

Money to Burn

Peace News Letter

Central New York's Voice for Peace and Social Justice Jan 1995 PNL 627



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The Syracuse Peace Council

Collectives, Committees & Projects

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

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The Peace Newsletter

The PNL editorial committee needs people!...Join us Tuesday evenings at 5:30 PM at SPC, 924 Burnet Ave.

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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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Alternative Media Network	Louis Clark 470-3300
Jim Dessauer 425-8806	People for Animal Rights
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Brian Ganter 423-4466	Persons With AIDS Support
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Americans For Democratic	Physicians for Social
Action Jack McTiernan 488-6822	Responsibility 488-2140
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Committee 475-4822	Reconsider
Amnesty International 422-3890	Nick or Alex Elye 422-6231
Animal Defense League	Religion: Other
Kris Qua 471-0460	Phoenix or Kat 474-8801
ARISE 472-3171	Rose Center
Atlantic States Legal Foundation	Teri Cameron 422-3426
475-1170	Sarah House 475-1747
Central America/Caribbean	Save the County 637-6066
Coalition Shirley Novak 446-6099	SEEDS 607/749-2818
Citizens Against Radioactive	Seneca Peace Council 568-2344
Dumping 607/753-6271	Service Employees Int'l
CNY ACLU	Chris Binaxis 424-1750
Merilee Witherell 471-2821	Sierra Club
CNY Environment	Sue Carlson 445-1663
Janine DeBaise 437-6481	Small Claims Court Action
CNY N.O.W. 487-3188	Center 443-1401
Coalition for Choice 677-9758	Social Workers for Peace
Cortland Citizens for Peace	Dick Mundy 445-0797
Andy Mager (607) 749-6858	Socialist Party
ECOS 492-3478	Ron Ehrenreich 478-0793
Educators Social Responsibility	Spanish Action League
Lisa Mundy 445-0797	Sam Velasquez 471-3762
EON, Inc./Transgender,	Student African-Amer. Society
Community	443-4633
Charliss Dolge 475-5611	Student Environmental Action
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Food Bank of CNY 458-1554	Melissa Monferti 474-5645
Friends of the Filipino People	Kelly Ault 423-7896
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Gay/Lesbian Alliance 422-5732	Karen Mihalyi 428-8724
Gay/Lesbian/Bisexual Student	Syracuse Community Radio
Assoc. (SU) 443-3599	Frederic Noyes 437-9579
Hotel Employees 150 437-0373	Syracuse Cooperative Federal
Jail Ministry 424-1877	Credit Union 471-1116
Lesbian/Gay Youth 443-3599	Syracuse Cultural Workers
NAACP	Dik Cool 474-1132
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Natural Organic Farmers Assoc.	Syracuse N.O.W. 472-3294
Ammie Chickering 365-2299	Syr. Real Food Coop 472-1385
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North American Indian Club	Syracuse United Neighbors
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NYPIRG 476-8381	S.U. for Animal Rights
Onon. Audobon 457-7731	443-4199
Onondaga Women's Political	University Democrats
Caucus	Syracuse University 443-0958
Lora Lee Buchta 457-4739	Urban League
Open Hand Theatre	Yvonne Goodwin 472-6955
Geoff Navias 476-0466	Veterans For Peace
Oswego Valley Peace & Justice	Ray Stewart 422-5023
Council	Women's Center (SU) 443-4268
Barbara Steinkraus 342-1675	Women's Health Outreach
Pax Christi	425-3653
Frank Woolever 446-1693	Women's INFO Center 478-4636
Peace Action of CNY	(If you do not see your group listed,
Diane Swords 478-7442	please call & we will add it to the list.)

In This Issue:

Once again beginning a new year with the old SPC. This month we're focusing in with more depth on fewer issues. We take two looks at the new Onondaga county incinerator—where it came from and where it is so we can help decide where it won't be. Then Nancy R. checks out the other deadly force behind the wheel. Have badge will drive. An update on one woman's fight against the Guatemalan government, an update on a tiny issue we've been bringing up to NiMo, two pieces by the fab-fav, Karen H. and a back page suitable for a small city.

Check it out, that much closer to world peace—we must be movin' forward, 'cause we won't go back again...

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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February Issue Deadlines

Articles	Jan 11
Ads	Jan 18
Calendar Items	Jan 18

Peace Newsletter

January 1995

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About the cover:

Anita Welych created this collage in honor of the opening of the Onondaga Incinerator, our modern-day junk-rassic dinosaur, the most expensive building in the history of the county (any of you who have seen Monty Python's "The Meaning of Life" may well remember the birth segment with the administrator and the hospital's 'most expensive machine.' Oh, the irony), and arguably the most dangerous incinerator in the country because of the concentrations of toxics in the fly ash. The fly ash becomes particularly deadly when you scrub the emissions, don't you know... Anyway no need to read to me rambling when you can read the ramblings of people who know what they are talking about, so turn to the first two articles in this PNL and enjoy!

Smile, if you don't think about it...



...it will probably go away!

Letters

Dear Brothers and Sisters,

Thank you for your support during our strike against the Loretto Corporation. Over 70 labor organizations and many individuals contributed to our strike fund, collected groceries for strikers, joined us on the picket line, and were generous with their support in many other ways. Our members at Loretto and the staff of Local 200A deeply appreciate the support we received.

