pay for gas and food for a few days. The Lambs assume they will be arrested in a few days and "after that, expenses are taken care of (by taxpayers), that's right," said Gallagher.

Referring to a situation in which the Lambs distributed a flyer at an abortion provider's daughter's school saying, "Dr. _____ is a baby killer," Gallagher said, "if that tactic results in _____ stopping the killing, then I think that it is certainly appropriate if it ends in that result." He also denied that the Lambs had anything to do with flyer distribution. 

Amy is an artist/activist, staffperson at Planned Parenthood Center of Syracuse and a member of the Coalition for Choice.

Crusaders Boot Camp

IN APRIL OF 1993, the nation's first formally trained class of abortion protestors graduated from a three month instruction course in Melbourne, Fl. The Melbourne boot camp, organized by Keith Tucci, a pastor and executive director of Operation Rescue National, offered his first batch of students a comprehensive curriculum in conflict. Antiabortion demonstrations seem, to the uninitiated, noisy, chaotic affairs. The Melbourne IMPACT training (which stands for Institute of Mobilized Prophetic Activated Christian Training) disclosed some methods behind the madness.

A private detective lectured on how to best obtain information about everyone associated with an abortion clinic. License plates make it easy to trace home addresses and Social Security numbers and public records can be useful in assessing a subject's financial status. The point of such harassment is to lay siege to people who perform or facilitate abortions; pray or picket in front of their houses, confront them in the supermarket, identify them as "murderers" to their neighbors and children. A lawyer gave instruction on how far they could go with such harassing activities while remaining within their First Amendment rights. The attorney also walked them through the process of how to file lawsuits against local officials, police, abortion doctors and activists in order to tie them up with paperwork.

Some instructors talked about becoming an effective "sidewalk counselor," which means being good at persuading a woman not to have an abortion during the 20 seconds or so it takes to walk from a car to a clinic door. Other lessons included schemes for infiltrating abortion clinics. In one scenario, a man and a woman posing as husband and wife make an appointment and then stage a dialogue in the waiting area, one pleading with the other not to go through with the procedure. Witnesses to this scene are usually rattled. In another scenario, a protester uses a borrowed urine sample that indicates she is pregnant, and then goes through all the steps at the clinic up to reclining on the operating table. Her goal

cont'd on page 21



For Community Update

The Humane Association of Central New York is a small, private shelter for abandoned and unwanted cats and dogs. HACNY was established in 1966 as a no-kill, semi-cageless shelter. We seek to find good adoptive homes for our animals and provide ongoing care for the cats and dogs while they are living at our shelter.

Because HACNY is a non-profit organization, we must rely entirely on donations. Fall is always a critical time for donations for us due to the amount of animals that are abandoned on our doorstep during the summer. Right now, the Humane Association is seeking donations of canned and dry dog food and canned cat food to help us feed our residents. If you have old towels, blankets, throw rugs, etc. that you are thinking of getting rid of, the Humane Association can also use these for our cat room.

A copy machine in good working order, small litter boxes, and small stainless steel water bowls are also needed.

We are also looking for people who wish to spend time with the animals. Although we only have a few dogs, we have over 90 cats that love visitors. If you are interested in working with the cats and donating some love and attention, please stop by the Humane Association. We are open Wednesday through Sunday, 12pm to 5pm. HACNY is located at 4915 1/2 West Taft Road in Liverpool.

The Humane Association is also a distributor for low-cost spay and neuter certificates through the Friends of Animals program. The certificates and a listing of local vets that accept them are available during our business hours. Please call for information on certificate prices, (315) 457-8762.

*Syracuse
Community Choir*

Pete Seegar will join the Syracuse Community Choir and other local stars for the People's Music Network on Friday, January 28. Look for information over the next two months.



The Earthbound Cooperative Community is continuing its search for new members to invest and live in our community. We are hoping to find at least three new members who can commit to living in the community and investing the initial \$36,500 for improvements and debt retirement.

Over the past years we have received considerable feedback concerning reservations people have about joining this community. The first concern is the cost. Having to finance \$36,500 and then maybe an additional \$13,000 for completing the space seems unobtainable. For many this is true. We hope that in the future we can make spaces available for less while providing a means of financing. But for others, financing is available to them through commercial banks or their credit union. Assume that the spaces now available can be obtained and completed for a total cost of \$50,000, and that you would be able to secure financing for the entire amount. The monthly payments for this amount on a 15 year mortgage at 8% interest would be \$478. Most local mortgage rates are presently below 8% and longer terms are available which mean lower payments. For example a 30 year mortgage at 6.5% would cost \$316 per month. Since members would be owners they would have to include in their cost of housing their personal utilities and their share of maintenance and property taxes. Yet, even with these costs included the total housing cost is comparable to renting a one bedroom apartment.

Another concern has been about the location. There are many aspects that determine the desirability of a location. One of the most important evolves around the people and their attitudes towards the community. Earthbound is located on the Northside of Syracuse, a urban area with a history of cultural diversity. Many people have lived here and enjoyed their neighborhood for generations. Yet, like many urban areas, the Northside has felt the effects of economic despair and the resulting urban flight. But the problems that existed in our cities can be changed by efforts such as that of Earthbound. Once we are able to establish the cooperative we can become a major influence in the area. Through the efforts of the cooperative we can eliminate the undesirable characteristics of the area and change it into a location where people respect

War Resisters League

The 1996 War Resisters League calendar will feature court statements by social change activists. Courtrooms have often served as forums for important confrontations between activists and the government. The calendar will bring these powerful statements of hope and resistance out into broader focus.

We will focus on criminal prosecutions (and not, for instance, on the use of courts for progressive ends). The scope will include the wide range of social movements in the United States, from the late 1600s to the present (anti-war, labor, women's rights, native american rights, gay/lesbian rights, etc.). We are interested in including statements from both well-known and unknown activists.

Suggestions or submissions are being sought. If possible, please send us the complete statement, along with any identifying information (who, what, where when, why). If you cannot send us the statement, we request that you send us what information you can, along with leads as to where we might be able to locate the statement. We also need graphics, photos and drawings related to the statement you send.

Please send statements or references to WRL Calendar Committee, c/o Andy Mager, 4211 Rt. 13, Truxton, NY 13158 (607) 842-6858 before March 31, 1994. To have material returned please include a stamped, self-addressed envelope. All published submissions will be credited.

the land, children have safe places to play, and all people work together to form community.

The location of Earthbound offers a change of true direct action for people hoping to bring about social change through personal life style. The location as it is now would not be a suitable for those seeking established communities or those who would rather not have to instrument social change by the way they live. But this is a great location those who hope to create a better life not only for themselves but for others by the choices they make about how, why, and where they live.

If you are interested in cooperative housing you should come to our next meeting which is on November 17, 1993 at 7:00 at 914 N. Salina Street. Please call 315 422 4201 if you are planning to attend.

James Shattell & Margaret Williams

The New Leaf



FOOD FOR PEOPLE, NOT FOR PROFIT

NOVEMBER 1993

Coop Wish List

If you have any of the following items collecting dust in your attic, closet, or basement, the staff asks you donate them to the coop:

- Tables
- Comfy desk
- Chairs
- Pipe wrench to unscrew lids
- Compact Disc Player
- Taped music for everyone's listening pleasure
- Hanging file racks for filing cabinet

We'd also like to thank Paul and Kitty DeJong for their exceptionally generous donation of computer hardware which will make it possible for the coop to install a point of sale system and retire our outdated cash registers! And we'd like to thank John Mackenzie for donating a Xerox copier! *

THE COOP IS HIRING!

The Syracuse Real Food Cooperative is accepting applications for a
 full time **General Manager**
 half time **Assistant Manager**
 and part time **Data entry/Bookkeeper**

As a member-owned cooperative, the Food Coop sells natural foods and ecologically sound products. We are looking for applicants with strong retail and financial management skills. Management team must work closely with an elected board of directors.

Anyone interested may pick up an application from the store at
 618 Kensington Rd, Syracuse. Phone 472-1385.

Harvest 1993

Shane LaBrake

Late fall 1993 and the harvest is in. Unlike last year - the summer that wasn't, that resulted in a dismal local harvest, this year's unusual weather patterns, (remember the mid-March blizzard, the subsequent flooding, and then drought-like conditions in July), brought out a great late-season harvest.

Early fruit crops did not fare too well. New York State cherry and peach yields were way down, the second summer straight that cherries produced poorly. Both of these crops were unable to handle the stress of such a long, hard winter (not unlike a few of us). Strawberries came on late, but were very sweet and abundant. At the U-PICK farm where I work, we didn't open up for pickers till June 29, a time when we're normally winding down. Summer raspberries fared poorly due to intense heat and little water in July, and their fall-producing cousins were frosted before reaching maturity. Fortunately for us berry lovers, blueberry yields were high and quality was generally excellent.

All of this weird weather did well for apples though, as growers report heavy yields throughout the region. You can expect good flavor in apples and cider, and plenty of both well past Christmas.

The seasons fickle weather played with vegetable production too. Overall, yields have been high, though often 7-10 days late and with an abbreviated season for many crops. Good-tasting, "real" tomatoes are now rare, if anywhere to be found, (well, I still have a good supply in various states of ripeness that I got in before that last frost). Local sweet corn, (a reason to spend a summer in Syracuse), came on late, was done with early, but had tremendous flavor. Most other crops fared quite well; most reports from local growers suggest high yields and that it was a good harvest.

But it's November now, thoughts turn toward snow instead of soil. Were starting to think about more citrus varieties and cranberries, and wondering how much

☞ Harvest, next page

Pest-Proof Composting

Amy Kahn

Many Coop members are already composting in their back yards; it is a simple way to turn leaves, yard waste, and kitchen scraps into rich soil. This year we have a rabies scare, and many people who compost are concerned with the possibility of animals entering their piles or bins. Many pests that enter compost piles can carry disease. Here are a few ways to keep animals away from your compost bin.

1.) **Watch what you put in your bin.** Animals will always be attracted to food. A compost pile that smells will attract animals. You have a choice. You can choose not to add any food scraps at all. Or, you can add food scraps correctly. Don't add smelly foods like meat scraps, fats, and grease to compost piles. Bury

kitchen scraps down into the pile or cover them with a layer of wood chips or yard waste.

2.) **Make sure your bin is well built.** The animal resistant bin resembles a cage, securely and fully enclosed. It should be built out of wood &/or wire, lined and covered on top with ¼ to ½ inch hardware cloth [strong wire screening (20 gauge) will keep out flies]. To secure the compost bin from animals burying below, attach a 2 foot high section of hardware cloth, burying 1 foot in the ground. Other alternatives are to place the bin on a concrete or crushed stone base or add a wire mesh bottom.

Avoid compost bins made of plastic. Some animals can gnaw through the plastic

☞ Composting, next page

NEW LEAF WRITERS:

Please submit articles by the 10th of the month in the *New Leaf* box at the coop, preferably as a computer file. All major Mac/DOS/Windows formats acceptable. Disks are available to borrow for article submission.

STORE HOURS:

MONDAY - FRIDAY 11AM - 8PM
 SATURDAY 8AM - 8PM
 SUNDAY 12AM - 6PM

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Composting, continued from previous page

and enter the compost pile. Commercially built rotating bins made of metal are another option available. A well built bin can discourage animals from bothering your compost pile.

3.) **Maintain your pile.** A pile that is well maintained has little or no odor. The odors from an unkept pile will usually attract unwanted visitors. If you add kitchen scraps, be sure to bury them in the pile or cover them with a layer of wood chips or yard waste. Make sure that you turn and water your pile regularly.

Composting is a great way to turn yard and kitchen spoils into useful garden soil. Now you know how to compost without attracting animals to your pile. For more information about composting call your Cornell Cooperative Extension office. ♣

Harvest, continued from previous page

longer will we be able to get locally-grown, certified organic veggies. I remember two years ago we had lettuce from Grindstone Farm up in Pulaski, (that's snow country folks, I spent my "formative" years right around the corner from them), right through to Christmas. I marveled at how we were sure to be the only market in the city with local, ORGANIC lettuce in December. For your information, you can expect local, organic greens and tubers through December, and perhaps into January.

As for other fruits and veggies... As always, we expect a constant supply of "conventional" produce from Florida and California. We tend to shun produce from foreign countries unless it's the only option, (not that we're nationalists, just that foreign production allows for things we can't use here in the U.S.A.). Especially important is that we now have weekly access to high quality, reasonably priced organic produce. This was first possible for us last January, and it's now routine. While it comes from the same places as our conventional produce (i.e. factor in transportation costs), it's great to have the "organic" option. And don't forget that we have frozen organic veggies, (there's talk among local growers of creating a local freezing facility to "extend" the local harvest), and those great tasting canned organic tomatoes from Muir Glen. ♣

Committee Bulletin Board

The Coop has several permanent committees and a number of ad hoc committees that are meeting on a regular basis. If you're looking for a way to become involved in the coop, here's a great work opportunity. We need membership participation!

Permanent Committees and contacts persons include:

New Leaf (our newsletter) Lauri Francis 478-5671
Product Evaluation Karen Peissinger 475-2202
Outreach (and advertising) Stephanie Cross 446-9276
Personnel Larry Rutledge 471-4780, Roy Van Dusen 471-5538

Ad Hoc Committees and contact persons include:

Mission Statement Lisa Mark 437-2337
 (This committee is re-evaluating our mission statement)
Membership Gloria Kraegel 428-1941
 (Membership committee is looking at the possibility of the coop opening to the public!)
Finance Committee Larry Rutledge 471-4780, Walley Francis 478-5671

GREAT RECIPES !

Onion Soup

Amy Samuels

This recipe from the *Political Palate Cookbook* is the best vegetarian onion soup I've ever had.

1. Thinly slice enough **onions** to yield **6 cups**. Put them in a soup kettle with $\frac{1}{2}$ stick **unsalted butter** and **1 T oil**. Cover pot and simmer 20 minutes. Uncover pot, add $\frac{1}{2}$ t **crushed dried thyme**, $\frac{1}{2}$ t **salt** and $\frac{1}{4}$ t **sugar**. Raise heat slightly and cook onions, stirring occasionally with wooden spoon until they are a rich medium brown color. It will take at least 45 minutes, and is the secret to the good flavor of this soup.
2. Stir in $\frac{1}{4}$ cup **unbleached white flour** and cook a few minutes more, stirring. Add **2½ quarts water** and bring to a boil, stirring up browned particles. Add **1/3 cup tamari** (or use less tamari and add **1 T dark miso**), add $\frac{1}{2}$ cup **dry white wine** (I like Moreau Blanc). Simmer another half hour and taste. Add **salt and pepper** as you like it.
3. Dry out stale pieces of **French bread** in a 300° oven and rub the crisped surfaces with a peeled clove of **garlic**.
4. When ready to serve, put 1 or 2 French bread croutons in each bowl with $\frac{1}{2}$ - 1 T **grated parmesan or romano cheese**. Add the soup and sprinkle some **grated Swiss cheese** over the top. Place each bowl of soup under the broiler until the cheese is melted and bubbly.

Red Pepper Pasta Sauce

Amy Samuels

$\frac{1}{4}$ cup extra virgin olive oil	1 large Spanish onion, coarsely chopped
12 ounces tomato paste	2 - 3 cloves garlic, finely chopped
1 T balsamic vinegar	$\frac{2}{3}$ cup water
1 t dried oregano	1 t dried basil
$\frac{1}{3}$ cup chopped Italian parsley	$\frac{1}{4}$ t red pepper flakes
salt and freshly ground pepper to taste	
3 large red peppers, cored, cut into medium sized pieces	

1. Heat olive oil in heavy saucepan over moderate heat. Add onion and cook until soft and golden, stirring occasionally, approx. 15 min. Add peppers. Cover pan, reduce heat to low, cook 15 minutes, stirring occasionally until peppers are soft. Add remaining ingredients and stir until blended. Cook covered for 10-15 min. on low heat, stirring frequently. Remove from heat and cool slightly.
2. Pulse in food processor several times in batches until sauce is coarse. Do not puree. Serve over pasta.

Central America/Caribbean Coalition

THE CENTRAL AMERICA and Caribbean Coalition meets monthly for a pot-luck/meeting, with member groups holding their individual organizational meetings later that same evening. The pot-luck/meeting for November is set for 6 pm, Wednesday, November 10th, at Plymouth Church. People interested in Central America-Caribbean activities are most welcome!

Current Local Actions

Three local activists—Cynthia Banas, Ed Kinane, and Ann Tiffany—have left for Haiti with CRY FOR JUSTICE, a joint peace-keeping project of nine organizations. The work: to provide an international, nonviolent presence in those areas of Haiti where human rights abuses have been most severe. Welcoming the solidarity of CRY FOR JUSTICE, the former head of the Presidential Commission in Haiti, Rev. Antoine Adrien, stated, "We hope their presence will help deter violence which threatens to reach very high levels before, during, and after President Aristide's return on October 30, 1993." The Syracuse community stands in solidarity with Cynthia, Ed, and Ann as they journey into difficult situations.

The Sister Community Project will send seven area activists to La Estancia, El Salvador, in February. Jennifer Casola spoke recently about the Sister Communities and El Salvador's struggles. She made clear how Central America is being forgotten in the US agenda, and that El Salvador faces enormous difficulties in moving from the signing of the Peace Accords and the end of the war into the

work of fulfillment of those accords. Key elections in March 1994 becomes a focus of concern for the Sister Community Project: their work will address voter registration in the La Estancia region.

Friends of the Peace Council are encouraged to attend the monthly pot-luck/meeting (see above) for concrete, action-oriented challenges from the ongoing agenda.



Flying Kites

Mike Pasquale

I RECENTLY HAD THE opportunity to spend two weeks in Haiti as a member of a Witness for Peace delegation. Our delegation spent much time meeting with Haitians and learning about their struggle. We met with leaders and members of the popular movement, with a victim of political violence, with people documenting human rights abuses and even with the police. These meetings taught us quite a bit about Haitian political and social life and most importantly about the spirit of the Haitian people. These were not a beaten or violent people as recent media reports seemed to portray. Rather these are a people who have been terrorized by a small and well armed minority of police and military people who will do anything to prevent democracy from taking hold and in doing so preserve their power.

During one of our last few days in Haiti the military attaches called for a general strike for the following day. The strike was meant to

protest international involvement in Haiti and they threatened to beat anyone who was on the streets or went to work the next day. As one Haitian put it, this was not a strike but rather a "day of terror." The next day we heard that several shop keepers who tried to open their stores had been beaten.

Obviously there is a great deal to be despondent about in Haiti. Yet even with all this, the Haitian people still struggle. They struggle for basic things that have been just beyond their grasp for so long. They struggle for literacy, for infrastructure, for a just judicial system, for the right of assembly. Even in these difficult times the Haitian people keep grasping for these things and each day they come a little closer to freedom, a little closer to the realization of their dreams.

The day before the strike, I had some time to reflect on the trip, to try to put all that I seen and heard into perspective. I tried to come up with a word that for me summed up what I had

learned from and about the Haitian people. The hospice that were staying at was high up on a hill in the western part of Port-au-Prince affording us a beautiful panoramic view of the city. As I walked around the grounds trying to discover this word within in me, I looked and saw a kite flying in the breeze above the city. I was amazed that there was someone who could, on the eve of terror, be whimsical, gutsy, and hopeful enough to fly a kite. I had my word—hope.

It was two days later that I discovered that Haitians usually only fly Kites during the Easter season, which, as a Catholic struck me rather profoundly. From now on when I see a kite it will remind me of Haiti's crucified people anticipating resurrection. It will be a symbol of hope.



Mike is a Syracuse resident, activist and a member of the local chapter of Witness for Peace.

Behind Enemy Lines

A Peek Inside the Drug War Arsenal

Brian Dominick

YOU AND I are the victims of America's war on drugs. Whether or not we use any illicit drugs, we have been forced to forfeit our civil rights so that law enforcement agencies may wage a war on substances, causing crime, corruption and chaos in the process.

Since the mid-80s, when the 70-year-old war was escalated for the third time, the rates of drug use, abuse and crime have all increased dramatically. Drug Warriors want you to believe that drug use has decreased since then. But statistics show cocaine use has levelled off, marijuana and heroin use are increasing, many experts say that alcohol abuse among teens which cannot conceivably get any worse.

Drug prohibition has done serious damage to our society. More than half of the 1.2 million Americans currently incarcerated were convicted of drug charges, most of them for victimless, nonviolent "offenses" like possession or cultivation of marijuana.

Countless Americans have had their homes subjected to raids by police searching for controlled substances. On more than a few occasions, innocent homeowners have been shot by over-anxious cops, and still more have suffered the forfeiture of their real property, vehicles, assets and even the cash in their pockets without due process or even a formal charge. This is called Zero Tolerance, a term dubbed by George Bush in a successful campaign to conjure nationwide hate for drug users.

During the Bush Regime, attacks on private citizens increased both in frequency and intensity. The US Army was employed in a northern California operation against the American people in 1990. Troops forcibly entered the homes of dozens of citizens (most of whom were innocent) physi-

cally tearing these homes apart. So little marijuana was actually found that, according to witnesses, the federal government flew bales of pot to the scene via helicopters so their victory bonfire would appear significant for the media.

Bush's choice for drug czar, William Bennett, went so far as to suggest publicly that marijuana dealers be punished for their first offense by execution, expressing a preference for decapitation.

We, the people, are the victims of America's war on drugs. Our taxes finance the combat which bears an annual price tag in excess of \$30 billion. We may be subject to random search and seizure but do not necessarily have the right to a trial.

Those suffering from illnesses such as glaucoma and AIDS or from chemotherapy are victims of the Drug War. While marijuana is often the most effective and sometimes the only relief for symptoms of these ailments and their treatments, the Drug Enforcement Agency, one of the world's largest loose cannons, has denied all but 13 people the right to use marijuana as treatment. Only nine of those original 13 are alive today.

Thousands of applications for medicinal marijuana are buried at the Food and Drug Administration in Washington, frozen by the DEA which claims that allowing sick people to smoke or otherwise ingest the drug would "send the wrong message" to American youths. DEA officials stated in September that no experts believe marijuana possesses even the potential to relieve nausea, pain, fatigue or to increase the appetites of sick people (see "The DEA's War on the Sick" on the next page). George Bush made the absurd claim that legalizing marijuana for medical use would "promote promiscuous sex" among young people.

The real reason marijuana is prohibited for medicinal use is that it is most effective in its natural form which by law cannot be patented. Since it could not be sold for much of a profit and would certainly drive many expensive, patented drugs off the market, medical companies with lobbying power have purchased insurance that millions of humans will die in pain.

The DEA fights the war on drugs with extreme prejudice. Intentionally or not, America's Drug War is racist and serves to perpetually increase racial tensions. While 12% of all drug users are black (the exact proportion of Afro-Americans to the total population), blacks make

up 38% of those arrested for drug offenses. Consequently, what we learn from television is a misrepresentation of the whole picture. If 38% of the people

we see being hauled off to jail for drug charges are black, it is only natural to assume that blacks comprise more than their share of users.

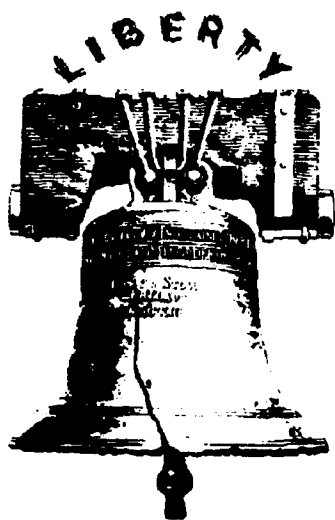
Officially, the main reason Afro-Americans are targeted disproportionately by police is that "crack" is considered more dangerous than powder cocaine and it exists predominantly in "black" neighborhoods. However, what police departments neglect to tell us is that freebase cocaine, which is essentially the same drug as crack but is usually derived from its original powder form by the user instead of the dealer, is predominantly a "white" drug. Base users are rarely pursued by law enforcement agencies.

In fact, blacks make up 96.6% of people charged with crack and/or base possession while 76.6% of those arrested for powder cocaine possession are white.

Blacks also suffer from nearly twice the conviction rate of whites and serve sentences which are typically 50% longer than those of convicted Euro-Americans and Latinos. Many prominent Afro-American "leaders," such as Jessie Jackson and Carl Rowin, praise the drug war, claiming that drugs are a major cause of racial stagnation. In truth, the war on drugs precipitates racial bondage.

The Drug Warriors want us to be scared. Drug War hysteria has been trading places with terrorism as the fear of the month through-

George Bush made the absurd claim that legalizing marijuana for medical use would "promote promiscuous sex"



though a bit frayed and much amended.



out the last decade. As in any war, the government heralds its so-called victories, offering detailed reports, including photographs and footage, while denying and hiding its failures. Large cocaine seizures are front page news, but "mistakes" such as last year's killing of Californian Don Scott are hardly considered worthy of being reported.

In fact, the Scott case is quite significant: He was shot to death by an L.A. County sheriff's deputy who was participating in a raid on his home last October. It was later determined that Scott, a multi-millionaire, possessed no controlled substances. Furthermore, it was found that the sheriff's department had sought and distributed amongst its deputies an appraisal of Scott's ranch. They'd intended to seize and sell the ranch under the irrational conditions that police departments which conduct such seizures keep all profits from the sale of the confiscated properties.

The Drug War is a war on liberty. Loopholes which are designed specifically to ease law enforcement agencies in their abusive employment of prohibition laws have stolen from us what the Bill of Rights promised. Martial Law is being implemented at a snail's pace. In the words of historian Gore Vidal, "...the war on drugs has nothing to do with drugs. It is part of an all-out war on the American people by a government interested only in control."

But there is hope. The solution to our problem is a rather obvious one: declare Drug Peace! There are so many legitimate plans for the elimination of our current prohibitive laws and the creation of an alternative system, it would take years to sort through them all. England has enjoyed success with the legalization of heroin and Holland turns down American offers of millions in Drug War funding each year simply because it does not want to be plagued by the burden of fighting drugs.

The important thing is that we recognize our present drug policy for what it is: a contribution to domestic decadence. How long will we cower before the forces of a brutal system and its self-destructive policy of anti-libertarian invasions? Surrender now in order to triumph.

Brian is a local political writer and activist. He is also a recovering drug addict/ alcoholic who uses no mind altering chemicals. For more information on this subject, including a list of local and national organizations involved with drug policy reform, write Behind Enemy Lines, c/o the Syracuse Peace Council.

The DEA's War on the Sick

Lorn Trombley, of Washington DC, was diagnosed as HIV positive more than ten years ago. He is one of my dearest friends. For him, the last decade has been full of growth and learning and living. But it has been one of suffering as well. As his condition deteriorated to an unbearable level, both because of his sicknesses and their sickening treatments, Lorn learned to survive by any means necessary. The US government refused to help him, so he decided to take care of himself.

I recently sat down with Lorn to discuss the common but illegal treatment for his illness. Here is what he told me:

When I smoke marijuana, it replaces 5 medications. I don't have to take my tranquilizer, my pain meds, my appetite pill (I've gained 10 pounds), my sleeping pill, or my pills for nausea caused by AZT and DDC [immunity enhancing drugs]. I think my brothers and sisters and I have every right as human beings to use marijuana for medicinal purposes if it helps us with health problems.

Marinol [synthetic D9-THC pill, supposedly the equivalent of marijuana] was tested on me, first at 5 mg a day and then at 10, one pill in the morning and one before bed. The marinol works but it is very expensive, five hundred dollars a month, and it takes a long time to take effect. I wake up often with early morning nausea, and the pill won't act fast enough so I have to take a toke.

Marijuana gives me back a lot of the energy that the AZT and DDC take away. I cannot function unless I'm using THC of some sort. It's that simple.

I pray that I might still be alive to see the accomplishment of a vaccine that could save people from getting this terrible disease. Until then, I hope the people who make the decisions will realize the urgency involved in the process of legalizing marijuana for people who are under a doctor's care. My thoughts and words are not alone.

Thousands upon thousands of sick people, including the victims of HIV/ARC/ AIDS, epilepsy, glaucoma and chemotherapy are suffering because of the DEA's draconian medicinal policy. It is difficult enough to watch the deterioration of someone who is close to you. Worse though, is knowing that their pain is a direct result of the government whose duty is to protect them. Many people are living in pain today because our federal government simply does not care.

Brian Dominick 

Syracuse Peace Council's 23rd Annual

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They Call Him

The "Paul Newman" of Central New York

By Mary Ciccone

It all started in 1970 when there were widespread reports of children starving in Bangladesh. Dr. Shaikh, professor of Biology at Onondaga Community College, requested that the entire College community observe a day of fasting to identify with the problems of hunger and starvation. At the end of the day he served an international dinner to break the fast. He raised almost a \$1000 to donate to the Unicef Children's Fund for Bangladesh. He has been doing international dinners for charity ever since. Some of his dinners have brought \$100 a plate for Manlius Pebble Hill School. Other beneficiaries of his international dinners have been WCNY Public Television, International Student Organization at Onondaga Community College and the International Center of Syracuse. In the Fall he is planning to donate a complete international dinner of Rescue Mission's feeding the homeless program. Dr. Shaikh estimates that over 5000 people in Syracuse alone have tasted his dinners. Add another 50 different countries around the world.

For years people have been beg-



ging him to bottle his sauce. Well, he has finally bottled the magic.

Chef Shaikh's Curry Sauce is now available at your nearest grocery store. In keeping with the nickname "Paul Newman of Central New York" his aim is to raise \$150,000 for three worthwhile causes. \$50,000 for a scholarship fund at Onondaga Community College, \$50,000 for Manlius Pebble Hill Capital Campaign Fund and \$50,000 for the International Center of Syracuse. Rescue Mission is 4th on the list of his priorities after these three commitments have been met.

How long will it take for him to reach his goal? It depends on how

successful the sauce is. According to one food specialist he can reach this goal in 3 years or less. If you have tasted his cooking I know you are going to pick up a jar. If you have not, try a jar today and let him know. Any questions, comments or suggestions? Call Dr. Shaikh at 1-800-CURRY-4U.

Dr. Shaikh is currently President of International Center of Syracuse a not for profit voluntary organization which strives for world peace through people to people contact. He has served as the Chair of Onondaga Community College faculty and his past president of Camillus Rotary Club. He volunteers his time as a chess coach at Manlius Pebble Hill and an Indoor Soccer Coach at Syracuse Indoor Soccer Center. He rings bells at Christmas for Salvation Army and participates in many other community service activities. Dr. Shaikh is environmentally conscious and had his labels printed on recycled paper with soya ink even at a higher cost to him.

Mary Ciccone is a nurse at University Hospital. She was a student of Dr. Shaikh's at Onondaga Community College.

Reprinted from:

THE OVERVIEW

Vol. XVII - Issue VII The Student Newspaper of OCC

October 23, 1993

Playing in the Dark

Whiteness and the Literary Imagination

Mervyn Joseph

USUALLY WHEN I sit down to review a book of essays, I begin with a gut response, an emotion touched, an interest sparked by the piece of writing. After reading, *Playing in the Dark: Whiteness and the Literary Imagination*, I am left with a sense of wonderment which comes from realizing that Toni Morrison's insight into writing and writers opens the door of American Literature to all who study it with a critical gaze.

Morrison's essays "Black Matters" "Romancing the Shadow" and "Disturbing Nurses and the Kindness of Sharks" identifies the need to re-examing the way we understand our National Literature. These essays attempt to pry open the Cannon of American literary thought by examining the formation of the white identity without labeling established authors and their work as racist.

At the core of her essays, Morrison brings her understanding of American literary history and connects it to American social history and asks the question, "How did the Africanist presence influence early American writers in their attempt to create a National literary identity for their young nation?" *Playing in the Dark* shows how authors and critics in early America attempted to ignore, deny and interpret "Africanist" presence in America. In a passage from the essay "Romancing the Shadow," Morrison connects the literary imagination to social history and its effects on this nation's literature:

...the imaginative and historical terrain upon which early American writers journeyed is in large measure shaped by the presence of the racial other. Statements to the contrary, insisting on the meaninglessness of race to the American identity, are themselves full of meaning. The world does not become raceless or will not become unracialized by assertion. The act of enforcing racelessness in literary discourse is itself a racial act. Pouring rhetorical acid on the fingers of a black hand may indeed destroy the prints, but not the hand. Besides, what happens in that violent, self-serving act of erasure to

the hands, the fingers, the fingerprints of the one who does the pouring? Do they remain acid-free? The literature itself suggests otherwise(46).

Using the fiction of Poe, Melville, Cather and Hemingway, Morrison demonstrates how authors, as writers and social critics, have tried to understand themselves and their role in the wild environment that was early America by using the Native American and Africanist presence as a metaphor for savagery. While this was being done, American writers used the "savage" character to define and comment on the American identity.

As a writer who reads, Morrison goes smoothly between the perspective of a reader who enjoys literature and a writer who reads critically in order to produce fiction. In Morrison's own words:

As a writer reading, I came to realize the obvious: the subject of the dream is the dreamer. The fabrication of an Africanist persona is reflexive; an extraordinary meditation on the self; a powerful exploration of the fears and desires that reside in the writerly conscious. It is an astonishing revelation of longing, of terror, of perplexity, of shame, of magnanimity. It requires hark work not to see this(17).

In the transition between the two roles, Morrison reminds us that we are in the world and cannot ignore its influences on us and how we re-create it in our lives. Her focus is to place authors in the world of sensation, a world inhabited with attitudes and prejudices. Morrison, however, refuses to dismiss the authors she studies by labelling them as racists.

She examines how they use race to create a national identity through oppositional metaphores of light and dark. Utilizing powerful metaphors, strong, critical, self-critical and insightful thought and language, Morrison marries her ideas on the creation images of whiteness to the faceless, nameless, mute and impotantly constructed images of Blackness in literature—authors who rely on poorly con-

structed images of "the other" to populate their texts often "sabotage" their own work: A writers response to Ameican Africanism often provides a subtext that either sabotages the surface texts expressed intentions or escapes them through a language that mystifies what it cannot bring itself to articulate but still attempts to register(66).

Without articulated details of black characters, only vague notions of whiteness are left.

By examining our National Literature, a Nation's most intimate statement of who they

are as a people, Morrison makes a powerful statement about the state of Black-White relations. That statement for me says, by not

taking time to understand "the other," our national literature shows little self-understanding. If we rely on a national literature to say who we are, then we have failed to say anything about ourselves as a people.

This collection of essays acts as a lens through which I have been able to see literature and my own world more clearly—not just literature but movies, television and daily life roles. I am passionate about Morrison's vision—it has given me a reason to re-examine my world. Her questions and insight offer a spring board on which I can leap into works like *Huckleberry Finn*. Instead of anger at the lack of drive in the Black character, I explore the author's need for an unfree Jim and begin to ask, "Could Huck be free without Jim's unfreedom to meditate on? What would happen to this story if Jim was allowed to go free?" Within these questions I am allowed to study the full implications of racism to both the Black and White characters.

If we do not attempt to understand the other we do not understand ourselves. Morrison's book offers literature as the playground on which Blacks and Whites can begin to understand each other without the aim of domination. A gift we should all accept.

eds. note: Toni Morrison recently won a Noble Prize for literature.



Mervyn is a local writer, an Oswego graduate and a member of the PNL Editorial Committee.

American writers used the "savage" character to define and comment on the American identity.

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Boot Camp Conserva- tives cont'd fro page 11

is not only to disrupt but also to gather information about clinic routines and personnel.

There is a sophisticated array of technology that supports this kind of activity, paid for, according to Tucci, by individuals and small businesses: still and video cameras, computers, cellular phones, walkie-talkies, copiers and fax machines. These protestors have also been trained in the use of phone taps and long distance surveillance devices.

Although Tucci supposedly intends to use non-violent means to abolish the practice of abortion, several of the anti-abortion factions most extreme tactics include torching abortion clinics and suffusing them with noxious chemicals, and even murder.

Planned Parenthood Center of Syracuse is looking for individuals who would like to be trained as a clinic escort. A clinic escort helps to ensure patients' safety as they enter and exit the clinic. As the anti-choice community persists in upgrading their harassment, we too must be prepared. An escort is usually called on short notice to help at the clinic. This is not a training on conflict resolution, or violence, but simply a training in how to best ensure clinic safety. If you are interested in being trained as an escort please contact Jeff Gilbert or Amy E. Bartell at Planned Parenthood, 475-5540.



Unclassifieds

The Co-op is Hiring!

The Syracuse Real Food Co-op is accepting applications for a full-time General Manager, half-time Assistant Manager and part-time Data entry/Bookkeeper. As a member-owned cooperative, the Food Co-op sells natural foods and ecologically sound products. We are looking for applicants with strong retail and financial management skills. Management team must work closely with an elected board of directors. Interested parties may pick up applications from the store at 618 Kensington Road in Syracuse, (315) 472-1385.

Welcome!

Welcome to our friends Max and Donna from Tomsk, Siberia who are extending their stay and need winter clothes and things. Donations of money or food can be dropped off at SPC or call Margaret at 422-4201.

Bad Blinders cont'd from page 10

community is able to protect itself from mass exposure by turning conservatively minded people against the latest wave of "overly sentimental" and "irrational" people who care more for non-human animals than for members of their own species. This battle of animal activists versus the lay-person opposition takes time and energy (not to mention money) away from the Animal Rights movement, a largely grass-roots movement with far less resources than the industry of bio-medical research. In fact, the fear that animal rights activity will expose vivisection for its true self is so large, the bio-medical research industry has pressured the government to the extent that the FBI has placed the Animal Liberation Front with in the top three most wanted terrorist organizations in the country.

In conclusion, the use of animals in bio-medical research is a multi-billion dollar a year industry that funds researchers by research grants consisting of tax payer dollars. The current health care system is doing everything it can to affirm the necessity for this form of animal exploitation by creating a continuous demand for new drugs and refusing to reform out-dated and haphazard methods of research based on animal experimentation. The continuation of animal research is also responsible for consuming vast sums of money that could be more wisely spent on educating the public about disease preventing activities, and the establishment of preventative health programs, not to mention funding for the research of new, more reliable, ways to test drugs and fight disease.

But it doesn't stop there. The bio-medical research industry continually produces new forms of pro-vivisection material that are finding their way into our nations classrooms. Pictures of researchers with happily caged animals in colorful "Let's go to the Lab" posters adorn the walls of grade schools while the study of well documented and re-hashed animal experiments and dissections continue year after year in college laboratories.

It has been said that this paradigm of medical research will not shift until both medical professionals and members of Con-

gress become fully aware that animal research is completely worthless. Our failure to speak out on this waste of tax payer money, not to mention the inherent moral wrong concerning the systematic abuse of defenseless animals, only serves as a silent justification for unrestricted exploitation of both human and non-human animals. The need for educating ourselves on the dangers and wastefulness of vivisection has risen. To learn more, please note the following works, or contact the following organizations.

Books: *Animal Liberation* by Peter Singer, *Slaughter of the Innocent* by Hans Reusch and *Inhumane Society* by Dr. Michael Fox.

Organizations: Physicians Committee for Responsible Medicine, or People for the Ethical Treatment of Animals.

Joe is the current director of Syracuse University For Animal Rights (SUFAR) and an intern for the Peace Newsletter.