I believe the victory at Loretto is important for union members throughout the Syracuse area. The Loretto management tried to cut our benefits, freeze our wages and incorporate anti-union language in our contract. That effort was utterly defeated by the tenacity of our members and a vigorous strike campaign waged by our staff. I'm particularly pleased that virtually the entire labor movement in the Syracuse area helped administer the kind of public beating that the Loretto management so richly deserved. I hope the last 15 weeks sent a message to any employer who is thinking about a similar attack on other union members.

The Loretto settlement involves substantial gains over what the Employer put on the

table prior to the walkout. The Employer's final offer on August 5 included no across-the-board pay raises for three years. Our settlement included raises of between 1 1/2 and 3% in each of three years. Besides those raises about 60% of our Loretto members will receive anniversary wage increments of between 3 and 4.7% in one or more years of the agreement. We also won substantial protection against subcontracting, an increase in the Employer's contribution to our pension fund, and we retained our fully paid health insurance. Retaining our health insurance benefit is particularly important because that is a standard we have established in the nursing home industry in Syracuse. If the Loretto management had succeeded in destroying that stan-

dard, all of our members would have been vulnerable to the same attack. Besides the wages and benefits that we secured, we also succeeded in beating back the Corporation's attempt to limit the effectiveness of Local 200A inside Loretto.

Of course, after the strike began, one of our goals was the reinstatement of all our striking members. We achieved that goal, but compromised on the timetable for its implementation. Within 30 days every union member will be returned to a bargaining unit job on his/her normal shift without any loss of pre-strike income or seniority. At the end of that 30 day period, any workers who have not been returned to their exact pre-strike job will be returned to that original position. Although this arrangement is not ideal, it represents the kind of compromise that our members felt they could live with.

The struggle will continue at Loretto until the management is prepared to deal responsibly with union members. We return to work proud of our victory and appreciative of the support we received from our friends.

*Marshall Blake
President, Local 200A*

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SYRACUSE PEACE COUNCIL PAGE

Thank's for helping to make the 24 Annual Plowshares Craftsair a success!

Onward to Plowshares 25

Thanks to everyone for another successful Plowshares Craftsair. The Plowshares Committee are quite easily the coolest and most wonderful people in the world that are on a Plowshares Committee. And I mean that with utter sincerity.

But honestly folks, I can't imagine what we'd do without them. It's been a tough year for SPC financially, and Plowshares still makes up almost 25% of our yearly budget (As it has been tough for just about everyone I know. Not that our culture has class division or anything, but I haven't been close enough to any CEO's this year to see if it's been tough on them too. They keep firing workers to protect their profits, so I guess it has been rough).

Of course, it would also be cool if all of you out there with subscriptions (you know who you are) encouraged all of your friends without subscriptions to get them...we are *such* a bargain. And those of you without any high-pressure friends with subscriptions (you know who you are, too), please subscribe. Every \$12 subscription helps us put out the next PNL, and allows new folks to pick it up for free and hopefully be introduced to an alternative source of news and social politics (that's a good thing). \$1 per month is not a lot of money for anyone who would like to support us.

In on the Act

And we aren't alone. Even Niagara Mohawk is getting into the begging business, according to public radio. It seems their doomed-to-failure-'cause-they-deliberetly-bought-the-wrong-blade-wind-power project went ahead and worked anyway. So expressing surprise and general earthly concern, NiMo is asking for \$6/month donations from rate-payers to help them research the viability of alternative energy sources.

Yes, feel free to be outraged. You don't remember them looking for donations for researching nuclear power, do you? Of course they do get nuke donations courtesy of the taxpayers, so that doesn't count anyway. So

please, call the offices of NiMo and tell them how hypocritical it is for them to take our money for nuke profits and then scream poverty and donations when they finally begin to pursue alternative energy—which is what we've been asking for all this time.

After seeing all this stuff in our newsletter about NiMo this month, anyone who doesn't know us would think we didn't like them. That's silly, it's nuclear power and people who profit from it that annoy us.

*In Peace,
Bill*

Thank You! From the Plowshare's Food Committee

Thanks from Nick and Beth to all the volunteers who helped make the good eats possible at the 1994 Plowshare's Craftsair:

Joaane Bateman, Helen Carter, Stephanie Cross, Leroy Darby, Lisa Guido, Amanda Hogan, Sharon Homel, Rae Kramer, Daniel Kramer, Daniella Levy-Salzman, Jeanne-Anne Mader, Jack Manno, Jennifer Manwell, Sue Mihalyi, Rose Miller, Dorothy Money, the partners at On the Rise Bakery, Carole Resnick, Dalia Sapon-Shevin, Mara Sapon-Shevin, Donna Wassung, Batsheva Warner, Lynne Woehrl, Valerie Woods, and Wendy Yost.

Do Yourself a favor in the New Year,
and Help us out along the way...

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Peace Newsletter

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There Goes the Neighborhood!

A Little Background on Ogden Martin

Ellen and Paul Connett

THE STRATEGY OF the multi-billion dollar 'waste' industry can be best described with two words: territorial and monopolistic. In fact, if a map of the US was drawn up to understand who controls the disposal of America's 'waste,' only a handful of companies would be identified in this billion dollar empire. The most interesting, and least understood, company in this empire is Ogden Martin, the builder and operator of the Onondaga County incinerator. Ogden entered the waste business in 1983, and by 1987 was the leader of the trash incineration industry.