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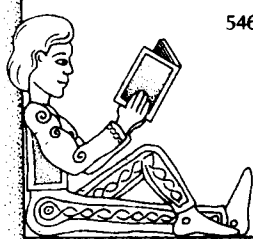
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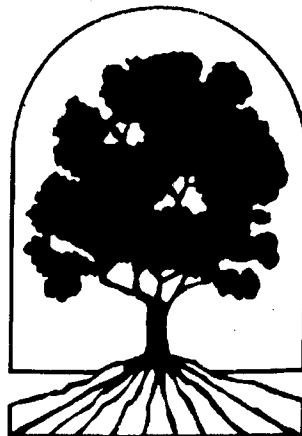
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1	2 Open Writing Workshop at Metropolitan School for the Arts, 320 Montgomery St. 6:30-8:30pm. \$3. 472-0400. SPC council meeting, 924 Burnet Ave. 6:30pm. Topic: Indigenous peoples support.	3 Film: Ecuador: Flames in the Forest. Amazon Indians defending their lands from international oil companies. Cornell Univ. Goldwin Smith Hall. Free. 8pm. Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Marge 472-5478.	4 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7. Every Thursday: Central America / Caribbean Coalition potluck & meeting at Plymouth Church. 6pm.	5 "Stone Soup" Closing Reception at Altered Space gallery, 922 Burnet Ave. 7-10pm. See all the fax art that came in during the show. 479-8675. Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. Gay Men's Support Group meeting. Call 422-5732 for info.	6 Queers, Truths & Video Tapes. David Sloan of ABC 20/20 will speak & show vignettes of his work on gays/lesbians. Lasagna Dinner 6:30pm. Speaker 8pm. First Universalist Church, Nottingham & Warring Pds., Dewitt. \$5-\$10. 425-9411. 5th Annual Peace Toy Fair. At May Memorial, 3800 E. Genesee St. noon-4pm. Mini music workshops for kids. Call Peace Action for info. 478-7442.	7 Every Sunday: People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.	8 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm. Every Mon: Lesbian & Gay Youth Support group. 6-8pm. 443-3588 for info.	9 Amnesty International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441.	10 NOW CMY Chapter mtg. at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866. 7pm. Central America / Caribbean Coalition potluck & meeting at Plymouth Church. 6pm.	11 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7. Every Thursday: Central America Vigil, Fed. Bldg. 7:30am	12 AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430. Every Fri: PNL Committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 1pm.	13 Noam Chomsky Film sponsored by the Peace Council. At Everson Museum, downtown Syracuse. 3pm & 7pm. \$5-\$15. Family rates available. "Arguably the most important intellectual alive."	14	15 Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 7-10pm. Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.	16 Homegrown Reading at Curtin Auditorium, Galleries Library, downtown Syracuse. Readers: poet Joan Cotranesco & author Richard Delbalzo. Call for time. 472-0400. SPC council meeting, 924 Burnet Ave. 6:30pm.	17 Film: Miami-Havana. A look at the human side of the embargo against Cuba. Cornell Univ. Goldwin Smith Hall. Free. 8pm. NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6893.	18 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.	19 "New Right" art opening at Altered Space art gallery. 922 Burnet Ave. 7-10pm. 479-8675. Earthbound Cooperative Community organizational & informational mtg. 914 N. Salina St., 7pm. 422-4201 for info.	20 4th Annual Syracuse Fine Crafts Market at Jefferson St. Armory, Armory Square, Syracuse. Friday 4-8. Sat. 10-5. Sun 11-5. \$3.50 admission. 472-4245.	21 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.	22 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673. Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.	23 Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm Call Karen 428-8724 for info. Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm. 475-4120.	24 Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm Call Karen 428-8724 for info. Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm. 475-4120.	25 Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7:30pm. Come one, come all! All welcome. 472-5478. Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat. 469-3788.	26 Weekly Vigil outside "Public Safety" Bldg (jail), Downtown Syracuse protesting inhumane prison conditions & building of new \$50 million jail. 5-5:30pm. 424-1877. Fur Free Friday demonstration sponsored by People for Animal Rights. 11:30-1pm. Call 488-9538 for location.	27	28	29 Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-md. 750 Ostrum Ave.	30	COMING IN DECEMBER: Our 23rd Annual PLOWSHARES CRAFTSFAIR Dec. 4 and 5 Southwest Community Center Food, Music, Fun!

November 1993

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NEW YORK
POST

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—Georgia Brown, VILLAGE VOICE

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—Stuart Klawans, THE NATION

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COMMENTATOR...
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WITH EASE,
CLARITY
AND WIT"**

—Vincent Canby,
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TIMES

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—Jeff Menell, HOLLYWOOD REPORTER

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"As the years go by Noam Chomsky may look more and more like Woody Allen but he stubbornly keeps as far as ever from the entertainment business. Still, Chomsky does have a shtick, bless him. And now two Canadian filmmakers, Mark Achbar and Peter Wintonick, have accomplished the improbable: outfitting the dour, pertinacious prophet in a sprightly, beribboned package."

Georgia Brown, Village Voice



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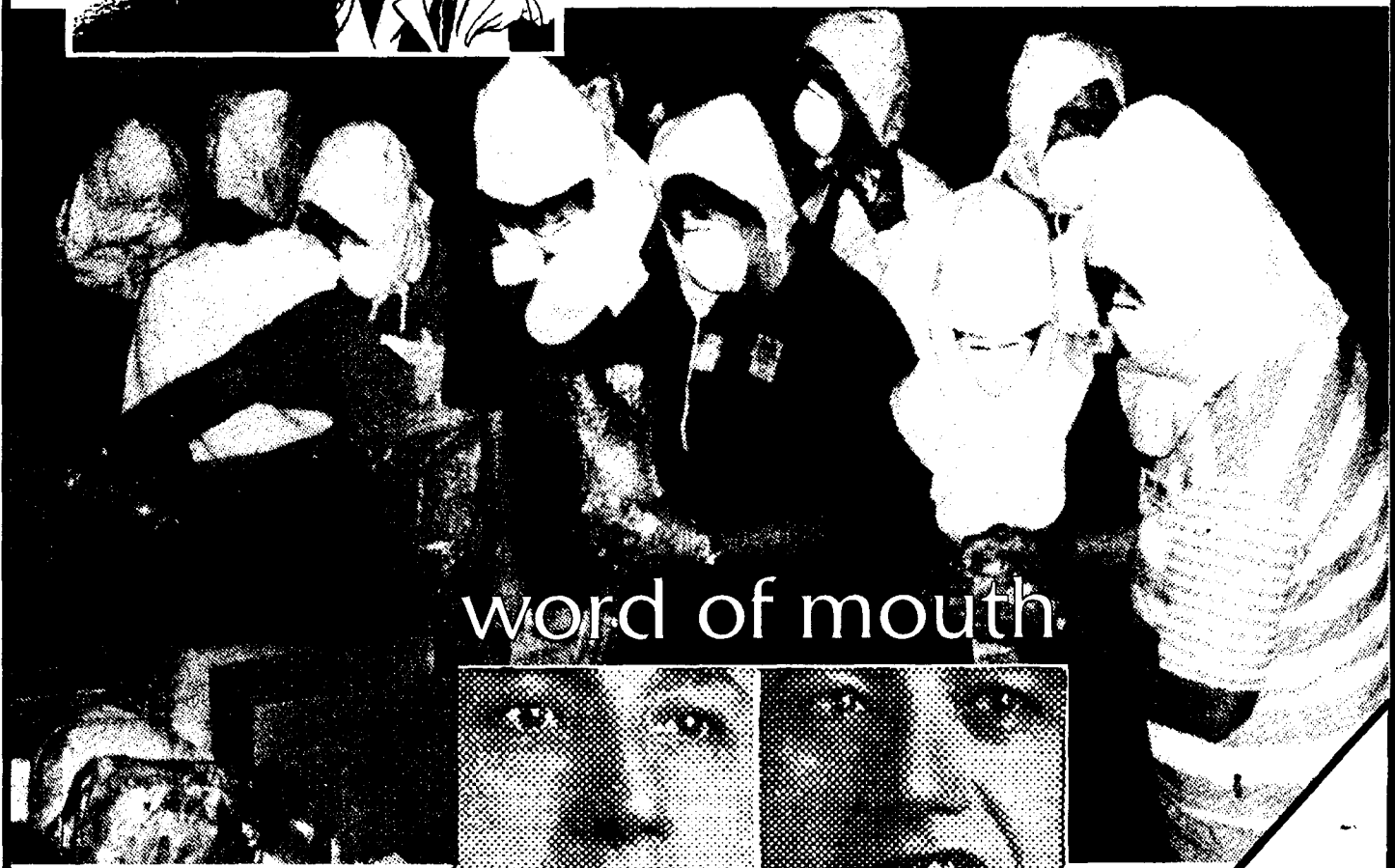
Peace Newsletter

Central New York's Voice for Peace and Social Justice

Dec.1993 PNL 614



our friend the atom
is back
in school!



word of mouth.



Up-n-atom!
local teachers
team up with nuclear
power industry and public tv to
teach about new opportunities
in nuclear power.

HAMMERING SWORDS INTO
PLOWSHARES
Crafts fair
Program
Inside

1993 PLOWSHARES PROGRAM

Welcome to the Syracuse Peace Council's 23rd 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 third 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 continue 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 57 years.

The Peace Council has changed, though, over the years from a group with a few members working out of peoples' homes, to a larger 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.

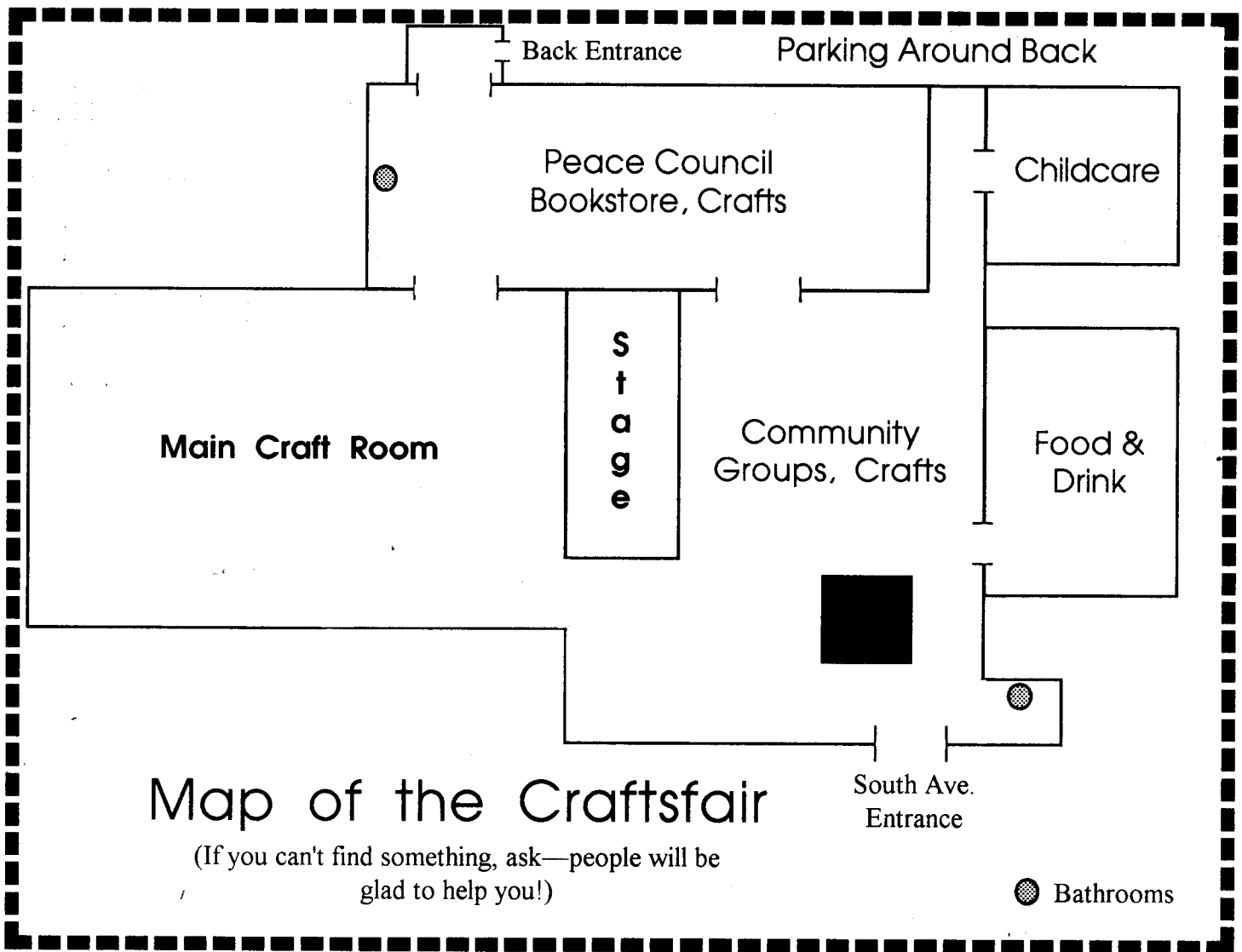
Great Food

Great food this year will be provided by the Plowshares Food Action Coalition (PFAC). They have strived to bring you a tasty and inexpensive menu. Delicious items will include soups, lasagna, garden salad, pizza, tortillas, refried beans, garlic bread, cookies and brownies. Both vegan and non-vegan dishes will be available. Drinks will be served by the Boys From Syracuse. Tables are provided for eating. Seek it out! A portion of the proceeds from food sale goes back to the Peace Council.

This overleaf is your OFFICIAL 1993 PLOWSHARES PROGRAM.

... & bring with you to the Craftsair!

1993 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.

In This Issue:

December starts off with an article by the Traditional voice of the Onondaga Nation regarding an internal turned external conflict on the nation. We follow that with an article on the conflicts in Oneida from the Traditional perspective; also an internal conflict turned external. Then a blurb on the support group which has formed at the request of Onondaga and an announcement of the Albany cops trial and a support rally for the family of Jesse Davis. Then Joe dissects dissection, Brian dissects the media, we community group, we CACC, we CFC and then we dive into an article on AIDS and activism, a nonviolent peace trip to Bosnia, a nuke-cake, an update on the Pepsi-Co boycott, a poem and the end.

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 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	December 10
Ads	December 15
Calendar Items	December 15

Peace Newsletter

December 1993
PNL 614

Table of Contents

Letters	6
SPC Page	7
Our Words: the Onondaga Nation	8-9
The Other Side: Leadership on Oneida	10-11
In Support of Onondaga	12
Civil Rights Trial to Begin in Syracuse	12
Taking Off the Blinders	13
Behind Enemy Lines	14-15
Community Groups	16
The New Leaf	17-18
Central America/Caribbean Coalition	19
Coalition for Choice	20
Peace, Justice and AIDS	21
Seeds of Peace	22
Can't Hve Your Nuke-cake and Eat it Too	23
Burma/Pepsi-Co Boycott Update	25
Songs from the Soul	25
Unclassifieds	27
Community Calendar	29

About the cover: Egg-cidents will happen! by Paul Pearce

In the early days of the nuclear age we were told that "our friend, the atom" not only made (horrible) bombs, but could create for us unlimited clean and cheap energy. We were told this by our government our press and our teachers. We are now burdened with aging and dangerous nuclear power plants, radioactive waste that we don't know what to do with and sickness caused by nuclear irresponsibility.

We are entering the second nuclear age and they will be selling the public a whole "new and improved" generation of nuclear power plants. Plans are in place for new plants right in our back yard. Right now they are telling us that nuclear power is clean because it doesn't affect the ozone layer, contribute to global warming or pollute like coal, oil and gas. They've also convinced the public that those "alternative" energy sources are either too impractical or too expensive.

The nuclear power businesses, New York State Power Authority, WCNY-TV (Channel 24) and Oswego County BOCES have formed a pact which created the ENERGY TELECOMMUNICATIONS LEARNING PROJECT Titled: Science, Technology, Society and Nuclear Energy. Target audience: Grades 5-8, Field trip: James A. Fitzpatrick Nuclear Plant. Their detailed curriculum guide is heavily oriented toward the nuclear industry including a section on *Career Opportunities in Nuclear Energy*.

On Tuesday, August 17, 1993, teams of local teachers from Onondaga and Oswego County public schools participated in an "Up-n-Atom" workshop. They were shown creative ways to expose their students to nuclear issues such as the clever "nuclear egg-cident" demonstration (cover). WCNY will be broadcasting its part of this project to our schools during December. OK, class, it's time to suit up!

If you want to be involved in organizing against nuclear madness please call the Peace Council. This issue will never go away.

Paul Pearce

Letters

To the Editors:

The members and trustees of the Syracuse Community Radio project (formerly WNMA) were startled by Ed Kinane's letter in the Nov. PNL and would like to respond to his concerns.

The PNL, as an extension of the SPC is, we feel, an appropriate forum for informing the greater community of the progress of their community radio effort. Obviously a community station would have implications for everyone in the area and it is important that activities surrounding that effort be known to everyone. When that group is being antagonized unnecessarily the impact reaches beyond its own membership and out into the community at large. We have tried very hard to avoid any kind of negative response to our former colleague and have only addressed the charges he has chosen to make public. Under other circumstances it might not have been important to notify the public of the situation.

Our board of trustees takes the SPC statement of purpose very seriously. "As members, we work to replace inequality, hierarchy, domination, and powerlessness with...cooperation and a sense of community". Clearly it is often necessary to identify those mechanisms and individuals that hinder our progress toward these goals.

The present board is committed to these ideals and continue to strive for an organizational structure and decision-making policy that is respondent to the needs of the community we serve.

After much discussion, we decided that it was important to identify the other party. There has been considerable confusion as to the status of this organization, its goals and objectives and who is involved. We wanted to get past the hearsay and misinformation and draw distinctions between the efforts of one individual and the continuation of our community organization. Finally, we wanted to acknowledge all the dedicated people who were driven

away by the operating policies of the past and who are eager to contribute their energy and skills to developing a community radio station.

Sincerely,
 Frederic Noyes
 Rosemary Dacko
 Secretaries, SC R

To the Editors:

I was very disappointed by the last sentence in "About the Cover" in the November issue. Although I am not a fan of Pat Robertson, name calling is childish, non-productive, and a form of violence. It is much more effective to write intelligent criticism of a person's ideas. I expect that an organization that believes in non-violence would be above such tactics and would keep in mind the words of Jesus, the Great Teacher, who said "Love your enemies."

Amy Archer
 Syracuse, New York

YES! I would like to volunteer with the Syracuse Peace Council!

Volunteer with SPC or the Front Room Bookstore!
 Please send the checklist below back to SPC with your name and phone number to start working for peace.

I would be able to help in the following area(s):

- Staff SPC events tables
- Answer phone & open mail at the SPC office (1 weekly shift)
- File or sort literature/information at the SPC office
- Help sort and/or upkeep SPC lending library
- Be part of a phone tree (call a short list of names for events)
- Work a shift in the Front Room Bookstore at SPC (3hr/week)
- Flyer or poster for SPC events
- Leaflet at SPC events/demonstrations
- Make food for SPC Pot-lucks or bake sales

The current SPC project I can work on is:

- Volunteer at The Plowshares Craftsair (Dec 4 & 5)
- Support for the trial over the death of Jesse Davis/police brutality (ongoing beginning November 30)
- February event for Father Bougeois of the School of the Americas Watch. S.O.A. is the U.S. funded "School of Dictators."
- Resistance surrounding the New Justice Center and the prison system
- The SPC Spring General Membership Meeting
- Support for the Traditional government of the Onondaga Nation
- Help organize/work at the monthly SPC Brunch/discussion
- SPC Committee to Stop Nuclear Power
- Tax Resistance
- The Peace Newsletter (editorial committee or writing)
- SPC/TV's *The People's 60 minutes* & Public Access (video & editing experience preferred)
- SPC Council (bi-monthly policy and events planning and discussion)

I can't volunteer right now but would like to be on a phone list for the following activities:

- cultural events
- demonstrations
- political actions
- political discussions

Central NY's Source for Peace and Social Justice

Syracuse Peace Council



Front Room Bookstore



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BOOKS

AMERICA'S FAVORITE DRUG: COFFEE AND YOUR HEALTH

by BONNIE EDWARDS, RN

RECLAIMING CAPITAL: DEMOCRATIC INITIATIVES AND COMMUNITY DEVELOPMENT

by CHRISTOPHER GUNN and HAZEL DAYTON GUNN

THE ART AND SCIENCE OF BILLBOARD IMPROVEMENT

by BILLBOARD LIBERATION FRONT & FRIENDS

WAR TAX RESISTANCE: A GUIDE TO WITHHOLDING YOUR

SUPPORT FOR THE MILITARY

by THE WAR RESISTERS LEAGUE

DON'T FORGET TO VISIT THE FRONT ROOM AT THE PLOWSHARES CRAFTS FAIR DEC. 4TH AND 5TH

924 Burnet Ave.
 Syracuse, NY 13203
 (315) 472-5478

Monday — Friday
 12 noon to 6pm
 Sat. 10am to 3pm

Educate, Agitate, Organize!

SYRACUSE PEACE COUNCIL PAGE

On Onondaga

This month the PNL is reprinting two articles by traditional authors from *Gai hwa na ge'*, the newsletter of the Onondaga Nation. These reprints are in response to a direct call for assistance from the Grand Council and the traditional leadership of the Onondaga Nation to inform the citizens of Syracuse and Central New York about the current conflicts on the Onondaga and Oneida Nations.

In the words of the editor's of *Gai hwa na ge'* in May of 1993, "The Syracuse press has covered (the closing of the businesses) by printing bits and pieces of information, sometimes half truths, and publishing inflammatory editorials which do not inform readers, but cause adverse reactions, stir up more controversy and add to the general mis-understanding by the public."

Therefore the Syracuse Peace Council has agreed to help the traditional leadership spread their side of this conflict in their own words, through alternative means and media.

As an organization we believe that the current threat to the existing leadership of Onondaga is a threat to these people's sovereignty, and is therefore in the interest of the U.S. government which has actively worked for the demise of Native people in this area since the creation of the U.S.A.

We recognize the complexity of these issues and feel that, as with other international issues, non-intervention is the policy we attempt to pursue (particularly in cases with no evidence of Human Rights violation). However, in response to the request for assistance by the traditional leadership of Onondaga, and in response to what we see as destructive activity from within our own community, we are taking a more active role.

We will continue to offer support when we are asked, through the resources of the Syracuse Peace Council and through our participation in a support group which has formed within the Syracuse activist community. We feel it is not for U.S. citizens to judge the fate or values of the Onondaga people. We do, however, support the Onondaga's right to democratic self-government and, and we see no evidence that this principle is being violated. To the contrary, we are coming forward because it is the principle of sovereignty we see threatened.

Land rights and self-government are central issues in almost all current debates sur-

rounding indigenous peoples. It is our responsibility as an organization based on principles of social justice and nonviolence to support this struggle by allowing the Onondaga people to define the nature of our participation. As outsiders, this is one means of combating some of the lasting effects of our violent and imperial culture.

Consent-ing Adults

The brave few (yes, few) who made it through all 2 hrs. 45 min. of "Manufacturing Consent: Noam Chomsky and the Media" at one of the three SPC screenings (Sunday co-sponsored by the Association of International Students of Syracuse University [AISSU]; thanks to Shashir for all his generosity and help!) realized why we went to all the trouble and expense to show it. The turn-out Saturday at the Everson Museum shows was relatively small, but the Sunday, S.U. Universe show was great. Almost good enough to break-even....almost. Anyway, we're just kind of bummed 'cause it's an awesome film.

If I was into conspiracy theory, I might rant on about how the corporate press didn't push the event because it recognizes the power of such an accessible and biting critique of the institution of U.S. media. However, our poor press was most likely just a reflection of your average reporter seeing no importance in dialogue about media, censorship and democracy and not recognizing a wonderful film if it

jumped up and bit them in the ego (see "Behind Enemy Lines" on page 14 of this issue).

Galvin-ized

We also sponsored a discussion with Bill Galvin of the Central Committee for Conscientious Objectors on "Gays in the Military: Beyond Civil Rights and Other Questions of Conscience". SPC is sorry for the last-minute organizing, getting the word out late and relying on the people who may have attended the three Chomsky screenings and didn't. Bill also spoke to an audience at S.U. (Thanks Michael Hovey!). Most wonderful.

We Hafta NAFTA

The Big Bill C. shows his hand again. What happens when a massive, international grass-roots organizing effort creates a public outcry for justice in the face of big business? The President spends a ga-zillion dollars to push through a trade-agreement for "their own good" of the people who elected him. Nothing like a little Oval Office bribery and extortion to convince elected representatives of the people to blatantly disregard the voices of their constituents.

Remember the days when Democrats were "friends of labor" and you could lose an election for being a "card carry-ing member of the ACLU"? At least those American-myths had a little spunk. In dollars we trust.

SPC Page cont'd on page 24

Peace Newsletter

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Enclosed \$12 for one Year

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Our Words

The Onondaga Nation: Behind the Blocades

On April 1, 1993, the Grand Council at the Onondaga Nation moved to close the business which they claim were being operated illegally. Since then there has been much controversy, but little has been heard directly from the traditional leadership, who refuse to communicate through our corporate, or mainstream, media (see pg. 12 this PNL).
-SPC editors

*Mary Cook, Wendy Thomas,
Denise Waterman,
Stephanie Waterman,
Debby and Karen Webster*

ON OCTOBER 14, 1993, KP Auto (the blockade cabin) received a visit from Brian Carr and photographer Tim Reese from the *Syracuse Herald-Journal*. Their two-hour visit was to "get a feel for the blockade and the people who staff it." The people were enthusiastic to right the misconceptions which are rampant in the "outside" media. Carr's questions ranged from the duration of the blockade to the court's effect on Onondaga's sovereignty.

When Carr's article "A Nation Divided" appeared, many individuals were disappointed and concluded that he wrote what the readers of the newspaper wanted to know or thought was important.

Maybe if he had included what was important, more people would comprehend the current problem.

The illegal businessmen have inundated the media with endless opinionated accounts of the closing of their former businesses; yet, the people of the blockade have not had equal coverage. The illegal businessmen have also expressed their views in numerous mailings, which are delivered to all post office box holders whether they are Nation residents or not.

The following is a composite view from people who oppose the illegal businessmen. These opinions were expressed to refute many falsehoods which have appeared in the media. Although our people want to address all the statements of the illegal businessmen, due to space constraints only the most important topics are included. Our people are free to communicate whatever views they have without censorship, intimidation or denunciation.

Our Strong and Tolerant Leaders (Chiefs, Clanmothers and Faithkeepers)

Endlessly, the illegal businessmen have called the Onondaga Council of Chiefs illegal. Our people can only conclude that they felt at one time that this was the legal council, because they went to Irving Powless (secretary of our Nation) for permission to sell cigarettes. Now that illegal businessmen have not abided by the laws of the council, and as a result are closed, they now accuse our government of being illegal.

The Chiefs suggested that the businessmen write rules and regulations, but saw no reply to their request. During a 1991 community meeting of all clans, representatives were selected to draft these rules and regulations. The illegal businessmen say our people want to remain in the 17th Century, are backward and uneducated, and that some of these unjustly stereotyped individuals developed a set of Rules and Regulations too rigid, in the opinion of the illegal businessmen, to adhere to. Maybe their lawyer was addressing the wrong people of the blockade as "a lawless mob."

Our leaders tolerate the disrespect the illegal businessmen have exhibited during numerous Council meetings and the harassment and physical assaults outside of these meetings. Their strength has enabled our people to maintain their focus, despite the harassment, threats and violence.

Harassments, Threats and Violence

According to the news media, the blockade had been peaceful until September 26th, even though many violent acts occurred away from the blockade. Our people have not fabricated this violence, which was clearly evident on September 26th and 29th.

On September 26th, it was rumored that a picnic was to take place at the former business of Oliver Hill, Jr.; a diversionary tactic used to place more people at Oliver Hill, Jr.'s than at KP Auto. Hence, a nearly perfect opportunity to strike with only women and one male teenager manning the post. A bold move by seven

men. An 18-ton dump truck backed-up near the cabin, and these individuals attempted to attach a cable to the cabin to forcibly tear it down. Although they reported to the media that they stopped when they knew someone was in the cabin, many witnesses vividly remember the details. When it was told to the men there was a clanmother inside, one of them said, "No matter. The building is coming down." One Elder was forcefully removed from the cabin and continued to deter their efforts until assistance arrived. These are not quite the community-minded, award-winning people the businessmen have publicly portrayed themselves as.

Although it is difficult, we'd be remiss if we failed to report the violence which took place immediately after the cabin was almost lost at KP Auto. The men who are commended

for their courage—Jake Edwards, Kevin Bucktooth, and Brian Bucktooth—experienced a brutal assault many only witness on television newscasts. It is extremely difficult to comprehend

the hostility which our people witnessed with shock and sadness. Those who hurt others, hurt themselves.

The Truly Rich People of Onondaga

The illegal businessmen continually state that the people of Onondaga are poor and live in horrible conditions. By whose standards?

Maybe, according to our people, the illegal businessmen are bankrupt of a different kind of wealth. A man could have all the money he covets and still be poor of spirit, and that to us is poor. Our people are rich with the Creator's gifts he has given us. It seems apparent that the businessmen don't experience that richness through these gifts, but only through money and their self-proclaimed power.

The illegal businessmen say they don't want to live "like them," referring to our people. If all the happiness that they want from life is a fancy house or other mindless possessions, their money will serve them well. The residents of the Onondaga Nation want more from their lives than money; money does not make an individual's heart full.

The businessmen and their sympathizers

**we couldn't agree more that
most people have been deceived
and misinformed by
the illegal businessmen's
recollections**

continually disrespect members of other Nations who staff the blockade. But our people's minds are strong and they ignore their relentless attacks.

Many residents who are not Onondaga do more for the Nation because they give of their knowledge, tradition, and most importantly, they give of themselves for *our Nation*. Most are life-long residents of Onondaga, which they call home, and abide by our laws and traditions. They are not asking for land, but for mutual respect and a place in our extended families. They participate in our schools, our communities and continue to defend the sovereignty of our *Nation*.

The following is quoted from one letter of the illegal businessmen. "We, the Onondaga Businesspersons Association of the Onondaga Nation believe that the real people of Onondaga are being misinformed and deceived concerning the events that have taken place between us and the Onondaga Council."

First, who do they consider the *real* people of Onondaga? Second, we couldn't agree more that most people have been deceived and misinformed by the illegal businessmen's recollections of the Council meetings. The "books," not a single sheet of paper, of the Nation have been visible during all the meetings with the businessmen. They are always available for our people. What is their concept of accountability?

Helen Powless, wife of Irving Powless, Secretary, showed the Nation's "books" to Gary Thomas, a former worker of Smoke Signals and one of the six men facing assault charges as a result of the September 25 incident. It was reported that Helen gave an excellent accounting to all of Gary Thomas' questions and presented past receipts and a listing of income as evidence of *accountability*. Why has this visit not been reported in all of their requests for accountability?

Communication

In one of his many interviews, Oliver Hill, Jr., said "the Council doesn't know how to talk." Perhaps, the illegal businessmen don't know how to listen. At meetings of unparalleled tolerance and patience on the Nation's part, an explanation was given to the businessmen, yet they still don't understand why they are shut down. Apparently, the illegal businessmen only hear what they want to hear or perhaps the justifications of the Council have not penetrated the wall the businessmen have built.

During one meeting, the illegal business-

men were asked if they would abide by our laws and adhere to them and remain closed. They agreed. The businessmen's reasoning for re-opening was that Freem's was opening (*Freem's is one of the business supporting the actions of the Grand Council-SPC note*). So they broke their agreement with the Council, once again defying the authority of the Council. Can greed be stronger than a person's belief of what's right or a person's word?

In all their continuous attempts to circumvent the authority of the Council, our people have seen the power struggle. One letter from the Business Authority supports that point. They state it is an issue of power. For months, misinformed residents assumed the illegal businessmen's only agenda was for the Nation's progress.

At various times an estimation of three million dollars of paid taxes (prior to 1988) has been reported by the businessmen. Our conservative estimate for the profit on a carton of cigarettes is \$4.00 (*Twenty-five cents per carton "tax" was the original agreement between the Council and the businesses-SPC note*). Twenty-five cents is one-sixteenth of \$4.00, so the businessmen have made approximately \$48 million, *if* their statement of monies turned into the Nation was true. Perhaps, they better recalculate their input, or they may be accountable for more money to the Nation that the \$750,000 they allege is in escrow. They have admitted to an increase in business since 1988, but the amount owed to the Nation has decreased by 75%. So where is the accountability of the businessmen to the Onondaga Nation?

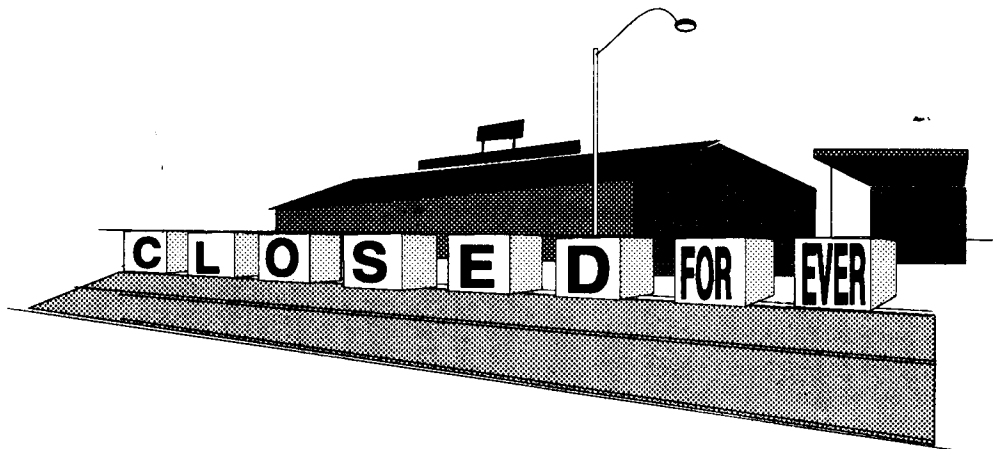
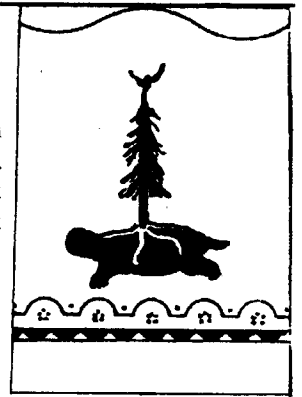
The businessmen have claimed the existence of an escrow account. Yet sometimes

they say it's "in trust." There is a difference, but first the account has to exist before one can differentiate between the two accounts. When asked to produce

bank addresses, account numbers, balances, accrued interests, withdrawals, and justifications of all withdrawals, the businessmen could not produce any of these documents. And they call themselves "businessmen!" How can the Council allocate funds or plan community projects while there is no evidence these escrow accounts exist? Some people have said that if the shoe were on the other foot, and the Council were responsible for an escrow account of their money, they would demand monthly bank statements and updated reports on all interest.

To quote from the illegal businessmen, "We have continued to put away funds on your behalf in hope that the Council would begin to spend these funds for your benefit." If the escrow accounts truly exist for our people, then why have the businessmen held hostage the funds from the Onondaga Nation? In a recent letter to the Nation, Donald Rockwell stated that he would keep the money until he felt the Onondaga Nation had a legal Council. What our people want to know is, a legal council according to whom, Donald Rockwell? He should talk to other businessmen about

Behind the Blockade cont'd on
page 25



The Other Side

Another Voice on Leadership and Government from the Oneida Nation

In July 1993, the PNL printed an article by John Dyer announcing a rally to support the Traditional people of Oneida in their struggle over Federal Recognition on July 9, 1993. What follows is an update on the Oneida conflict edited with permission from three articles originally appearing in *Gai hwa na ge'*, the newsletter of the Onondaga Nation. The Oneida people resisting the leadership of Ray Halbritter do not choose to communicate through our mainstream media and therefore need to rely on alternative forms of media to reach the outside culture. -SPC editors

John Dyer

ON AUGUST 10, 1993, Ada Deer, chief of the Bureau of Indian affairs for the United States Department of the Interior decided in favor of the Grand Council's decision to remove Ray Halbritter as leader of the Oneida Nation and institute Wilbur Homer as the interim until a more permanent leader could be put in place. On August 11, 1993, Ada Deer announced that she was going to stay her decision for 45 days in order to give Halbritter, along with his hand-picked Men's Council and the Clan Mothers a chance to prove that they had the support of the Oneida people behind them.

In order for Halbritter to muster the support that he needed, he devised a number of tactics to get members of the Oneida Nation on his side. The tactics Halbritter used to gain support ranged from relentless public relations campaigns aimed at the non-native community to all out threats towards members of his supposed people. Such tactics included threatening to close down the casino (an operation already verified as an illegal operation by Ada Deer's attorneys), shutting down of jobs and programs designed for the Oneida people, halting employment services or moneys from the Nation, removing membership rolls, writing letters preceding checks with false claims about

why there were Oneidas opposed to Halbritter's rule and threatening to stop checks and benefits from the Oneida Nation. All of these threats were proven invalid for in the traditional government, all decisions must come from the people, not an individual. Halbritter claims that the Men's Council and the Clan Mothers are his link between himself and the people. Yet the Men's Council admitted in the Grand Council that they were hand picked by Halbritter and not by the clans they claim to represent. The same is true of the self-proclaimed Clan Mothers who have no authority to act on behalf of the Oneida Nation and who were never agreed upon by the Oneida people.

At the end of the 45 days, Halbritter had a total of 427 signatures of support (most of which were from politicians who he had "wined and dined").

Then, on September 24, 1993, Ada Deer sent a letter to the Oneida Nation stating her decision. Deer's letter recognized the Grand Council's decision to recognize Wilbur Homer to the Grand Council but does not recognize the removal of

Halbritter. Deer said that she is allowing Halbritter to remain where he is for six months longer in order to once again prove that he has the support of the Oneida people. This decision is obviously worrisome to the Oneida people on the basis that Halbritter has seemingly unlimited resources to run his public relations campaigns with. His casino makes \$750,000 a day and the people of the Oneida

nation know that he will use every penny of the money to keep himself in power.

The fact that Ada Deer requires an additional six months for Halbritter to prove his support sends a message to the Oneida people that it is obvious the federal government did not accept the support statements Halbritter presented as proof. Additionally, the fact that Ada Deer outlines a referendum process where an independent monitor verifies the results only serves to reinforce Halbritter's corrupt actions. If Deer does not accept the support that Halbritter received on the grounds that it was incomplete, why does she refrain from removing Halbritter's federal recognition or why doesn't she at least give equal standing to Homer for the next six months? In her letter, Deer requests that in 90 days the Oneidas of New York provide her with a detailed explanation of the process for selection and removal

of Nation representatives and other nation officials, including members of the Men's Council and the Clan Mothers. Yet if Deer accepts Halbritter's version of insertion and removal in his "Traditional Gov-

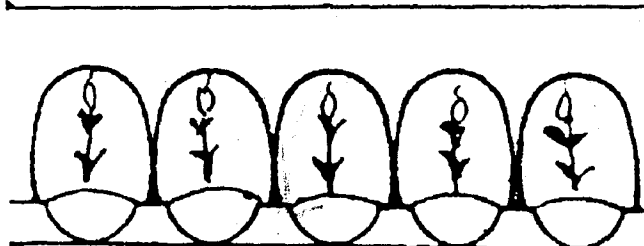
ernment," what is the point of a referendum?

What is the next step for the Oneida people? If we agree to the "foreign" referendum Deer outlines, changes will have to be made to make it fair. Deer will have to accept the rules for the Traditional process of removal and insertion of leadership from someone other than Ray Halbritter. The Oneida people will have to be told the whole story, not just what Halbritter mails out. The Grand Council will need to explain the part they play in the verification process of a Nation's leadership again.

(above chronology edited by PNL intern Joe Smith from two earlier articles)

By continuing to keep the Oneida people misinformed and by telling them half of the story...Halbritter is creating factionalism within the Oneida Nation membership

PEACE



On Hold

During the six month extension that Ada Deer has granted continuance of Raymond Halbritter's Federal Recognition, the Oneidas have seen Halbritter's misinformation tactics change. The misinformation continues, only instead of

the arrogant attitude Halbritter has been expressing, it appears that he now realizes that he needs the Oneida people, after all, to maintain his federal recognition. The testimony by Oneidas to the Task Force of intimidation and threats of discontinued services confirmed Halbritter's claim of a dictatorship in Oneida.

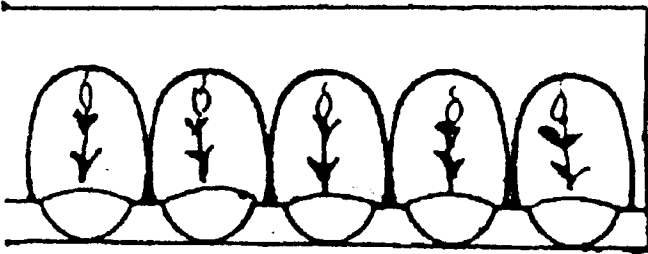
Despite the bold talk by Raymond Halbritter against Ada Deer and the Department of the Interior, he is attempting to cover the tracks of his abuse of the Oneida people. Clan meetings have recently been called in Oneida, although only informing some of the Oneida people. He has recently sent checks to some Oneidas who haven't received mail since the Grand Council in April, the April Grand Council in which Oneidas requested the removal of Raymond Halbritter. Halbritter has also sent a letter to some of the Oneida people informing them that, if they felt intimidated or pressured into signing a support statement, they only have to send a letter to the Oneida Nation and their statement will be removed. If someone was coerced into signing a support statement in the first place, how likely are they to speak up and admit they were intimidated? Part of intimidation is not wanting to admit you have been intimidated afterwards. It is apparent, even to Halbritter's ego, or at least to the high priced attorneys, that the Oneida Nation employes and advises Halbritter, that without the title of Federal Recognized Leader he has no control of the monies that keep him in power in Oneida.