The facts of Ogden's meteoric rise in the tightly controlled 'waste' industry are the following. Ogden Martin Systems, Inc., is a subsidiary of Ogden Projects. Ogden Corp. owns 84 percent of Ogden Projects. Ogden Martin is the number one operator of municipal trash incinerators in the US, controlling 26 percent of the trash incinerator market. Ogden Corp. catapulted into trash incineration in 1983 when it acquired the rights to the Martin mass-burn incinerator technology. According to Ogden's 1988 annual report to the Securities & Exchange Commission:

Ogden Martin Systems (OMS) entered into a Cooperation Agreement with Martin GmbH fur Umwelt-und Energietechnik ('Martin') in Munich, West Germany during April 1983, whereby OMS acquired the rights to the Martin technology for the mass-burn resource recovery technology on an exclusive basis in the United States, Mexico and certain Caribbean countries. In 1987, OMS also acquired the rights to market the Martin technology in Canada. The Cooperation Agreement is presently in effect until 2004 and is terminable by either party by notice to the other, effective fifteen years after such notice is given. In addition, the Cooperation Agreement provides, among other things, that it may be terminated by Martin on ninety (90) days notice if there is a 'change in control' of OMS or any direct or indirect par-

ent of OMS, including Ogden, which has not been approved in advance by the incumbent board of the relevant company. A 'change in control'...gives OMS certain rights of first refusal in connection with any possible disposition of Martin.

The American license for the Martin technology was originally held by Signal Environmental Systems¹, which later became Wheelabrator. WMX (formerly Waste Management, Inc.) bought out Wheelabrator, and is the largest waste corporation in the US, and second to Ogden Martin in operating trash incinerators. In 1983 the Federal Trade Commission forced Signal to sell one of the two incinerator technology licenses it had. Signal decided to sell the Martin technology to Ogden Corp. and keep the license for the Swiss technology, Von Roll, which is now held by WMX.

According to Ogden Corp.'s 1988 annual report to the Securities and Exchange Commission, Ogden Corp. is involved in a variety of service-related enterprises, ranging from food catering operations to providing security, parking, maintenance and janitorial services at Madison Square garden, Yankee Stadium, Belmont, Aqueduct and Saratoga racetracks in New York, to name a few. In 1986 Ogden Corp. sold its Suffolk Downs racetrack in Revere, Massachusetts, to a partnership for \$21 million. In 1987 Ogden sold its Waterford Park racetrack in Chester, West Virginia, for about \$3 million; and in 1988 Ogden sold its Wheeling Downs Racing Association Greyhound track for \$16 million. Through a subsidiary of their 'Leisure Services' Ogden also owns and operates a thoroughbred and harness racetrack in Illinois. In 1988 Ogden's Leisure Services began operating an off-track betting parlor in Springfield, Illinois.

Ogden Martin's current status as the largest trash incinerator operator is largely due to the fact that it has bought out two large incinerator operations. They bought out the incin-

erator divisions of both Blount in 1990 and the European firm of Asea Brown Boveri (ABB) in 1992. (ABB, a global conglomerate, entered the US trash incinerator market in 1990 when it bought out Combustion Engineering. Both Blount and Combustion Engineering were major builders of nuclear power plants. When the nuclear power market went bust after the Three-Mile Island accident, the nuclear plant builders went on to build trash incinerators.)

The following is brief overview of some of Ogden Martin's projects and connections in the US:

- Shearson Lehman Brothers, Inc., was the bond underwriter for Ogden's incinerator in Onondaga County, NY.

According to

Ogden's 1986 annual report the Securities and Exchange Commission, Marla P. Monet is the president and chief operating officer of Ogden's Financial Services. Prior to working for Ogden, Ms. Monet, an attorney, was vice president in Project Finance at Shearson Lehman.

- Ogden operates a 650 ton-per-day (tpd) incinerator in Bristol, Connecticut. This incinerator began operating in 1988, and provided the most insightful information as to Ogden's mode of operation. Ogden Martin's president and ceo confirmed in an interview with the *Bristol Press* on April 23, 1987, that Ogden agreed to pay a Connecticut entrepreneur, Phil Armetta, "almost \$3 million for his role in linking up Ogden Martin Systems, Inc., of New Jersey with Bristol-area communities...Armetta has acknowledged receiving a \$400,000 developer's fee and \$200,000 for the reimbursement of expenses.

1. Signal has a special relationship with New York. In November 1982, Alfred Del Bello was elected as Mario Cuomo's lieutenant governor. In December 1984, Del Bello resigned his position as lieutenant governor to become the president and chief executive office of Signal Environmental Systems. Signal was the first owner and operator of the Westchester County incinerator, located in Peekskill, which went on-line in 1984. Del Bello was a former county executive of Westchester and former mayor of Yonkers.



He will also be paid another \$100,000 each year for the 25 years after the plant is in operation...Armetta said he helped convince Bristol to be the host site for such a plant, helped market the project to the other communities and he brought the vendor in." In this same article, Ogden's president identified to other incinerator communities where Ogden Martin made similar arrangements: Tulsa, Oklahoma and Marion County, Oregon.

- Ogden Martin was cited by the US EPA for 6,000 permit violations at its 2,363 tpd incinerator in Indianapolis, Indiana, which began operating in 1988. The violations, which occurred between 1990 and 1991, included by-passing the pollution controls 18 to 20 times. The state fined Ogden Martin \$350,000 in January 1993.

- Ogden Martin owns and operates the 528 tpd incinerator in Lake County, Florida. According to a March 16, 1993, Florida press report, "The incinerator burned 16.5 percent of the medical waste generated in Florida in 1992...Ogden Martin Systems of Lake, accepts tons of other unidentified 'special wastes'...An attorney for the state on Wednesday told a reporter he could be charged with a felony if he published some of the companies generating the waste or brand names of products being burned." On July 8, 1992, the press reported that Ogden Martin was burning plants sprayed with the fungicide Benlate, which DuPont pulled of the market "after workers in nurseries in South Florida complained about health problems (tumors on the skin, dizziness, burning eyes) after working with the plants sprayed with the fungicide..." The article noted that DuPont had notified the state that landfill burying was the best way to dispose of the contaminated plants.

- The doctors and citizens of Orillia, Ontario, Canada, worked hard to defeat a 3,000 tpd incinerator Ogden Martin wanted to build in their town. 52 out of the 54 doctors in Orillia endorsed a report rejecting Ogden's incinerator. Ogden responded by threatening the doctors with a lawsuit if they did not withdraw their endorsement. Ogden's treats resulted in another Orillia doctor signing on against the incinerator, making it 53 out of Orillia's 54 doctors against the incinerator. Ogden's actions prompted the Ontario Medical Association to pass a resolution in support of the physicians of Orillia.

- Most of Ogden Martin incinerator proposals have been defeated by citizen groups. The latest citizens' vic-

tory took place on July 15, 1994, when Nova Scotia's Environmental Minister rejected Ogden Martin's 500 tpd incinerator for Halifax. The citizens fought a three-year intensive battle to defeat this proposal.

- On July 14, 1992, Rhode Island enacted into law a ban on the building of trash incinerators. Ogden would have been the operator of two of the state's three proposed incinerator projects. In November 1992, Ogden Martin began litigation against the state of Rhode Island for up to \$100 million, arguing that the ban on incineration was an unconstitutional taking of property from Ogden.

- On September 11, 1992, Ontario, Canada, enacted into law a ban on the building or expansion of trash incinerators. In response, Ogden Martin is providing "technical assistance" in a lawsuit against the province of Ontario to overturn this law. Ontario is Canada's largest province, with a population of approximately 10 million. In April 1991, Ontario's Minister of the Environment first enacted a ban on the building of trash incinerators, stating that "The people of Ontario need solutions, not illusions." Ogden has been busy in Ontario for the last three years in anticipation that the current Ontario government will be voted out of office by 1995, and that the next government will reverse the ban. Ogden wants to burn Toronto's 'waste.' Their tactics have included organizing communities threatened with landfills to accept incineration.

- Of particular concern to the residents of Onondaga County should be the fact that Ogden Martin has succeeded in convincing incinerator communities across the country to allow them to burn "special wastes." There is little profit in burning garbage unless the 'host' community is trapped by a 'put-or-pay' contract. However, the profit margin substantially increases if a trash incinerator contracts to burn what Ogden refers to as "supplemental wastes." An example is a proposal Ogden made to Fairfax, Virginia, in 1993. Ogden proposed burning such wastes at the incinerator,

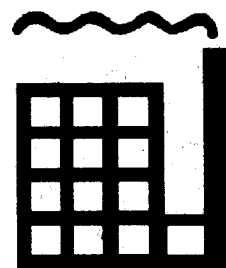
stating that they could charge between \$200 and \$250 a ton for these wastes, while sharing a percent of these revenues with the county.

Ogden stated that these wastes would include: **packaging wastes** (paper, cardboard, Styrofoam, confidential wastes); **commodity wastes** (expired food products, health products, retail products, cold remedies, shampoos and conditioners, sun tan products, cosmetics, animal feed, microfiche, computer tapes, tires); **pharmaceutical wastes** (expired prescription/non prescription, bulk or consumer packages); **manufacturing wastes** (plastic and cardboard trimmings, carpet scraps); **shop debris** (various absorbents of non-hazardous material, paints/inks, flooring material). Ogden accepts such wastes at their Alexandria, Virginia, incinerator.

- This year at its Pasco County, Florida, incinerator Ogden Martin burned a substantial amount of plastic 55-gallon drums that had contained agricultural pesticides. Of interest here is that this plastic waste came from Alberta, Canada, and was 'brokered' to Ogden Martin by a Texas waste firm! When similar waste was burned this year at a Wheelabrator incinerator in Spokane, Washington, the incinerator workers became ill.

- In July 1990, after an intensive 5 1/2 year fight, resident in St. Lawrence County, New York, were able to defeat a trash incinerator proposal. Paul O'Connor was the head of the county's waste authority, and by November 1990, O'Connor left the county to become the head of Onondaga's waste agency. In December 1990, Ogden Martin proposed to build a 700 ton-per-day ash dump in DeKalb, St. Lawrence County, on property owned by a St. Lawrence County legislator. Two months later, Ogden withdrew the proposal due to overwhelming opposition from the residents of the little town of DeKalb.