Halbritter, acting on his own version of a traditional government, continues to ignore the hypocrisy of his own actions. A traditional form of government where there is no recourse to any of Halbritter's decisions a form of government where the people have no accounting of the millions of dollars that one man controls, is the clearest example. Anyone who speaks out against Halbritter is immediately labeled a traitor or jealous. By sending the checks that were improperly withheld from Oneidas who have spoken out against Halbritter, it would appear that he is doing the ethical thing. But anyone who knows Ray Halbritter questions when the checks will stop. Does Ray Halbritter expect that paying the monies that are owed to the Oneida people by birthright will silence the opposition to a dictatorship? We realize that

like most things in the Oneida Nation, it is a front. When Halbritter's mood changes or he feels the Federal government is no longer watching, the checks and services will stop. The people who are labeled as the opposition are not the only ones who know of Ray Halbritter's offenses against the people. Halbritter's own staff and family have admitted his wrong doings but remain quiet for fear of his vindictive nature. He obviously knows the history of the actions taken by the United States government against Native peoples, since he has adopted the same tactics.

Whether it be from an "official" source or personal ravings by a member of Halbritter's family, these tactics serve the same purpose: to split the Oneida people and to confuse current political issues. The United States government has adopted a simple tactic throughout history against Native people, "divide and conquer." It is apparent that Ray Halbritter has adopted the same tactic. By continuing to keep the Oneida people misinformed and by telling them half of the story, the half he wants them to hear, Halbritter is creating factionalism within the Oneida Nation membership. Most of the Oneida people only know what Ray wants them to know. Propaganda continues to pour out of Oneida, sometimes accompanied by news articles with carefully selected passages outlined. Since most of the news articles mailed out praise Halbritter, why is the biggest newspaper in Syracuse banned from the Oneida Nation press conferences? Is it because they have questioned the "savior of the Oneida people?" Halbritter is making an example of them. It's simple. Don't question what is being told to you, or you will suffer. For example, Ray Halbritter would have you believe that the leadership issue is over in Oneida. It is not.

UNITY



When Halbritter was not able to prove his claims of support in 45 days, an extension was granted. The extension of Halbritter's Federal Recognition is contingent upon a process that proves Oneida membership support and will be independently monitored.

The questions about what is happening in the Oneida Nation increase every day. The papers tell us that the Oneida Nation is considering Off Track Betting (OTB) to take place at the Turning Stone Casino. Has Halbritter contacted the Oneida people about OTB? Did you know that there is a law being drafted that will give the Non-Native Oneida Security Force the authority to enforce New York State laws on a Sovereign territory of the Oneida Nation? Isn't this a threat to the sovereignty of both the Oneida Nation and the Six Nation Confederacy? Isn't Halbritter paving the way for more outside government control by giving more up more and more of the Oneida peoples rights? There are many more questions Oneidas need to have answered. Like how are decisions reached in Oneida? When do the Oneida people have a chance to voice their opinion before a decision has been made? It is obvious that there are many things happening in Oneida. Shouldn't we, as Oneida people, have some input into our futures and learn about our future before it is reported in the newspapers?

Ada Deer's Task Force was at the Onondaga Council house November 4th at 5:00 pm to hear additional testimony.

John is an Oneida who lectures and writes on contemporary Native issues.

(A phone call was made to the Oneida Office requesting an interview with Ray Halbritter regarding issues with the Oneida Nation. As of this date, we have received no response to our request. -Gai hwa na ge' Editors)

Since the time of the last section, Ada Deer has come to the official decision that Ray Halbritter is to remain the Federally Recognized leader of the Oneida Nation. This Federal Recognition is in direct conflict with the Grand Council.
-SPC editors

In Support of the Onondaga Nation

Activist Group Forms at the Request of Onondaga Nation Traditionals

Paul Pearce

THE ONONDAGA NATION is a sovereign nation within the borders of "our" country. Their sovereignty is unique even among native communities and is seriously threatened.

Historically, problems within the nation have been resolved internally. Unfortunately, the current situation is fueled by both inside and outside economic and political forces. This has created a need to reach out to our communities and develop a clear understanding of the conflict.

At the request of the traditional people of

Onondaga, a broad based coalition has come together to facilitate this understanding. In light of misleading stories and editorials, the traditional Onondagas have expressed a serious distrust of our mainstream media and have called on us for support. Our task is to use whatever means of communication we have to allow their voice to be heard. Our coalition hopes to help clarify the issues but in no way claims to speak for the Onondaga Traditional people. We will be using the Peace Newsletter & other publications as well as distributing literature and sponsoring public speaking events and house meetings to help create better understanding toward a peaceful resolution.



Paul is an activist and staffperson of the Syracuse Peace Council, SPC Press & SPC-TV.

Come to an Open Meeting with Onondaga Traditionals to Learn Information Around the Blockade of the Businesses on the Onondaga Nation:

**December 8
Betts Branch Library
4862 S. Salina St.
in the community room
7 - 8:30pm**

**—or—
December 20
203 S. Beech St.
7pm
(Syracuse, NY)**

Call SPC for more info 472-5478

Civil Rights Trial to Begin

The City of Albany and Five Albany Police Officers Tried in Syracuse

Nancy Rhodes

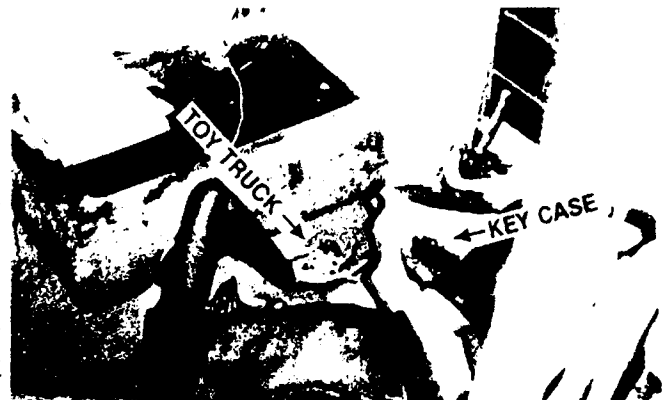
ON TUESDAY, November 30th, the long-awaited \$40 million civil rights action against the City of Albany and five Albany police officers for the death of Jessie Davis will open in Syracuse in U.S. District Court Judge Neal McCurn's courtroom at the Federal Bldg. in downtown Syracuse. Jessie Davis was a 35 year old African American psychiatric client when he was shot and killed in his apartment by police on July 8, 1984. It has taken his sister, Louise Thornton, nine years to get this lawsuit into court.

Attorney Lewis Oliver, Jr. has been on this case for six years. Albany police claimed that Davis attacked them with a knife and fork, and an Albany grand jury cleared them. But Oliver discovered police photos that the grand jury had never been shown, of Jessie Davis clutching a toy truck in one hand and a set of keys in the other shortly after he was shot. Contacted mid-November in Albany, Oliver said, "We have our experts ready, in-

cluding two pathologists, who will testify that whatever Mr. Davis had in his hands in those pictures he had in his hands before he was shot."

Oliver expects the trial to last three to six weeks, during which time he and Mrs. Thornton will stay in Syracuse. Alice Green of Albany's Center for Law & Justice expects to travel to Syracuse at some point as well. The Center for Law & Justice has been the backbone of organizing and money-raising efforts for this case. Alice Green has said repeatedly that the Syracuse community can be of most help by being a presence at a well-attended trial.

Nancy is a Syracuse Activist working with the Police Review Board and the Coalition for Justice.



Murder scene photo suppressed during the original trial and throughout the following eight years. Albany police claimed that Davis attacked them with a knife and fork and were found innocent of his murder at the first trial.

**Join us for a rally to welcome and support Louise Thornton in her quest for justice
9 o'clock, Nov. 30th, the morning of the trial's opening at the Syracuse Federal Bldg. As Lew Oliver says, "She's waited a long time to see justice for her brother."**

Taking off the Blinders:

What is Science Teaching Your Children?

Joseph Smith

DISSECTION IS considered by many to be an invaluable, hands-on experience in the learning of anatomy and biological systems. In a recent issue of Syracuse University's *The Daily Orange*, one biology professor said, "There is no substitute for the experience of seeing and touching the inside of a mammal that is constructed much the same as humans." What this professor forgot to mention is the fact that as long as animals are used and manipulated in this fashion, the one lesson that won't be taught is compassion. Animals used for dissection are approached as mere tools of the trade, objects to use, abuse and then discard. This "use and abuse" mentality not only teaches out-dated experiments but disrespect for non-human life as well.

Dissection is a perfect example of the scientific approach to looking at the world. Modern science has convinced itself that the only way to truly learn about an object is to dismantle it, break it down to its smallest components. Animals are approached as if they are machines, which proves that the Descarte-ian notion of "animal as mechanism," a being without a soul (i.e. a being free to use without moral consequences), is still alive.

Although many people may agree that the gruesome practice of dissection looks cruel, the large majority are unaware that animals used for dissection are abused long before they end up laid out on a lab table. For example, frogs are captured in the wild by the thousands and they remain uncared for till their deaths. This mass round-up not only endangers the frogs themselves but causes ecological damage as well by removing such large quantities of an animal from its natural ecosystem.

In 1991, *Animal's Agenda* reported an estimated three million frogs were dissected in American high schools (not to mention colleges). When used in dissection, frogs are "pithed," or immobilized by severing their

spinal cords, and not killed so their bodily processes (beating of heart, respiration) are still functioning. Pithing is normally done by professors who, through repeating the process, have some skill at it. But the rest are pithed by students who have a good chance of immobilizing the frogs incorrectly, causing severe pain to the animal before it is dismembered.

The other 2.7 million (there was a total of 5.7 million reported) animals used annually for dissection arrive at high school laboratories already dead, killed by biological supply companies such as Carolina Biological Supply Company (CBSC is where Syracuse University receives its animals used in dissection).

In an undercover investigation of CBSC conducted by People for the Ethical Treatment of Animals (PETA), numerous cruel and shocking practices used in preparing the animals for dissection specimens were uncovered. Cats—a popular animal specimen—were "brought by USDA licensed Class-B dealers (a seller of animals to bio-medical laboratories and animal supply companies) while others were taken from people paid \$3.00-\$5.00 an hour to collect cats, which included companion animals who had "escaped" from homes."

The undercover investigator described many of the horrors he witnessed while working at CBSC. The following

is a quote from his journal:

90-100 cats, after being gassed, still showed movement. Paws would be clenching and unclenching. The cats would writhe about on the stretching boards. Jaws would shut tight as the formaldehyde was turned on. These cats had been gassed for less than five minutes each.

Animals, after being gassed, are embalmed in order to be preserved until they are dissected. Embalming entails securing the animals to racks, clogging their mouths with sponges, and impaling them (usually in the neck) with a needle that pumps formaldehyde into their bodies. Cats are not the only animals which undergo this torture for rats, mice, rabbits, other rodents, and even dogs are prepared



Both models made of stainless steel, anodized aluminum and nicked brass. Blades are type 410 stainless steel. PVC coated base can be bench mounted. Easily cleaned. Also cuts plastic tubing.

Commercially-produced guillotine for beheading small laboratory animals.

in the same way. That "way" involves over-stuffing them into large crates, gassing them (usually not killing them all because they are over-stuffed) and then embalming them in the same manner described above.

Yet animals are not the only ones to suffer in these industries. Employees of places like CBSC have been quoted to show the effects of what working in such an environment will do. One employee told the undercover investigator, "This place will corrupt you fast. I've done things since I've been here that I never thought I'd do." Another was quoted in response to being asked why he was pouring acid on a bug, "To watch it die." In addition to these mental side effects, the investigator also reported numerous safety violations and instances of faulty protective gear for the workers.

Obviously, treating animals in such a careless and inhumane manner fosters attitudes severely lacking in compassion and any reverence for the life of non-human animals. I have encountered first-hand experience of this disrespect in the classroom as I have been in numerous biology labs where dissections have been taking place (I was once a biology major at Syracuse University). In recollecting these past experiences, I can honestly say that not one of my memories is void of students making fun of the quartered animals pinned down in front of them.

If one is truly respectful of non-human life, then they should consult one of the many forms of alternative methods to dissection.

Alternate dissection Cont on page

27

Behind Enemy Lines

An Editor's Guide to Manufacturing Consent

Brian Dominick

"You can't believe a word of it."
—cashier at Cases and Kegs in
reference to the New York Times.

There is a healthy anti-mass media attitude in this country, however well-hidden. Most people realize that the media are not on our side, but they tend not to do anything about it. This is true of those of us on the left as well as across the spectrum.

No enemy as deeply entrenched as that whose forces stage landings on our doorsteps each morning and stealthily invade our living rooms every evening. There is, however, a defense. In a democratic society, it is necessary for the establishment to control the thoughts of the population. Perspectives must be narrowed.

If you missed *Manufacturing Consent: Noam Chomsky and the Media*, which the

Peace Council brought to Syracuse last month, you missed a striking contrast between reality and the myth within which we live. Chomsky is perhaps the most important public figure in America. He has an uncanny sense of reason and the ability to make obvious what once seemed rather arcane. That's why he continues to be suppressed by the establishment. That's why we love him so.

I have elected this month to have a little fun with otherwise somber material by satirizing a mixture of Chomsky's ideas with my own (perhaps a bit pretentiously):

Greetings and welcome to the wonderful world of thought management. What follows is a very basic formula which must be strictly adhered to if the reputation of honesty, prudence and justice of the United States government is to be maintained. We who make up the mass media must courageously and unabashedly defend and honor that most glorious of symbols: the American flag.

As the most powerful part of the democratic process, it is up to us to deter naked democracy, manufacture consent where there is none, and guide the will of the people to benefit the nation.

For the capitalist system to remain dominant throughout the world, America will have to be sovereign, assuming its rightful place at the helm of the New World Order and stomping out all who deviate from their positions therein.

Everyone has a place and a role in the NWO. Ours, as controllers of information, is to maintain support for the gloriously imperialistic ruling class, including the government and the possessors of capital. Here is how we shall carry out such a task in the years to come:

Step one: Forget the Past.

That's right, just ignore it altogether. What the people don't remember can't hurt us. Chances are, in a given foreign policy situation, the government's priorities have changed drastically since the last time we, the media, reported on a particular na-

tion or region. Whatever you do, don't remind the bewildered herd that "leftist radicals" had denounced the former policy of supporting a dictator that we now mean to hunt.

For example, in the case of the invasion of Panama, it was necessary that we not remind the people of the US's prior support for Manuel Noriega. It was vital that we mention the fact that he had been a known cocaine dealer since the early seventies and that the CIA and the Drug Enforcement Administration had supported him — even awarded and decorated him — throughout most of his rule.

The same went for Iraq. The people remembered in 1990-91 that we had built most of Hussein's army, but we downplayed history, focusing on the invasion of Kuwait which he conducted on the very same day we stopped officially supporting him. We even managed to convince the American people that we hadn't been supporting him to the day of invasion.

In the case of Somalia, the situation was much simpler. Since most Americans could not find it on a map, it was easy to ignore the fact that our government was responsible for the chaos that enveloped the African country. As long as we didn't inform the people of Reagan and Bush administrations' aiding Siad Barre, the dictator responsible for hundreds of thousands of deaths, they would never know that we started that one, too.

Step two: Instill Fear and Manufacture Consent.

It is our responsibility to frighten the bewildered masses. Even if it entails exaggeration or outright lying, the people must be taught that action is necessary and in their best interest. They need to know that their support of the government is mandatory if their freedom, and the freedom of the rest of the world, are to be preserved.

In the Panama situation, we had most of America believing that Noriega's only interest was to destroy Western society. The people had no choice but to support his extradition. He was evil and he had to go.

When Saddam Hussein got out of control and invaded a country that served American corporate interests, we had to disguise our priorities as being those of international justice. We had to portray Hussein as a ruthless villain by describing his mistreatment of



Paper from this tree is reportedly the only paper fit to print "all the news that's fit to print" on.

own population (not reminding the people that we had turned our backs on his slaughters in the past — see *step one*) and by exaggerating his arsenal of biological weapons and nuclear potential (without letting it slip that the US had supplied the arms, again in accordance with *step one*). It was vital that the people believe that Kuwait was only Hussein's first stop on the road to world dominance and that he possessed the potential to carry out his motives if not stopped immediately.

And in Somalia, the warlords and their gangs of teenage thugs were guilty of raping the Somali population. It was necessary, we wrote, that America step in and relieve the nation of "anarchy" and see to it that a "humane" government be installed.

Step Three: Demonize the Adversary.

This step is by far the easiest. The English language provides us with an unlimited vocabulary of colorful words. Noriega became "Pineapple Face," the worst villain since Hitler.

Hussein was rechristened "Insane," the worst villain since Noriega. We didn't need to offer a new name for Mohammed Farah Aideded. "Mohammed" is quite sufficient as we've managed to conjure anti-African and -Arab sentiment here at home. Unfortunately, we can't get away with "nigger" anymore, but don't be afraid to play the racism card if it's in our hand. Find the ugliest Arab around — never even show a handsome one — and capitalize on his repulsiveness.

Step Four: Marginalize Dissent.

War protestors are a thing of the past. These are the folks with what Norman Podhoretz called "sickly inhibitions against the use of military force." Dissidence should be ignored whenever possible. When reported, it should be ridiculed and contrasted with yellow ribbon nationalism. Avoid the Vietnam Syndrome at all costs.

Step Five: Distort Reality and Filter the Truth.

This is the most complex stage, but it becomes less tricky if we pay close attention to the government's generous PR mechanism.

This is what we call the Bird Feeder Theory. Imagine you are a bird, hunting on a

lawn but a bit distressed because you don't quite know where to look for worms. Then you notice a bird feeder hanging from a tree on the lawn of a house. Let's say the house happens to be white. The home owners have provided the bird feeder because they would prefer to have you eat what they feed you rather than go wandering off in search of nourishment on your own. Also, they like to watch you and brag to their friends of the relationship between themselves and the birds. Substitute the media for the birds, the government for the bird feeder, and you have a pretty good picture of the relationship between the government's power and our own.

In Panama, we neglected to tell our readers that American soldiers were killing civilians. The Pentagon didn't tell us, so we didn't

relay the information. Instead we hung pineapples outside our hotel rooms that overlooked the Vatican in which Noriega was trapped. This

eased the tensions of the American people; all fun and games.

Iraq was different. The Schwartzkopf crew was more than generous with information. They supplied us with footage of successful bombing runs and let us in on every stage of the fighting. It didn't matter that the small samples we were receiving were not representative of the majority of "smart" bomb raids which failed miserably. Besides, we were contained in "media pools" and unable to move freely. That made it easy for us to pretend we wanted to tell the public more but were limited by the military censors.

Somalia posed yet a different problem. We had to systematically cover up the fact that there was no famine left when troops went in to relieve the supposedly famished Somalis. That meant finding remote examples of starvation and pretending they represented the whole situation, and even reusing old ones. But we've managed to keep the public convinced that our "original intentions" were humanitarian ones, despite the outright slaughter of more than a thousand Somalis (which we just don't report more than once, if that.)

Step six: When it's Over, Forget it.

If we look at the consequences of interventions after they've taken place, we must again distort the picture. Our best bet is to simply ignore the countries which our military devastates.

Panama is worse off than ever. The white elite class has resumed control as per Bush's wishes, and cocaine trafficking is up by 50%. If the American people knew that, they would be disturbed (they tend to have weak stomachs and an irrational fear of drugs, but that's another story).

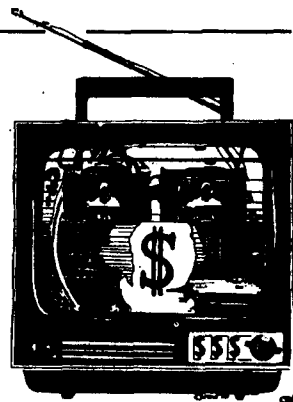
The people of Iraq are still being tortured by Hussein. That's okay for now because Hussein is still our enemy, and no one really cares about the Kurds and the Shiites. However, the US may well decide to realign with Iraq, so be prepared to paint Hussein up as a changed man.