- The residents of Haverhill, Massachusetts, did everything democratically available to them to stop Ogden Martin



...the violations...included by-passing the pollution controls 18 to 20 times



Waste Campaign cont'd
on next page

The Other Deadly Force

High Speed Pursuits

Nancy Rhodes

ONE RAINY EVENING last March 21, 24-year old Randall Pacelli was waiting for a red light in the heart of Erie Blvd. East's busy commercial strip at Seeley Road corner. He died when Corey Isaac's car slammed into his. By then, Syracuse Police had been chasing Isaac for some five miles at high speeds, because he'd run a stop sign back at the corner of Catherine St. near downtown Syracuse. Convicted of vehicular manslaughter and leaving the scene of an accident, Isaac was sentenced to maximum terms totalling 11 years on December 2.

Having lost his only son, Steve Pacelli wanted Mayor Roy Bernardi and Police Chief Tim Foody to review the SPD pursuit policy because it still allows police to chase people for traffic violations. Steve Pacelli still wants to know why Syracuse police didn't follow their own policy that night. In balancing the worth of any chase, even of a known violent felon, Syracuse police are supposed to consider things like the weather, road surface conditions, traffic and pedestrian density, time of day, vehicle and driver capability.

Police had identified Corey Isaac, so they could've arrested him "at a later time," as the written policy in fact provides for. Five police cars joined in, though policy says only two, and explicitly forbids such "caravanning." *The Post-Standard* asked on July 20, "Why did no supervisor take control until the chase was nearly over?" Policy says the radio dispatcher will be notified "immediately" to assign a supervisor to take charge. Police pursuits in Onondaga County had netted six deaths since 1990. For 1994 alone, there had been six pursuit deaths in the Central New York region by July 20.



Steve Pacelli knows running a stop sign is not even an "arrestable" offense. 85-90% of "hot pursuits" start over non-arrestable traffic violations. The Connecticut Safety Commission estimates 23% of pursuit crashes involve innocent by-standers.

On April 29, Mayor Bernardi wrote back to Steve Pacelli, "As I understand it, the Department's policy is based upon guidelines for pursuit driving developed by experts in the law enforcement field.... I am not an expert in law enforcement. I believe that this matter must be left to those with specialized or practical knowledge in this field."

Let's consider several things:

* First, Mayor Bernardi and Chief Foody argue, if police stopped pursuing, everybody would run red lights, so no policy review.

* Second, in a lengthy comment printed recently in both Syracuse dailies, and which might be said to typify a certain stance, Onondaga Sheriff's Det. Sgt. Peter Van Patten writes, "having a blanket policy that dictates an officer cannot pursue a fleeing vehicle is ridiculous and makes a mockery of law enforcement," and that police had to chase Corey Isaac since they "had no idea what he had done."

* Third, in October Chief Foody met with the Task Force on Community & Police Relations and addressed concerns about the pursuit policy. (Steve Pacelli and Peter Laun of the US Attorney's Office had met with the Task Force in September to discuss changes sought in SPD policy: eliminating pursuits for traffic violations, stiffening penalties for "eluders," and "rebuttable presumption"—the assumption that the driver is the car's owner and so can be identified at the very least by "running" the license plate number).

Chief Foody told Task Force members that arresting traffic violators "later" won't work. "A lot of those cars are stolen so we wouldn't be able to trace them the next day." Foody agreed the Task Force could get a copy of the pursuit policy and when it arrived via Task Force Chair and Councilor Charles Anderson (Common Council's Public Safety Committee Chair again), about half of it had been blacked out, including the part about arrest at a later date as an (official) alternative to pursuit.

I've obtained a clean copy, and these mark-outs make for truly intriguing side-by-side reading. Certain speculations cannot fail to cross one's mind. What are the real purposes and uses of the SPD's official, written policy? To meet state accreditation guidelines (the City of Troy updated its policy, effective last July 1, for just that purpose) with visiting outside assessors? To satisfy juries when there are liability questions? Or to actually guide police training and practice as it occurs on our streets? Where is accountability to, respect for, and "partnership" with the community when the Chief of Police pretends to a citizen task force and an elected official that the policy is other than it really is? Is there some other, "understood" policy SPD is using in the real world?

Other questions: What do the experts actually say about hot pursuits? What are some folks doing about them? How serious are liability and deadly force issues with regard to police vehicles? What has made this "other" deadly force issue less "sexy" and more slow to reform than gun use? Why do experts say patrol officers need training that includes "attitude development" and decision-making and not just technical driving skills? What connection does this have with other police misconduct?



"There is no hiding behind the word 'expert,'" says Steve Pacelli. Police kill more people with their cars every year than with guns. They routinely get refresher courses in firearms and deadly force twice yearly, yet mostly none in pursuit driving (not the same as emergency vehicle driving, though at least one study shows many officers believe they are interchangeable). More from the experts: 70% of pursuits end in crashes, half in injuries. Mostly those who flee aren't felons (only 10-15%), but young people between 17-25 who panic. Often the officers chasing them are young and inexperienced too. Only 3-8% of pursued cars are stolen after all..

What Experts Say

A comparison of written pursuit policies of 47 state police agencies plus the 25 largest US cities in *Justice Quarterly*, June 1992, finds most policies by then included the sort of "factors to be considered" that Syracuse citizens aren't supposed to know about. In the last several years, articles in *Justice Quarterly*, *American Journal of Police, Law and Order*, and *State Peace Officers Journal* have all urged tightening pursuit policies and enforcement as well as including discussion of officers' own attitudes about pursuits in training.