Once our troops leave Somalia, one of two scenarios will be played out. If the nation building plan is successful, a dictator who sympathizes with Western business interests will be left in charge. Since he will surely continue oppressing the Somali people, we will have to turn our backs as usual. But if chaos resumes, we will have to blame it on the timid American people who pulled the plug on Operation Restore Hope.

Democracy warrants opinion manipulation via means of stealth. It is our responsibility as controllers of information to manage the thoughts of the masses. It is in our interest to support the imperialistic methods of the American government and manipulate the will of the people; after all, money is money.

According to Ben Bagdikian, author of *The Media Monopoly* (Beacon Press), at the current rate, 80% of all media in the United States will be in the hands of only 6 conglomerate corporations by the turn of the century. Think about it... then speak about it — loudly!

Brian is a pissed off political writer and editor of Behind Enemy Lines Rad'zine. For a free sample, write him at 4383 Belleflower Circle, Syracuse, NY 13215.





Peace on Earth

Winter weather is upon us and the holidays are approaching. Advertisements abound, inviting us to buy, buy, buy. Among the ads promoting gift ideas are this season's attempts by the fur industry to market various luxury fur garments. These ads typically depict beautiful women wrapped in fur. Their smiles and seductive looks belie the suffering of millions of innocent animals whose lives meant nothing, but whose horrible deaths meant profit. Those who have taken the time to look beyond the claims of the fur industry know the torment fur bearers are forced to endure.

The toll on the world's precious wildlife is in the tens of millions each year from the steel jaw leg-hold trap. Although banned in over 65 countries, this primitive device is still used in North America to trap animals for the fur trade. The European Parliament (consisting of 12 European countries) has voted to ban imports of furs caught with the trap beginning in 1995. Hence, the fur industry is busy test marketing in Japan and Italy. The steel-jaw leg-hold trap mutilates and kills four times as many unintended animals as targeted ones. An unintended victim (called "trash" by trappers) can include just about anything--pets, endangered species, fawns, etc.; the trap does not distinguish. Animals caught in traps fight for their lives until they are too weak to continue. Its no wonder the American Veterinary Medical Association has condemned this trap as inhumane. Victims are often left for days, Nevada requires trappers to check traps only once every 96 hours. Animals can and do die of thirst, blood loss or by predator. Eventually the trapper returns and either bludgeons or suffocates the animal, who survived their nightmare in the trap only to be killed at last.

Life on a so called fur "ranch" is no better. Imprisoned for an abbreviated lifetime, subjected to deadly temperature extremes, denied even reasonable care such as regular food, water and a lean cage, animals on a fur "ranch" often demonstrate neurotic behavior which manifests itself in self-mutilation. There are no humane regulations or guidelines. To maximize profits, fur "ranchers" have devised various ways to "harvest" the animals that cause indefinable pain and suffering but do not damage the pelt. Commonly used methods are anal electrocution, squeezing the chest area to cause

**SYRACUSE
COMMUNITY
RADIO**

At every event we attend we continue to hear echoes of our convictions that Syracuse is desperately in need of an alternative to the rigidly programmed music stations as well as an information source for both local events and news and a news service that delves more deeply into important national and international subjects but is not a la[dog of government and business interests.

The solutions are obvious: Syracuse Community Radio(SCR) and Pacifica news service. A member-driven and supported radio station is within our reach.

Membership continues to swell With folks from all over central New York who want to be a part of the project, including many former members of WNMA that are elated to find a true collective effort this time around.

We are very excited about our precedent-setting collaboration with our sister-station, RADIO VOX of Moscow. This project began with recordings of programs and music presented to RADIO VOX producer and award winning composer, ALEXI CHORNY, for broadcast on the Russian capital's independent station. As we approach our first phase of broadcasting we will begin airing their programming as well as up-to-the-minute news from Moscow.

SCR would like to begin broadcasting as
SCR cont'd on page 24

suffocation, bashing skulls and carbon monoxide poisoning.

Many compassionate human animals wonder how humankind can consider itself moral or ethical when the torture and violence we inflict on innocent animals is routine nd even sanctioned. No one in our society has needed to wear fur for a very long time; yet the practice continues as a fashion statement. You don't have to look long or hard to find the remains of the once beautiful animals that previously graced our wilderness. Stores have been folded with fur in an effort by the fur industry to recapture a portion of their market. It is vitally important that they do not succeed. We cannot relax our vigilance. We must continue to educate and vocalize our message of good will to all God's creatures. There can be no Peace on Earth until compassion is extended to all living sentient beings.

Nancy Camorati



The Humane Association of Central New York is once again holding its annual holiday canned food drive. Donations of canned dog, puppy, kitten and cat food are being accepted at the shelter to help feed the animals over Thanksgiving and through the December holidays. You can also sponsor one of HACNY's animals for the holidays. All you need to do is pick out which one you'd like to sponsor, make a small donation in that animal's name, and we will put an ornament up on our holiday tree with the animal's name on it. Last year we were able to get all of the dogs and cats "adopted" for the holidays. If you aren't sure who you would like to sponsor, the staff can help you pick one out. There are almost 100 to choose from - some of them have been at the shelter for only two weeks, and some them have been here for almost two years!

We are still looking for a copy machine in good working order, along with cleaning supplies (bleach, pine-sol, paper towels, scrub brushes, etc.) and cat litter. We are a non-profit organization, so all donations are tax-deductible.

Holiday tips for animals:

- *Never* give an animal as a gift; the people who receive it may not want it, have no room for it, or have no means to take care of it. Shelters are flooded after the holidays with calls from people trying to get rid of animals they received as presents. (HACNY does not adopt out animals as gifts; the recipient must apply in person to adopt the animal.)
- Don't use icicle tinsel if you have pets, especially cats. They can easily choke to death on it.
- Secure christmas trees and hang breakable ornaments higher up. Your tree may look like one gigantic toy to your cat, and they can injure themselves trying to climb it or play with the decorations.
- Remember to store anti-freeze where animals can't get into it; the sweet taste attracts them. Look for the new types of anti-freeze that have added ingredients so it does not taste as good to animals.

Adoption of the Month: Cindy, a lovable brown tabby, was adopted by a Peace News

Humane Society cont'd on page

24

The New Leaf



FOOD FOR PEOPLE, NOT FOR PROFIT!

DECEMBER 1993

The coop is now Open to The Public!

We can't keep it a secret any longer!

After much discussion, evaluation, and research, we have realized that the time has come for the Syracuse Real Food Cooperative to open its doors to the public. We are still a consumer cooperative, so we encourage new comers to join to receive a discount, to have a voice in store operations and to participate in the cooperative process.

We need to make some adjustments in the store, such as instituting a new discount structure and reprogramming our cash registers, but all will be in place by January 1st. In the meantime the public is welcome to come shop the coop, the only member owned and operated grocery store in Syracuse. We sell healthy, locally produced, chemical free food—for people, not for profit! -Sue Warford *

Farewell to Shane

Saturday, November 20th was Shane LaBrake's last day as general manager at SRFC. He will be taking a new position with the Food Bank of CNY, where he will be coordinating a new program for them in Community Supported Agriculture. Shane will still be around as a member and core worker at SRFC. The council and membership would like to thank him for his eight years of dedicated service to SRFC and wish him all the best. He has written a letter to the membership which we encourage members to read. It will be posted at the store. Thanks again Shane!

STORE HOURS:

MONDAY - FRIDAY 11AM - 8PM
SATURDAY 8AM - 8PM
SUNDAY 12AM - 6PM

618 Kensington Road
472-1385

'Tis the Season to Shop the Coop

Karen Hall

Sales at the coop have been healthy through the fall which has happily allowed us to keep up with our vendor payments, operating costs, etc. Historically, sales have dropped off after Thanksgiving due to a variety of reasons—students go home for break, families travel, the weather gets worse and folks opt for one stop shopping. This obviously concerns all of us if we want to keep the shelves stocked as plentifully as they have been at the coop and if we are to avoid a pre-spring cash flow crisis.

So what's our plan? Many committees, volunteers, and staff members are working so that our coop remains inviting, cheery, well-stocked and the place you go to do your holiday shopping. The Outreach Committee is seeking volunteers to decorate the store for the winter holidays in exchange for work credit. We'd like to continue this throughout the year, so if you have a talent for painting on windows, hanging wreaths, or in other ways adding

to the atmosphere of the coop, contact Sue at the store 472-1385 and we'll gladly put you to work. We're having our annual winter holiday party Saturday 9:00pm, December 11th, at the coop, all members are invited, we ask that you bring a decoration of some kind and we'll provide food and drink.

We're also inviting crafts people in our membership to consider bringing in wreaths, baskets, hats, mittens, scarves, jewelry, wooden toys, or whatever else you may make to sell on consignment in the coop. Bring in your work, know what price you want to sell it at and what quantity you are leaving with us and we'll arrange terms for payment or return of your goods to you. Let's make the coop a first choice for buying holiday gifts which are earth-friendly, and locally made. Our shelves are already stocked with consignment goods from Syracuse Cultural Workers and soon we'll expand

☞ 'Tis the Season, next page

The "Paul Newman" of Central New York

Mary Ciccone

It all started in 1970 when there were widespread reports of children starving in Bangladesh. Dr. Shaikh, professor of Biology at Onondaga Community College, requested that the entire College community observe a day of fasting to identify with the problems of hunger and starvation. At the end of the day he served an international dinner to break the fast. He raised almost a \$1000 to donate to the UNICEF Children's Fund for Bangladesh. He has been doing international dinners for charity ever since. Some of his dinners have brought \$100 a plate for Manlius Pebble Hill School. Other beneficiaries of his international dinners have been WCNY Public Television, International Student Organization at Onondaga Community College and the International Center of Syracuse. In the Fall he is planning to

donate a complete international dinner of Rescue Mission's feeding the homeless program. Dr. Shaikh estimates that over 5000 people in Syracuse alone have tasted his dinners. Add another 50 different countries around the world.

For years people have been begging him to bottle his sauce. Well, he has finally bottled the magic. Chef Shaikh's Curry Sauce is now available at your nearest grocery store. In keeping with the nickname "Paul Newman of Central New York" his aim is to raise \$150,000 for three worth while causes. \$50,000 for a scholarship fund at Onondaga Community College, \$50,000 for Manlius Pebble Hill Capital Campaign Fund and \$50,000 for the International Center of

☞ Dr. Shaikh, next page

Reduce Waste in the Workplace

Amy Kahn

Ever stop to think about the amount of paper that gets wasted at work? In the early days of the desk top computer, some people predicted the coming of a "paperless" desk. In fact, in many offices the opposite has been true. We use more paper and produce more waste than ever. All told, the amount of office paper thrown away has increased five fold since 1960.

Waste paper can be reduced by eliminating unnecessary copies, notes, and memos. Centralize information as much as possible; post notices in a central location or send them by computer rather than mailing them individually.

Use paper more efficiently. Make two-sided copies; print rough drafts on the back side of used paper; reuse draft and computer paper for notes and scrap paper.

Let new technology help your office reduce waste: consider purchasing laser printers that print double sided copies, fax machines that use plain paper, electronic mail systems, and photocopy machines that copy on both sides of the paper.

Switch from disposable to reusable. If your office has a kitchen or lunch room, look into switching from paper and plastic

to washable dishware. Use cloth rather than paper towels in kitchens and bathrooms. Refill laser cartridges and re-ink typewriter ribbons. Use reusable envelopes for interoffice mail (if the notice can't be posted).

Encourage your associates to reuse, rather than discard. Recycle your office paper, glass, metal, plastic, and newspaper. Ask building managers to consider reusable air filters; ask suppliers to ship materials in reusable (and re-used) containers.

Extend product life by purchasing or leasing long lasting, top-quality durable items such as photocopiers, computers, and coffee makers. Paying a little extra up front can save money and reduce trash in the future.

Make waste prevention an office priority. When making a little extra effort doesn't seem worth it, remind colleagues of this: if just 100 people switched from throw-aways to washable coffee mugs, we'd keep 50,000 paper and foam cups a year out of our landfills

Resource: Ellen Z. Harrison, Cornell Waste Management Institute. *

More on this next month.

'Tis the Season, continued

our stock of books from the Front Room Bookstore.

Also plan now to special order frozen chemical and hormone free turkeys for your holiday feasts. Check with our staff soon as deadlines are approaching. Consider special ordering gifts packs too. There are numerous gift packs to choose from listed in our catalogues, so feel free to ask to take a look. Treat yourself or someone else to special soaps from Sappo Hill, a special selection of nuts and nut butters from Once Again Nut Butters, or how about buying one of the baskets for sale at the coop and filling it with maple syrup and pancake mix from New Hope Mills? Check out our "Seasonal Specials" order board hanging above the register for a selection of the goods available.

We've got the perfect holiday gift for everyone! So stop in and help us avoid that post-Thanksgiving sales slump. HAPPY HOLIDAYS! *

Next Council Meeting

December 7, 7:00 - 9:00pm, 224 Mildred Avenue. Call the store 472-1385 if you have an item to add to the agenda. *



SRFC Holiday Hours

December:

- 24 (Xmas eve) 11:00am-5:00pm
- 25 CLOSED
- 26 CLOSED
- 31 (New Year's Eve) 11:00am-5:00pm

January:

- 1 CLOSED
- Martin Luther King Jr. Day CLOSED

Dr. Shaikh, continued from previous page

Syracuse. Rescue Mission is 4th on the list of his priorities after these three commitments have been met. How long will it take for him to reach his goal? It depends on how successful the sauce is. According to one food specialist he can reach this goal in 3 years or less. If you have tasted his cooking I know you are going to pick up a jar. If you have not, try a jar today and let him know. Any questions, comments or suggestions? Call Dr. Shaikh at 1-800-CURRY-4U.

Dr. Shaikh is currently President of International Center of Syracuse a not for profit voluntary organization which

strives for world peace through people to people contact. He has served as the Chair of Onondaga Community College faculty and his past president of Camillus Rotary Club. He volunteers his time as a chess coach at Manlius Pebble Hill and an Indoor Soccer Coach at Syracuse Indoor Soccer Center. He rings bells at Christmas for Salvation Army and participates in many other community service activities. Dr. Shaikh is environmentally conscious and had his labels printed on recycled paper with soya ink even at a higher cost to him.

Mary Ciccone is a nurse at University Hospital. She was a student of Dr. Shaikh's at Onondaga Community College. *

The New Leaf

Editor:

Steve Schur
471-1769

Please submit materials for publication no later than the 10th of the month. Articles receive one month of work credit.

COOP COUNCIL

- Lauri Francis 478-5671 (h) 471-1718 (w)
- Stephanie Cross 446-9276 (h) 453-0261 (w)
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Guatemala Update

Frank Stokes

FROM AUGUST 1 to August 14, 1993, I participated on a Witness for Peace delegation to Guatemala and Southern Mexico. We traveled throughout Guatemala and to a refugee camp in Southern Mexico while meeting with governmental and non-governmental organizations responsible for the refugees and the human rights concerns of the Guatemalan people. We spent two nights in cholera-stricken Santiago Atitlan, a village of Izutuhil people which was the only town to have successfully petitioned the President of Guatemala for the removal of all military forces from their borders.

While visiting a refugee camp in Southern Mexico, we stayed with families to share meals and to experience first hand the daily life of the refugees. We also met with the health, education and human rights promoters of the camp.

Time and again, we were told that the situation in Guatemala has not improved since the Human Rights Ombudsman became President after the Coup in May 1993. In fact, many groups reported that human rights abuses were actually on the rise in Guatemala since the

Coup. The President of the student association at the National University of San Carlos in Guatemala City, with whom we met, was named on one of the most recent death lists which are circulated in Guatemala City to deter people from working for or with Human Rights organizations.

Since the delegation's return, the human rights situation in Guatemala does not appear to have improved. On October 5, 1993, a death threat bearing the names of 21 leaders, politicians and journalists working in Guatemala was circulated by a right wing extremist group calling itself "The Roberto Lorenzana Anti Communist Movement." Additionally, the Communities of Populations in Resistance of the Peten (CPRP) has requested international pressure be asserted to stop increased military action against the civilian popula-

tions living in their communities. Most recently they allege that on September 18, 1993 Army units initiated a heavy offensive against these populations.

Peace negotiations to end Guatemala's civil war and the planned returns of the refugees to Guatemala have been stalled since the Coup. Additionally, the food shipment due for

Guatemalan Peace Cont'd on page 27



Frank Stokes with a family in Guatemala.

CACC Meeting Notes

CACC'S NOVEMBER 10th meeting covered news and concerns from Haiti, El Salvador and Cuba, as well as right here in the US. Three Central New Yorkers are still in Haiti with Cry For Justice: Ann Tiffany, Ed Kinane and Cynthia Banas. The La Estancia Sister Community Project will return to El Salvador in February '94; please look out for announcements of a major event at May Memorial on 1/23/94. Seven people have committed to the trip, and there are 8 plane reservations for the delegation. Call Shirley Novak at 446-6099 if you'd like to join us. Mike Pasquali has been compiling articles on Haiti: call him at 471-8919 for copies or more comprehensive information than you may see in the Syracuse newspapers.

CACC is bringing the photography exhibition, "El Salvador in the Eye of the Beholder" here in early 1994. The photos were selected from an archive of 80,000 negatives collected by the Salvadoran people from 1979 to the present, portraying life and death during the ten years of war in El Salvador. Information about exhibition spaces and times will be in next month's newsletter. Contact Joan Goldberg (673-1083) or Nancy Gwin (422-4689) if you can help out in any way.

The next CACC meeting is Wednesday, Dec. 8 (the first night of Hanukah), at Plymouth Church. We begin with a working potluck at 6 PM, followed by Witness for Peace and Sister Community Project meetings at 7:30 PM.

US - CUBA FRIENDSHIPMENT III

IFCO/Pastors for Peace is organizing the third US-Cuba Friendshipment Caravan to deliver badly needed humanitarian aid to churches in Cuba, without applying for or accepting a license from the US Treasury Department. Coming on the heels of the second Friendshipment and the Little Yellow School Bus Hunger Strike, this third Friendshipment promises to be another successful challenge to the immoral and illegal US blockade of Cuba.

Syracuse's involvement is currently being planned, and it's up to you. Call Doug Igelsrud at 471-5749; there are many ways to participate. Anyone interested in being part of the whole process of driving on the caravan and then spending a week in Cuba needs to be available from Feb. 25 - March 26, 1994.

Coalition for Choice

Amy Bartell

WHEN ATTORNEYS FROM the National Organization for Women (NOW) pried open the Operation Rescue banks accounts in 1989 in search of court-awarded funds from a successful law suit, the cupboard was bare. Despite the deposition of an Operation Rescue bookkeeper claiming the group took in \$800,000 that year, NOW wasn't able to uncover a dime. They were magicians then about hiding their assets and they are magicians now.

Attempts to fine or slap injunctions on militant anti-abortion groups like Operation Rescue have often been rendered meaningless by anti-choice pleas of poverty and a refusal to fork over the funds.

"Most of us don't own anything," said Operation Rescue spokesperson Wendy Wright. "We have no money. Who are they going to collect from?"

But all eyes in the abortion debate will soon be trained on a California court where pro-choice lawyers are trying to find a new tactic to make right-to life groups financially responsible for harassment charges. Using the same strategy that helped shut down the nation's largest white supremacist outfit, abortion-rights activists are seeking to attach the personnel assets of several right-to-lifers to a civil suit. If the suit succeeds, pro-choice groups who are foiled in attempts to collect damages can instruct the court to confiscate the personal property of convicted anti-abortion harassers.

If [pro-lifers] won't pay, you say, "Okay, you got a job? I'll garnish your wages. You got a house? How much is it worth because I'll sell it," said James McElroy, the California lawyer who used the same kind of civil suit to win a \$12.5 million award against Tom Metzger, the notorious leader of the White Aryan Resistance.

In addition, the new suit would make right-to-life groups responsible for the individual actions of their members. Although the

case revolves around three Operation rescue protesters who harassed a San Diego doctor at his home, McElroy and Planned Parenthood officials hope to charge the Southern California wing of the militant pro-life group as co-conspirators and possibly the national office as well.

"This has been tried with other groups and it's been successful," he said. "Believe me, civil liability is nothing to mess around with."

In the past, right-to-lifers who reneged on cash damages have shown a deft touch for navigating through the criminal justice system. Recognizing that the relatively small size of the complaints against them often makes collection efforts more trouble than they are worth to local authorities, some anti-abortion activists have been defiant in their refusal to pay fines. A U.S. district court judge in Washington, D.C., for example, slapped Operation Rescue officials with

over \$182,000 in fines for violating federal injunctions in January and April 1992. The damages have increased by \$100 for each day that the principal defendant, Operation Rescue executive director Keith Tucci, fails to appear before the Washington court.

But Tucci, like many other rescuers, claims no income. And NOW lawyers, who shadowed his financial moves, have uncovered only empty bank accounts. Even the Washington judge who issued the fines acknowledged the fruitlessness of his ruling in a frustrated memorandum. "Defendants have demonstrated an uncanny ability to shelter their assets from ordinary collection efforts," said Judge Louis Oberdorfer, "rendering monetary sanctions ineffectual."

In lieu of paying fines, pro-lifers have often been sentenced to misdemeanor jail terms - a penalty they are often proud to pay.

"People have relied on the criminal justice system to solve the problem, but that hasn't worked," McElroy said. "For many of these people, it's a badge of honor to go to jail for 10 or 20 days."

But the verdict in the San Diego case could change the way that pro-lifer fines are collected. If the three anti-abortion protesters are found guilty of harassment, in the civil

suit, McElroy has threatened to confiscate their assets if they refuse to pay the damages.

The new case could prove even more far-reaching than merely curtailing three local activists as pro-choice attorneys attempt to make Operation Rescue pay for the actions of its individual members. The three defendants in the case arrived at a San Diego doctor's house and pounded on his front door while shouting out cries of "murderer" and "baby killer."

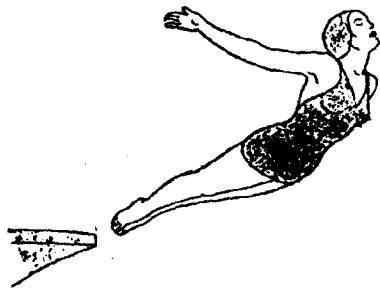
Prior to that, the protesters sent a letter to the doctor warning him to stop performing abortions. The defendant who signed the letter referred to himself as the coordinator of Operation Rescue's "Nowhere to Hide" program.

Meanwhile, the close involvement of doctors in the California civil suits may signal a greater cooperation between abortion providers and activists. Historically, the medical community has shied away from the limelight in abortion controversies.

But following the death of Pensacola abortion provider Dr. David Gunn, observers believe that more doctors may be willing to lend their names to law suits against right-to-lifers.

"It used to be that many doctors wouldn't let you help them," said Planned Parenthood's Sebastian. "But it looks like a lot of them have been pushed too far."

Amy is an artist/activist & societal voyeur.



NOT RECOMMENDED
Strenuous activity such as diving may be dangerous for the pregnant woman.



YOU MAY CLEAN HOUSE

A moderate amount of housework will not harm the expectant mother, but lifting heavy weights should be avoided.

Peace, Justice and AIDS

John F. Backe

Seven years ago, while living in New York City, I was discussing AIDS coverage in newspapers with a friend who was living with AIDS. I was impressed that one paper, *Newsday*, had a weekly feature in the science section with updates on AIDS information and a sidebar with updated reports on numbers of people infected and death tolls, locally, nationally and internationally. Jules said, "they are the only ones who cover this like it's a war." Sometime later, I was speaking about AIDS with a person in her early 20s about the impact of AIDS on her and her friends. She told me, "AIDS is our Vietnam. People seem to go away and not come back. We are hurt by the loss of friends. It seems like it's always been here and there doesn't seem to be any end in sight."

Working with people infected and affected by HIV illness and AIDS everyday, the war imagery continues to impress me as terribly appropriate. And it continues to surprise me. My own background is in the peace and disarmament movement. As my personal work began to shift toward more involvement with AIDS related issues, I thought I was moving to a totally different realm, away from "organizing around big issues" to more one on one personal caring. The people I've worked with have taught me differently.

HIV infection and AIDS are not merely a medical problem. The need for people living with AIDS (PLWAs) is not merely for a pill or a vaccine. The basic need for justice, in tangible ways. Influenced by images of celebrities who have died of AIDS, many people assume that PLWAs are generally well-off, receiving adequate medical care, and possessing the resources to live out their lives in relative comfort. As the number of infected people continues to grow, as the "faces of AIDS" nationally and locally show increasing variety, the real needs become more and more apparent.

At the present time, if you were in a hospital in Syracuse with an HIV related

condition, but were well enough to be discharged, you might be facing a difficult situation. Perhaps you lost your apartment, or it was unhealthy to return there. Perhaps your family doesn't want to deal with you. You need more care than friends can manage, or they simply don't have room. Where would you go? In the past, people have been sent to facilities in Boston, New York City or Rochester because there has been no supportive housing in Syracuse. Efforts are underway by community groups to develop housing resources within the next year.

Other needs persist. The simple need for social contact and recreation, for a chance to be with other people without the fear of being rejected or stigmatized became apparent when The Living Room opened earlier this year. Designed as a social center for people with HIV related concerns, it opened in May with

an average attendance of 10 people each of the two days of operation.

By August, that number had risen to 25. A Halloween party was attended by more than 60. There is no "program." People can watch television, play card, sit and talk, or simply do

Charlie King will be singing in a benefit for The Living Room on Saturday, Dec. 4 at 8 pm at First English Lutheran Church, 501 James St., (Townsend). Tickets are \$6 in advance, \$8 at the door. Call 479-7362 for res. Tickets will be available at The Plowshares Craft Fair. Children under 12 free.

nothing. A caring and supportive community has formed among very diverse people.

The list goes on: transportation, companionship, food, household goods, support groups, childcare, treatment for substance abuse issues, grief and bereavement support. Most efforts to meet these needs are conducted by relatively small, dedicated volunteer groups like The Boys From Syracuse and the PWA Support Fund. The fact that these needs sound so familiar underscores the point that AIDS related issues are not merely the private concern of a small elite group. We are all affected. We are all on the front-lines.

It is important that we support efforts by community groups to address these needs. It is important that we work to make the government take responsibility for providing resources and programs and to protect people from discrimination and bias. It is important that we not let our energy be fragmented by false distinctions between "significant global issues" and "simply" personal issues. While we need to continue to press for redirection of resources from military adventuring to meet community needs, perhaps the most important work remains to be done among ourselves.

The hardest lesson I have learned in recent years is not to assume that people I work with on other peace and justice issues will be supportive now. Far too often, I have encountered variations on the attitude that people of El Salvador (for example) "are worthy of" our support, but PLWAs (read gays, lesbians, drug users, diseased) brought their situation on themselves (They deserve what they got). "Enlightened bigotry" on the left is no comfort, rejection for "political" reasons should not be tolerated. In rightly resisting the ignorance and hostility of the religious right, we need to honestly confront the same reality in our own community. There can be no justice, and no peace, until we do.

The Rev. John F. Backe is pastoral care coordinator for the Hospice of CNY and works with The Living Room.



CARDINAL O'CONNOR

Seeds of Peace

A Proposal for Peacemaking in Bosnia



Scott Schaeffer-Duffy, one of the participants in the international attempt at nonviolent intervention in Bosnia earlier this year, spoke to a small group at the Peace Council in late October. Scott is returning to Bosnia with a smaller, focused group to try and build off of the earlier experiences.

GIVEN THE FEROCITY of the war in Bosnia and the inability of the international community to offer more than insufficient humanitarian aid and threats of air strikes, it falls on believers in nonviolence to help restore peace. Drawing upon the experience of recent peacemaking efforts in Bosnia, a small, highly committed group of activists is gathering under the name *Sjeme Mira* (*Seeds of Peace*) in hope to give a courageous and creative witness to the power of nonviolent love over the barbarity of war.

To this end, experienced peace organizations and communities in numerous countries are being asked to assemble a delegation which is trained in nonviolence and fully aware of the life-threatening situations which will be encountered in Bosnia. Each nation is asked to organize its representatives in an affinity group structure and to procure sufficient food and materials to support a two-week period, possibly without shelter, in isolated and besieged areas of Bosnia.

On the evening of November 30 these various national contingents will meet in Ancona, Italy, where the group will spend the next day building personal ties and focusing on our common goals. An inter-faith service for peace incorporating many religions, especially those of the combatants in Bosnia, will be held, as well as a peace march to the ferry on our departure.

A leaflet trans-

lated into Serbo-Croatian expressing *Sjeme Mira's* goals will be given to all participants. Those goals will be:

1) To offer *nonviolent witness against war* and the use of force by any party. To this end each participant will pledge not to use or advocate the use of force at any time. The group will at no time accept the escort or protection of armed forces; instead, all combatants will be invited to lay down their arms and resist military conscription. Nonviolent alternatives to violence will be creatively sought and promoted.

2) To promote *reconciliation* of all peoples through the personal example of our own diversity and tolerance and through conflict resolution, mediation, demonstrations and inter-faith services.

3) To be in *solidarity* with all the victims of the war, Muslim, Croatian and Serbian, by living in their communities where the danger of attack is real, and also, to be in close association with and support of all peace activities in the former Yugoslavia.

On the evening of December 2nd, the entire group, probably not more than 200 people, will take the ferry to Split, Croatia where we will meet with local peace activists and hold another inter-faith service and peace march. Each day will be marked by a service and peace action to stress our goals and help

Our passionate hope is to stop all the killing in Bosnia

our group maintain its focus and unity. International press will be invited to these events. The widest possible dissemination of *Sjeme Mira's* message will be sought.

Early on the 4th of December, *Sjeme Mira* will leave Split for Imotski, a town located near the Bosnian border. Reliable vehicles will be procured in advance for those participants from overseas, but it is hoped that as many

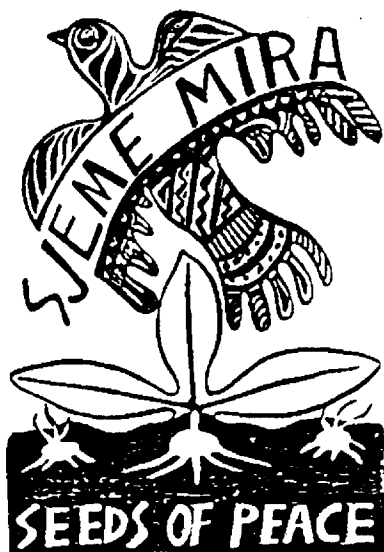
Europeans as possible will secure their own group vehicles. *Sjeme Mira* plans to walk to the border carrying peace banners and distributing our leaflets. Vehicles will follow in support. Translators will be on hand to explain our purpose to everyone, especially soldiers, when we are stopped at the border and later at check points. We intend to approach everyone with love, respect and an honest description of our non-partisan nature and the nature of nonviolence. If we are stopped by armed forces at any point, we will gently but persistently

begin nonviolent resistance to any roadblocks. The group will use fasting, sit-down demonstrations

and prayer, with the patient hope that our opponents will be persuaded to allow us to continue. We will also remain in close contact with a media support team in Split which will publicize any opposition we encounter. The international nature of our group may reduce the likelihood of prolonged stoppages.

Sjeme Mira will continue its peace march into Bosnia with the hope of arriving outside the city of Mostar by December 6th after marching for two days. The time of this march will be focused upon reaching out to and learning from the Bosnian people, as well as building awareness of our project in the former Yugoslavia and the international community. *Sjeme Mira* has chosen to focus its attention on the war-torn city of Mostar because of the great suffering there and the relative lack of attention it has received. If we are able to enter the city, every nonviolent tool at our disposal will be used in an attempt to disperse members of our group into areas controlled by Croat, Serb and Muslim forces. It is vital to this action that we interpose ourselves between the warring parties or distribute ourselves on both sides of the front lines, so that our encampment may help inspire a cease fire. We are encouraged in this regard by the experience of United Nations relief workers whose presence in Mostar acted as shield against shelling for the civilians.

In fidelity to our name, *Sjeme Mira* intends to drop seeds of peace throughout its entire stay in the former Yugoslavia. We real-



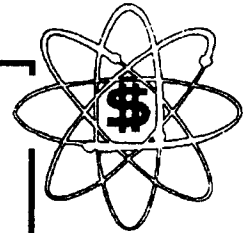
A Proposal for Peacemaking in Bosnia

cont'd on next page

Can't Have Your Nuke-cake & Eat It Too

SPC Calls for a Citizens' Monitor for the Nuclear Industry

What follows is the SPC press release in response to the discovery of wayward uranium in downtown Syracuse. We call for the (re)creation of a Nuclear Working Group to monitor the plants and the industry's ongoing effect on the communities of Central New York. The nuclear industry is re-grouping to try for a new, second generation of nukes. And with the recently passed one-step licensing, we will have fewer opportunities to halt their process. The ideal committee would be made up of experienced and inexperienced anti-nuke activists working together to monitor the activities of the plants in the press, in our communities and with the monitor system mentioned in the below release. If you are interested in being part of this network, please contact the offices of SPC at (315) 472-5478. Don't waste time so we don't "waste" Central New York! (I know that was awful, but I couldn't resist...)



To the editor,

What happened Wednesday, October 27 at the offices of Niagara Mohawk in downtown Syracuse was no accident. The discovery and possible spill of uranium-oxide, or "yellow cake," (used in the production of fuel pellets for nuclear power plants) is a perfect example of the nuclear industry's inability to monitor itself in a safe or accountable manner.

The nuclear industry would have us believe that their technology is infallible. Human beings are not infallible, and any technology developed and operated by human beings is therefore, by definition, fallible.

When security and safety standards are discussed, the element of the unknown must be seriously considered in the equation. In the case of the nuclear power industry, "safety" and "security" have ramifications far outside the walls of a factory or office building. As seen in Chernobyl, "accidents" do happen, and nuclear accidents can cause the deaths of hundreds or thousands of people and can contaminate vast amounts of land or food for years to come.

The nuclear power plants owned by Niagara Mohawk continue to be plagued by accidents and equipment failures resulting in shut-downs and the increased release of radioactive water and air into our

environment. How long are the people of New York State going to allow these plants to operate under their myth of safety, security and necessity?

We are not doomsayers, we are pragmatists. We are pragmatists who believe that the nuclear power industry has been allowed to operate, and to profit, at a risk level far greater than we as citizens are willing to tolerate. We refuse to allow the nuclear industry to collect these profits at the continued risk of our, or our children's, lives (NIMO's Shareholders divided over \$17 million last year according to the Syracuse Papers).

The citizens of Central New York deserve to know the changing conditions of their environment. Currently there is no public means of monitoring the constantly fluctuating levels of radiation affecting us all. The Syracuse Peace Council is now accepting donations to acquire a radiation monitor which will be set up in the city of Syracuse. We will then be able to keep a constant record of radiation levels and have this information available for the citizens of Central New York.

The only shock in yesterday's news report is that people are surprised. It is time to stop trusting the nuclear industry at our expense and demand that the plants are shut down and decommissioned immediately. We have been patient enough.

Please send contributions ear-marked for the radiation monitor to: Syracuse Peace Council, 924 Burnet Ave, Syracuse, NY 13203 (the monitor will only cost about \$300)

ize that no one can guarantee success of crossing battle lines in a war zone. We can hope to influence soldiers, but we cannot control their behavior. One or more of the sides in the conflict may frustrate our physical plans, but *Sjeme Mira* will continue to demonstrate, pray, leaflet and fast for peace with integrity regardless of the behavior of others. Our action will help sow the harvest of lasting peace if we are able to hold fast to a clear message of disarmament and reconciliation. Our passionate hope is to stop all the killing in Bosnia, but like farmers, we know that some seeds take longer to sprout than others. We are happy to com-

bine our efforts with the courageous actions of peacemaking Bosnians, Serbians, and Croatians who will remain long after we have returned home. We believe that every drop raises the ocean.

Sjeme Mira plans to remain in Bosnia until the third week of December, but some participants are prepared to stay longer if this is helpful. We are actively seeking funds and the endorsement of peace organizational support from Italy and Germany. If you are able to help *Sjeme Mira* please contact us as soon as possible. Your donations made out to "*Sjeme Mira*" are especially appreciated.



We have every right to access information about health risks we are exposed to. NiMo is keeping us in the dark by with-holding access to information that affects all of us in our daily lives. Only by banding together as energy consumers will be able to demand accountability for the way our power is produced and the consequences of that production.

Please don't make the assumption that we can see an end to the nuclear industry in this country. Millions of dollars are not being spent on "clean energy" advertising for a dying industry. Let's be ready for the impending come-back.



Behind the Blockade cont'd from page 8

totalitarian government, which is defined by Webster's dictionary as "... in complete control of the nation's resources."


In Conclusion

These truthful words were provided by the traditionally proud people of the Onondaga.

The illegal businessmen have created dissension in our Nation. They have split and confused the very people they profess to assist with their alleged philanthropic activities. If they truly want what's "best for the Nation," why not just leave? Our traditions and government have outlasted all attempts to dissolve our sovereignty. Our strong people of Onondaga will see that the decision of the Council of Chiefs is carried through.

When referring to recent arrests going to court, Oliver Hill, Jr. said, "It goes against all of our Great Law's teachings." Apparently, Oliver Hill Jr. has a short memory of who first took this internal matter to an outside court. Why didn't it go against his beliefs then?

For our grandchildren, we must protect our sovereignty and the limited land we have. Seven generations ago, our people fought for what we have. We will not forget them, or the people, seven generations to come.

Dwa gew gih "all of us." 

Mary, Wendy, Denise, Stephanie, Debby and Karen are the editors of Gai hwa na ge', the newsletter of the Onondaga Nation. Please send correspondence and subscriptions to Gai hwa na ge', Onondaga Nation via, RR #239, Nedrow, NY 13120. Subs are \$6 (although larger donations to cover the costs of mailing and printing are certainly welcome-SPC).


SCR cont'd from page 16

soon as possible and the most logical avenue for our initial phase of broadcasting is to return to cable television. Unfortunately, the cable services in the area are touting their digital cable radio service as the be-all and end-all in music programming. This subscription service of syndicated music is almost the antithesis of our previous cablecasting effort since it has no focus on events and information of interest to the community-not to mention the great diversity of music, especially from local artists.

We are asking our supporters to write and phone the cable companies and tell them you are very interested in hearing SCR on cable

point out the differences in a public access radio effort and a canned subscription product.

It is the interest and dedication of individuals in this phase and the hurdles to come that can make this project a reality. Without support in the form of energy, contributions and membership fees-until grant money and tax-exempt status arrive-we cannot move forward at a steady pace. We need you now. Interested supporters cannot wait until we are on the air to contact us.

Please come and learn more about us at our gathering/music party Saturday December 11 at 914 N. Salina st 7 pm. please write to P.O. Box 207 Jamesville NY 13078 

SPC Page cont'd from page 7

Dollars and Sense

And what about the three page anonymous letter we received in response to an editorial letter I wrote (the editorial is reprinted on page 21 in this PNL) about the accidental mis-placement of some uranium oxide in the downtown Syracuse NiMo office building. It seems my casual throwing about of last year's \$17 million profit divided among the NiMo stock-holders caused (?him/her) some grief. I was "eroding (my) credibility in the whole matter" with my "imprecise" and "uninformed" grasp of "financial instruments [sic]" for "anyone knowledgeable in these matters."

While I appreciate the patronizing concern for my reputation as an economist, I must say that I feel he/she missed my point. Profiting off the monopolized energy industry by forced compliance with a nuclear utility is a

travesty far greater than my teen-age decision not to major in business and finance.

Brrr-runch

Why sit home on those chilly Sundays when you can come out and share hot-air over an SPC discussion/brunch. We tried this once in the summer and had such a lovely time we thought we should do it again. Well, we don't have a topic picked yet, but the date is December 12 at 924 Burnet. Food at 11am, chat starts at 12:30pm. Food and politics and food and food.

Organized

Lets start the new year together. Please check-out, check-off and send back the volunteer list on page six of this PNL. This place relies on all sorts of help, and the more energy around, the more that can be accomplished. A very simple relationship, really. Anyway, even if you can't volunteer right now, fill out the bit about the phone lists so we can let you know when we do something you would like. Isn't that nice?