The generally accepted typology of pursuit policies comes from Geoffrey Alpert of South Carolina, who's written or co-authored two books and numerous articles on pursuit. He divides policy approaches into three kinds: "judgmental" (officers make most of the decisions and have maximum discretion and flexibility), "restrictive" (the criteria for pursuing and the officer's discretion begin to be limited), and "discouraging" (severely discouraging any pursuit except in extreme situations).

In their 1992 book, Alpert and Lori Fridell write, "It is inappropriate to hope that an offender will stop voluntarily, get into an accident, or run out of gas. There must be some plan....Too many officers and administrators are unable to answer the question, 'What were you going to do with the offender when you caught up to him?' With no plan, the chase will likely take on characteristics of a drag race."

Alpert and Fridell say the most significant single predictor of a chase's end is the fleeing driver's behavior, both in recklessness and duration. Almost everyone who stops voluntarily responds to lights and siren in one minute or less. All hot pursuits are dangerous

because everybody's adrenalin is flowing. One 1989 chase in Jacksonville, Florida, went on and off Interstate 95 and through the city center, ending after three tires were shot out. Startled after leaping out of his patrol car, one officer went on to shoot at the fourth tire, miss, and kill a passenger in the back seat.

The model policy endorsed by the International Association of Chiefs of Police (IACP) is "restrictive." In preparing the 1990 IACP/National Law Enforcement Policy Center position paper on this, Hugh Nugent uses Alpert's typology, noting that a "restrictive" policy really tries to balance the conflicting interests of public safety and the need to catch law-breakers. IACP focuses on distinguishing between those kinds of situations where police pursue and those where they opt for an alternative, ironically making it quite similar in many actual procedures to the *written* policy of SPD, dated 1991. Nugent writes, "in most cases," if apprehension isn't rapid, the "most intelligent action for the officer is to discontinue the pursuit." The essence of IACP's "middle road" approach lies in refraining from pursuit for offenses which wouldn't normally lead to arrest, acknowledging in depth and some detail the deadly force issues involved. Most traffic violations, then, wouldn't fill the bill. Nugent concludes hot pursuits are so dangerous "there is not sufficient justification to support the risk ... in instances involving nonjailable offenses," adding that he "recognize[s] that many law enforcement officers may find this difficult to accept."

Besides a "discouraging" policy for SPD, Steve Pacelli wants stricter state guidelines for police accreditation. The AAA Foundation for Traffic Safety also recommends discouragement policies and pursuit driving training that includes "attitude development" and decision-making. Steve Pacelli is now in company that has some precedent for success. He was recently named the Central and Western N.Y. Coordinator for STOPP, the acronym for Solutions to Tragedies of Police Pursuits.

Pursuit Activism

The same month Randy Pacelli died, STOPP was founded by: Gerald LaCrosse of New Jersey whose daughter Desere' was killed by pursuit for a broken headlight (the fourth chase fatality in that area in 6 months), Lynne Dunne of NJ, a 26-year old attorney who lost her mother to a police pursuit, and Robert Ewing of Jackson, Wyoming, another survivor whose sister, Letty Landry, is STOPP's Executive Director.

Although STOPP and Steve Pacelli both understand why people flee police, their mission to halt mayhem should not be confused with excusing flight. Since losing Desere', Gerry LaCrosse had gotten a state task force to draft and get passed a law greatly restricting pursuits *and* stiffening the penalties for running to loss of license, fine up to \$7,500 and confiscation of the vehicle. New Jersey has the nation's first "rebuttable presumption" law. Bear in mind this passed in New Jersey (as in Newark), where young people stealing cars are nationally notorious.

STOPP's advisory board boasts people from nine states including premier pursuit expert Geoffrey



Alpert, a former president of IACP, the Deputy Director of Law Enforcement & Technical Services for the state of Utah, two attorneys, two university criminologists, and Senator Byron Dorgon (North Dakota) Dorgon introduced national pursuit legislation last August and said in the *Congressional Record*, "A drive across country should not be pot luck regarding one's chances of being maimed or killed by a police pursuit." North Dakota ranks 48th among deaths from police pursuits, with 9 between 1980-93, according to the National Highway Traffic Safety Administration (NHTSA), while New York State ranks 5th, with 161 in the same period.

Lynne Dunne saw Pennsylvania pass a rebuttable presumption law in December.

rebuttable cont'd on page 18

Seeking Everardo

A Letter from Jennifer Harbury

Compiled by Joan Goldberg

JENNIFER HARBURY, a US lawyer, spent 1985-6 in Guatemala documenting human rights abuse testimony. Returning in 1990 she met and subsequently married Efraín Bámaca Velásquez, a URNG resistance commander known as Everardo. He "disappeared" in 1992 and, ever since, Jennifer has been persistently seeking information about him from the Guatemalan army/government and has instituted legal proceedings. The investigation is headed by the Guatemalan Human Rights Procurator's Office.

On November 21 in Washington D.C. she met with high ranking US government officials. She recently ended a much publicized hunger strike in Guatemala and was featured on "60 Minutes." Her book, *Bridge of Courage: Life Stories of the Guatemalan Compañeros and Compañeras* (1994) is essential reading for anyone concerned with the struggle for human rights in Guatemala.

Here are excerpts from a recent letter...

December 5, 1984 Guatemala City

It's been just a week since I returned to Guatemala, but it might as well have been a year. Things are predictably white hot. As I arrived, the officials were declaring that I would not be allowed into the country. They did in fact let me enter, but only for 15 days, and only after I signed a statement that I was entering for the purposes of assisting the investigation and court proceedings in this case...

Meanwhile the Procurador of Human Rights has openly expressed his unhappiness about being assigned to the investigation. He feels, perhaps rightfully, that in this and other cases, the attorney general and prosecutor are ducking their responsibility to go after the army by getting him assigned the investigation instead. He doesn't want it and is scared

to death, and is pretty open about doing some minimal stuff then handing it back to me, at which point I will be very much on my own. This is so predictable here...the system just doesn't work and the army is completely un-touchable.

The Procurador's office did do one very interesting thing however. They carried out simultaneous surprise searches of a number of local prisons, bases and police stations here. In some they had to wait 20 minutes or so before being allowed access, and in some, the officers were clearly nervous. Not surprisingly, they did not find Everardo. But according to a press article, a prisoner-soldier said he had seen him. I am trying to find out if this is true....

The President has made some pretty strong statements. In so many words, Everardo is dead, dead and dead and I should get lost. He knew what he was getting into, and he got what he should have expected. My question is, does President Ramiro de Leon Carpio have any evidence that Everardo is dead or is he just talking? Given that even the Embassy Demarche states that Everardo was captured alive by the army, it is clear that if he is dead, he was murdered outside of combat....

...It's so painful to hear these declarations made so strongly. They've been screaming since day one that he is dead...and it turned out they were lying and really had him in a secret prison under torture. They haven't produced one whit of evidence that he is dead, let alone a body that even vaguely resembles him....

Meanwhile, the newest phase of the "strap you to a medical table and force you to eat—deport you—bar you from returning—accuse you of subversive activities—drag you to a few useless exhumations—harass his family—and put you on a death list" syndrome is to launch an absolute defamation campaign by

buying out and terrorizing the local press. My friendly journalists tell me they have been told they can't cover me any more. While I was away, some incredible stuff was written by people who have never even met me, let alone interviewed me. The most common is that my marriage is obviously a fake, even though I have a court decree from Texas declaring our marriage valid. By both international and Guatemalan law a marriage is automatically valid if valid where it took place...According to the editorials, there is no possible way a Harvard educated white woman could possibly be married to an illiterate Indian beast. I am obviously carrying out a hoax. These editorials read like Klan articles in Alabama in the thirties. If the charge is miscegenation, I'm not only guilty but defiant. Everardo's the brightest, kindest and most ethical man I ever met. He's worth everything that's happened and then some....

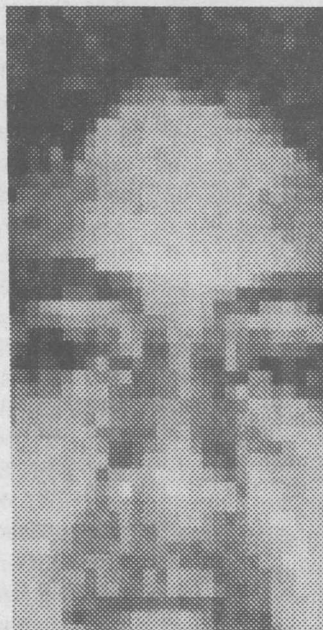
Meanwhile my Guatemalan friends keep me alive and well. Although many are frightened by the incredible display of rage, I am still receiving much love and support everywhere I go. Flowers still come in regularly, everyone tells me I am speaking for all of them....It's the best country there is...I love them. I just don't love their army.

Please keep up the calls and letters. I think it's more important than ever. Something is going to give one way or the other very soon. Abrazos,
Jennifer

Letters and Phone Calls Must Continue

For the resolution of this

Cont'd on next page



Central America/ Caribbean Update

Paul Weichselbaum

Our various groups made the following reports and announcements:

- **Witness for Peace:** Planning continues for the Jan. 18 annual meeting of Witness for Peace, highlighted by a discussion of the local chapter's relationship with national WFP. The next CNY/WFP monthly meeting will be on Jan 11, 7:30 (after the 6 PM CACC potluck meeting) at Plymouth.
- **Against the Blockade of Cuba:** Elana Levy and Daniella Levy Salzman were about to leave for Cuba with a delegation studying women's issues. Their report will be a highlight of CACC's Jan. 11 meeting. Interested in joining a study group on Cuba or in arranging for Elana or Daniella to speak to your group? Call Doug Igelsrud at 471-5749.
- **Sister Community Group:** Shirley Novak and Doris Sage are going to Estancia Feb. 16, along with Gloria Castillo de Zamora and her daughter Alba and niece Laura (from Edmonton, Alberta). Sister Community is seeking to raise \$3,500 for cooperative com-

munity development projects and has make a good start. To be included in any fund-raising events call Shirley at 446-6099, or send checks to her at 2669 E. Genesee St., Syracuse 13224, made out to MMUUS-El Salvador. There will be a Latin American dinner at May Memorial on Jan. 15, starting at 6:30 PM, with music, \$5 - \$20 sliding scale. People are sending postcards and faxes to US and Salvadoran officials advocating a speed-up in land transfers to demobilized ex-combatants in El Salvador.

- **Guatemala:** A letter was signed supporting the efforts of Jennifer Harbury (see page 12) to obtain the release of her husband and, more generally, compliance with peace accords and an end to human rights abuses.
- **Haiti Solidarity:** Work with local refugees continues very productively. The next Haiti solidarity meeting is at 6:30 PM, Thursday, Jan. 12 at Plymouth.