In Peace, Bill

Humane Society cont'd from page 16

Letter subscriber who read about the Humane Association last month. Cindy had been at the shelter since April. Special thanks go to her adopter and those who brought donations after seeing our community update column in the PNL.

The Humane Association of Central New York is a no-kill, semi-cageless shelter for dogs and cats. We are located at 4915 1/2 West Taft Road in Liverpool, (315) 457-8762. Winter hours are Wednesday and Thursday, 1pm to 4pm, and Friday through Sunday, 12pm to 5pm. We are also a distributor for Friends of Animals low-cost spaying and neutering certificates. Please call for certificate prices and a listing of vets who accept them.



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Burma/ Pepsi-Co Boycott Update

Pepsi-Co Responds With Concern for Mis-guided Activism

Louise Finnerty

SPC ACTIVIST Marge Rusk was kind enough to send Pepsi-Co a letter letting them know that she was joining the boycott of Pepsi-Co products because of their financial support of the Burmese government; an oppressive and violent military regime (see Sept. 93 PNL, pg.17). Pepsi-Co was concerned enough about the loss of Marge's consumption that they sent her this personal reply:

September 16, 1993

Dear Ms. Rusk:

Wayne Calloway thanks you very much for your letter discussing your concern about PepsiCo and Burma and asked me to respond.

PepsiCo neither invests in nor supports political or military systems or governments. We invest in businesses and people. In the case of Burma, let me assure you that PepsiCo is not in business with the Burmese government. In fact, we compete with the government, which before our arrival had a monopoly on soft drinks. Pepsi Products Myanmar, Ltd. is a privately-owned joint venture in which we are the minority partner. Majority ownership is held by a private entrepreneur.

Pepsi Products Myanmar employs about 250 people, whom we pay more than twice the government's minimum wage. At least 200 more people are employed in producing and supplying materials to our business. We also buy products such as mung beans, sesame seeds and rattan from small, local farmers for

countertrade. In addition, the venture contributes to sports and youth programs in Burma.

As you are aware, it is consistent with US foreign and commercial policy to trade with and invest in Burma. It's not that we're indifferent to important social issues, it's that as a corporation doing business throughout the world, it is neither prudent nor appropriate for us to establish our own country-by-country foreign policy. We believe we can best discharge our corporate responsibilities by relying on US laws and foreign policy created by our elected and appointed government officials.

As you can imagine, we do not agree with every government or system. On the other hand, we strongly believe that over the long term, trade is a positive factor in opening up markets and liberalizing systems.

In this regard, it's important to understand that immediate economic gain is rarely a consideration, or even a possibility for PepsiCo. We invest in new ventures of this kind but don't expect to make any significant return for many years down the road. By that time, in most cases, governments have changed as well as economic systems. A business had [sic] to deal in the long term and take a broad perspective.

Our decision as a corporation to do business in Burma is guided by our firm belief that trade is one of the best ways to build bridges of understanding between people—bridges which help open lines of communication, find common ground, stimulate dialogue, and thus bring people and their nations closer together and ultimately toward world peace. Where there are small opportunities to do just this, trade can—and has in many instances—created larger ones.

A case in point is Eastern Europe, where PepsiCo has had a presence for many years. Obviously we didn't agree with many of the governments but we did believe that our presence would be a positive force for change. We, of course, don't take credit for the sweeping changes that have taken place, but we

do believe that it was not external forces that ultimately forced the government to change. It was an internal movement, created by pressure from citizens and consumers alike to institute reforms in order to achieve not only basic social and political rights, but also material wealth and prosperity, which Americans enjoy.

I hope I've addressed some of your concerns. Thank you for writing and expressing your views.

Sincerely,

Louise Finnerty

For more information on the Pepsi-Co Boycott contact OPIRG-Carleton, South-East Asia Working Group, Ottawa, (613)238-6136, Irwin Oostindie, Canadian Youth Network for Asia-Pacific Solidarity, CYNAPS), Vancouver, (604) 255-2787 or Mike Kaulbars, Friends of the Rainforest, Ottawa, (613) 236-5751. For more information on conditions in Burma read *Burma: the Next Killing Fields?* by Alan Clements, available for \$5 at the Syracuse Peace Council's Front Room Bookstore.

Songs from the Soul

Liliana Almendarez

I am stuck between two worlds.
The ancient songs echo
in the pyramids of Teotihuacan.
Yet, in my music
is a pair of homeless men
wheezing through an old trumpet
while I wait for a train on 42nd street.
There is a silence
of the dead
within me.
Yet, I don't understand
the language.
I was born in a land
that turns away
from the Spirits,
So we are forced
to walk this Earth alone.
I chant
the song
of the living
to walk in the world
of the dead.



I've got the cure for
 YOUR... *of*
Hair a noia



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 tracking down



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478-2998

Restoration Renovation

Rehabilitation Repair

*passive solar
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Alternate Dissection cont'd from page 13

Such alternatives include models, books with high quality photographs, and video presentations; all of which are beneficial because they can be used by one student repeatedly until he/she correctly learns the information. Not only do these methods instill compassionate teaching in the classroom, but they save hundreds of dollars a year in terms of biological supplies.

If you are interested in finding out more on alternatives to dissection, contact: Physicians Committee for Responsible Medicine, PO Box 6322, Washington, DC 20015 or People for the Ethical Treatment of Animals, PO Box 42516, Washington, DC 20015.

Quotes and information of investigation taken from "Schools of Cruelty" by Christine Jackson, *Animals Agenda*, November, 1991.

Joe is the current director of Syracuse University For Animal Rights and an intern for the Peace Newsletter.



**Call the SPC to
volunteer for the
Plowshares
Craftsfair on
December 4 & 5
472-5478**

Guatemalan Peace cont'd from page 19

the third quarter of this year to the returnees settled in Victoria 26 de enero has not been received although Guatemalan officials claim that the shipment is in the country and enroute. Since this community was only established on January 26, 1993, they have not been able to plant and raise enough food to feed themselves and rely heavily on the promised food distributions from the United Nations.

On November 22 there is a planned return of 1347 Guatemalan refugees living in Chiapas, Campeche and Quintana Roo, Mexico through the Ixcán Grande Cooperative planning to return to Pueblo Nuevo/Resurrección and the Ixcán jungle of Guatemala. This return is presently at an impasse and may be delayed because the Guatemalan government and the permanent commissions signed an agreement that there is to be no military presence on the land of any refugee participating in a "collective, organized and voluntary" return organized by the permanent commission. The Ixcán Grande Cooperative is a legally constituted cooperative of members holding title to their lands. The lands are now occupied by the army that destroyed the cooperatives in the early 1980s. Many believe this return will be seen as a symbol of the right of all Guatemalan citizens to live in civilian communities free from military control.

Another return is planned for early January of 1994 to the Nenton Region of Guatemala. The delegates committed themselves to supporting this planned return. One of the best ways of showing support is through the sponsorship of a paid ad published in a Guatemalan newspaper listing American citizens who support the refugees and human rights in general in Guatemala. These ads are calls for solidarity with the refugees. It is hoped by publishing such ads that the Guatemalan government and those who might seek to delay the refugees' planned returns will be deterred by the fact that the international community is aware of the situation and supportive of the refugees. Anyone wishing to help sponsor this as may contact Frank Stokes, CNY Witness For Peace, PO Box 6243, Syracuse, New York 13217.

Other Happenings

Witness For Peace is also presently exploring the possibility of creating a presence in Columbia. A national delegation will be going in January 1994 to explore the connections between the war on drugs and the extreme poverty and alleged Human rights abuses found in various Colombian cities. Those interested in this delegation of more information on Guatemala, Nicaraguan, Haiti or Columbia, may write to the local chapter at the PO Box listed above.



Unclassifieds

Free Coal! 2 - 3 cubic feet. Haul it out of our basement and it's yours. Call Dik 474-1132 (day) or 422-9633 (eve).

Slocum House, home of Pax Christi and the Jail Ministry Office, is looking for one or two people to live in the house at low (150/month) rent in exchange for minimal sharing of household tasks. Space is available through June 1994. Call 424-1877, Monday through Friday, 9 - 3.

Searching for people interested in investing and living in an urban housing cooperative. Help change current economical structures and be part of this social frontier. Call James at 422-4219.

Worker needed - the Humane Association of CNY is looking for a part-time worker for Wednesday - Friday, 8am to 5pm. HACNY is a non-profit, no-kill animal shelter. Duties include cleaning, working with the animals, answering phones and helping visitors and adopters. If you are interested in applying, please call (315) 457-8762 or stop by HACNY at 4915 1/2 West Taft Road, Liverpool for an application.

Computer Typing. Will type term papers or anything, \$2 per page. Call Susan Ashley at 446-2429 between 8am - 6pm.

Ca esas Ido. kato regardas muso. La muso regardas fromago. Teo esas sur tablo. He drinkas la teo de tasoo. Me sidas ye la tablo. Me skribas letro a amiko. Ten lessons to learn Ido cost \$1. A 61 page text is \$4. Ido has two magazines in Britain and Belgium. Tom Todd, 3713 West Main, Kalamazoo, Mich. 49006 - 2842

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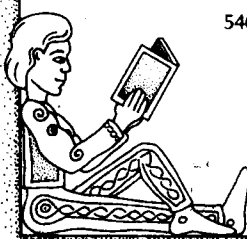
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December 1993

<p>5 Dec. 4 and 5: Plowshares Craftsair. Southwest Community Center, 401 South Ave. Sat. 10-5, Sun. 12-5. Over 50 local crafters, good food & community groups, music & more. Come celebrate with the Peace Council.</p>	<p>6 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p>	<p>7 Peace Action coffee house & open mike. Share what inspires you to work for peace. Refreshments available. 7:30pm. May Memorial. 3800 E. Genesee St. 478-7442.</p>	<p>8 NOW CHY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 455-7866, 7pm. Open meeting with the Onondaga Traditionalists. At Betts Branch Library, 4862 S. Salina St, in the community room. 7pm-8:30pm.</p>	<p>9 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7. Every Thursday: Central America Vigil. Fed. bldg. 7:30am</p>	<p>10 AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430. Potluck Party. Come talk about & listen to music & the future of Syracuse Community Radio. 914 N. Salina St. 7pm.</p>	<p>11 Charlie King in concert. At Unitarian Church, Elm & Church St, Corland. 7:30pm. Spoons. by Corland Citizens for Peace et al. Tickets \$6-\$12 sliding scale. Info call 607-842-6858. Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. Gay Men's Support Group meeting. Call 422-5732 for info. Plowshares Craftsair. 10-5. See Sunday for description.</p>
<p>12 Brunch/discussion at the Syracuse Peace Council. Food at 11am, discussion at noon. 472-5478.</p>	<p>13 People for Animal Rights mtg. 7pm. Call for location. 488-9338. Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>14 Amnesty International Group #373 mtg, Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 668-7441.</p>	<p>15 Winter Solstice Concert by Syracuse Community Choir. At University United Methodist Church, crr of University & E. Genesee St. 7:30pm \$5-\$15. Childcare, accessible, interpreted. NAAACP general mtg. 7pm. NAAACP Office, 1125 S. Salina. 422-6933.</p>	<p>16 Winter Solstice Concert by Syracuse Community Choir. At Onondaga Nation School, Rte 11A, Onondaga Nation. 7:30pm Free. 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p>	<p>17 Every Fri: PNL Committee meets at 924 Burnet Ave. New members always welcome. 472-5478. 1pm.</p>	<p>18 Charlie King in concert. At Unitarian Church, Elm & Church St, Corland. 7:30pm. Spoons. by Corland Citizens for Peace et al. Tickets \$6-\$12 sliding scale. Info call 607-842-6858. Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. Gay Men's Support Group meeting. Call 422-5732 for info.</p>
<p>19 Every Sunday: Support group for former and current mental patients. Spns. 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.</p>	<p>20 Every Mon: ACT-UP mtg. 801 Allen St. (Women's INFO Center). 7:30pm. 425-0673. Open meeting with the Onondaga Traditionalists. 203 S. Beech St. 7pm.</p>	<p>21 Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm Call Karen 428-8724 for info. Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm. 475-4120.</p>	<p>22 Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm Call Karen 428-8724 for info. Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., crms of Westcott & Euclid. 2pm. 475-4120.</p>	<p>23 Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p>	<p>24 Weekly Vigil outside "Public Safety" Bldg (jail). Downtown Syracuse protesting inhumane prison conditions & building of new \$50 million jail. 5-5:30pm. 424-1877.</p>	<p>25 Charlie King in concert. At Unitarian Church, Elm & Church St, Corland. 7:30pm. Spoons. by Corland Citizens for Peace et al. Tickets \$6-\$12 sliding scale. Info call 607-842-6858. Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. Gay Men's Support Group meeting. Call 422-5732 for info.</p>
<p>26 Groove Party. Every Sunday. People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.</p>	<p>27 People for Animal Rights mtg. 7pm. Call for location. 488-9338.</p>	<p>28 Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836. Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-md. 750 Ostrum Ave.</p>	<p>29 Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Marge 472-5478.</p>	<p>30 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse, noon. Pat. 469-3788. Peace Newsletter Meeting Party at SPC. 924 Burnet Ave. 5-7:30pm. Come one, come all! All welcome. 472-5478.</p>	<p>31 Charlie King in concert. At Unitarian Church, Elm & Church St, Corland. 7:30pm. Spoons. by Corland Citizens for Peace et al. Tickets \$6-\$12 sliding scale. Info call 607-842-6858. Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. Gay Men's Support Group meeting. Call 422-5732 for info.</p>	<p>31 Charlie King in concert. At Unitarian Church, Elm & Church St, Corland. 7:30pm. Spoons. by Corland Citizens for Peace et al. Tickets \$6-\$12 sliding scale. Info call 607-842-6858. Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. Gay Men's Support Group meeting. Call 422-5732 for info.</p>

1993 PLOWSHARES CRAFTSPEOPLE

- | | | | |
|---|--------------------------|--|----------------------------|
| • Altered Space
<i>Syracuse, NY 315-479-8675</i> | assorted crafts | • Marcy Lisner
<i>Syracuse, NY 315-474-0258</i> | wooden jewelry |
| • Marian Andrews
<i>Syracuse, NY 315-685-5295</i> | dream catchers | • Pamela McGrath
<i>Syracuse, NY 315-423-7308</i> | handmade hats |
| • Merri Baldwin
<i>Homer, NY 607-749-3354</i> | weavings, Ukrainian eggs | • Patricia McKinney-Hirsch
<i>Munnsville, NY 315-495-2530</i> | quilted hangings/bags |
| • Kathy Barry
<i>Syracuse, NY 315-425-7257</i> | kids/adults playwear | • Eva Monostory
<i>Fayetteville, NY 315-637-6735</i> | stone/beaded jewelry |
| • Bob Belge
<i>Syracuse, NY 315-474-6254</i> | woodwork | • Mossi Village
<i>Syracuse, NY 315-479-8038</i> | paper potpurri bowls |
| • Sara Brown
<i>Ithaca, NY 607-273-0756</i> | knitted items/hats | • Blia Moua
<i>Syracuse, NY 315-475-7925</i> | hand sewn cloth/flowers |
| • Linda Brust
<i>Cato, NY 315-626-6466</i> | baskets/spun yarns | • Sheila Murphy
<i>Syracuse, NY 315-471-0971</i> | pins |
| • Dennis Caron
<i>Syracuse, NY 315-422-4328</i> | stained glass | • Kelly Nye
<i>Manlius, NY 315-682-7902</i> | sterling/gem jewelry |
| • Denise Cole
<i>Syracuse, NY 315-428-0689</i> | pins/earrings/hairclips | • Felice Osband
<i>Rochester, NY 716-482-6145</i> | blown glass |
| • Karen Crow
<i>Syracuse, NY 315-478-1718</i> | native american beadwork | • Sharron Pearson
<i>Syracuse, NY 315-428-0081</i> | candi dolls/baskets |
| • Dorothy Fannin
<i>Westdale, NY 315-245-1173</i> | scarves/shawls/throws | • Addie & Norman Powless
<i>Onondaga Nation 315-469-0257</i> | beaded/bone/silver jewelry |
| • Eva Evans
<i>Syracuse, NY 315-478-0499</i> | hair ties | • Leona Powless
<i>Nedrow, NY 315-492-2236</i> | beads/pottery |
| • Barbara Floch
<i>Syracuse, NY 315-479-8242</i> | beaded jewelry | • Lisa & Kevin Renaud
<i>Syracuse, NY 315-487-8607</i> | massages |
| • Teresa Florack
<i>Syracuse, NY 315-471-1269</i> | baked goods | • Margaret Rusk
<i>Syracuse, NY 315-476-7635</i> | wreathes & sachets |
| • Art Gallinger
<i>Fayetteville, NY 315-637-2565</i> | candles | • Linda Sherman
<i>DeRuyter, NY 315-852-9623</i> | stoneware pottery |
| • Nancy Gittelton-Schreler
<i>Tully, NY 315-696-8068</i> | batik clothing | • Dale Sherman
<i>Syracuse, NY 315-446-9276</i> | woodcarved boxes/items |
| • Ellen & Clair Grady
<i>Ithaca, NY</i> | paper cranes/baskets | • Janine Sopp
<i>Syracuse, NY 315-474-4828</i> | frames/bells/sconces |
| • Liz Handler
<i>Syracuse, NY 315-492-3007</i> | kids clothes | • Chris Steenwerth
<i>Marietta, NY 315-636-7731</i> | dried floral arrangements |
| • Linda & Sara Handville
<i>Syracuse, NY 315-478-5536</i> | earthenware pottery | • Pam Stewart
<i>Dewitt, NY 315-446-6623</i> | pins/pendants/crystals |
| • Al Jenkins
<i>Weedsport, NY 315-689-7825</i> | decorative wreathes | • Beth Sturley
<i>Kirkville, NY 315-656-7076</i> | suncatchers/sunflakes |
| • Karen Kerney/Margaret Williams
<i>Jamesville, NY 315-469-0403</i> | assorted crafts | • Syracuse Cultural Workers
<i>Syracuse, NY 315-474-1132</i> | posters/prints/calendars |
| • Diane Koi-Thompson
<i>Odessa, NY 607-594-3924</i> | woven hammock chairs | • TerraFirma
<i>Homer, NY 607-749-5048</i> | personal growth tapes |
| • Toni Lamberti
<i>Fulton, NY 315-592-5447</i> | hats/clothing/stockings | • Jonna Weaver
<i>Elbridge, NY 315-689-9228</i> | acrylic jewelry |
| • Sue & Matt LeBlanc
<i>Canastota, NY 315-684-9134</i> | leather goods | • Aleta Crow Weaver
<i>Spencer, NY 607-589-7830</i> | crystal/gem pendants |
| • Elana Levy
<i>Syracuse, NY 315-472-5711</i> | cards | • Mildred Weaver
<i>Syracuse, NY</i> | metal jewelry |
| • Judy Claire Lieblein
<i>Syracuse, NY 315-428-0014</i> | ceramic/glass jewelry | • Linda White
<i>Baldwinsville, NY 315-638-0483</i> | crochet items |

1993 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 weekend:

- Morris Dancer Kids
- Dan Duggan (hammered dulcimer), Sat.
- Friendly Persuasions (a capella), Sun.
- Henry Jankiewicz and Harvey Nussbaum (fiddle & guitar)
- Tom Fey (acoustic)
- Jerry Barry (Renaissance music)
- And More...

...And Community Groups

- Syracuse Real Food Co-Op
- Natural Organic Farmers Association
- Syracuse Community Radio
- CNY Witness for Peace
- Women's Fightback
- New School
- Common Place Land Trust
- Dorothy Day Catholic Worker



SYRACUSE PEACE COUNCIL

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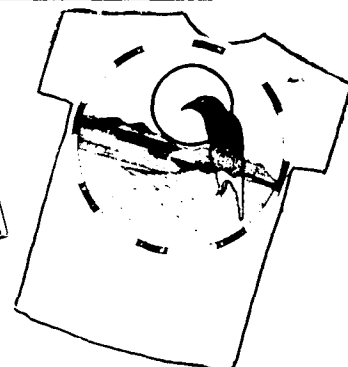
WE HAVE MAGAZINES SUCH AS: THE ADVOCATE, OFF OUR BACKS, "E", MOTHER JONES, EXQUISITE CORPSE AND "Z".

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SUN. DEC. 5
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