- **Coalition Building:** Harvey Pinyoun and Peter Wirth have begun to organize with many different people in the community to provide a different point-of-view to the entitlement cuts the Republicans plan to make in January.

The next CACC meeting will address what might go on the agenda of a much larger community meeting on coalition-building. It will be held on Wednesday, Jan 11, 1995, 6 PM potluck and general meeting, 7:30 PM individual group meetings, at Plymouth Church, 232 E Onondaga St. in downtown Syracuse.



case, international pressure is essential. Request:

1. That the US government release to Jennifer Harbury all information about Bamaca immediately.
2. That the US State Department appoint someone to act as a witness in any court, UN or OAS proceedings.
3. That consequences be associated with this case if Bamaca is not presented. If there are not consequences, human rights abuses will continue.

Please call or write:

Richard Feinberg, National Security Council, 17th and G St. NE, Old Executive Office Building, Washington, DC 20506, (202) 456-9131; FAX (202) 456-9130.

Anthony Lake, National Security Advisor, The White House, Washington, DC 20500, (202) 456-1414.

John Shattuck, Assistant Secretary for Human Rights, US Department of State, (202) 647-2126; FAX (202) 647-9519.

Warren Christopher, Secretary of State, US Department of State, Washington, DC 20520, (202) 647-4000; FAX (202) 647-7120.

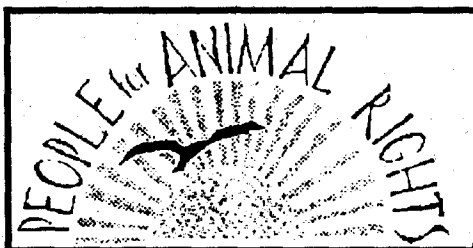
Joan is an adult education consultant and a local activist with the Central America/ Caribbean Coalition.

15 YEARS!

on the Rise

WHOLE GRAIN BAKING COLLECTIVE

107 WALTON ST SYRACUSE, NY. 13202 475-7190



Killing for Sport

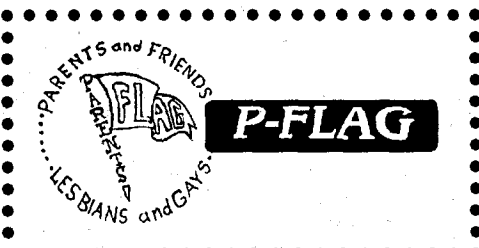
Anyone who lives among other people needs to have the respect of his or her covetous and sometimes temperamental or aggressive neighbors. This is a deep survival instinct. The man who kills for sport sends a powerful message: "It is dangerous to attack me or steal from me." In earlier times, this message enhanced the survivability of the hunter and his family, and even the modern hunter sends this subtle communication when he displays his hunting lifestyle.

Recently, I found myself at the side of Route 20, where the road passes by the entrance to the Montezuma Wildlife Refuge. With me were three other men and about twenty women. All of us were unarmed except for our posters that suggested that the Refuge should be a true refuge for animals, not a place where the innocent creatures would be lured and killed. A handful of armed federal agents and state troopers directed traffic and separated us from the crowd of 30 or so angry hunters who had gathered at the entrance to the Refuge. The hunters apparently felt that we were there to attack them and steal freedom from them.

One of the hunters approached me and asked if he could photograph me and ask me a few questions for a hunters' newsletter he publishes. I obliged him, but he didn't give me an opportunity to say the important things I would have liked to get in his article.

First, I wanted to say that I respect the fact that most hunters learn to hunt at an early age. They are usually taught to hunt by important males who also teach them right from wrong. I know that when I suggest that hunting is immoral, I must be careful to respect the memory of that righteous and caring teacher, who gave the young hunter sacred knowledge of life, death, and nature.

I would have said that we don't know what the Bible means by "dominion" over animals, but we hear God in Isaiah (66:3) saying clearly, "He who killeth an ox is as if he slays a man." At the same time I say this, I



Chapter Now in Utica/Rome Area serving Mohawk Valley

Where do parents turn when a daughter or son "comes out" to them saying, "I'm Gay" or "I'm Lesbian"?

Parents FLAG is available with understanding and information to help in this possible emotional crisis. We are Parents, Family and Friends of Lesbians and Gays. Among us, we represent all stages along the continuum in our journey in our journey toward resolving this conflict. Our main goal is to provide support to parents. We also aim toward seeking prevention of discrimination on the basis of sexual orientation. Another goal is to provide education to counteract the shameful proliferation of myths associated with homosexuality.

Those who have these concerns are welcome to call for more information, 474-4836. We meet the first Tuesday of every month at 7 PM at the Unitarian-Universalist Church at 10 Higby Rd. For information call (315) 733-0634 or 737-9142.

All are welcome.

appreciate that hunters have invested a lifetime in hunting, for which they have been rewarded with friends, added self-confidence, a means of self expression, and a source of admiration from their peers. These are important components of life for any man or woman.

It is the package of personal satisfaction that causes hunters to hunt and cling to their sport. Hunting is not about animal population management (Mother Nature handles that quite well without the mauling of animals by men). It is not about providing food for one's family, because time spent hunting is wasted compared to time spent earning food money. Instead, hunting is one way to pursue wholesome rewards.

Having said all that, I wanted to say that stalking and gunning down innocent creatures is harmful to the hunter as well as the hunted.



Fighting Back Together

The third and final part of "Who's Right?," the Stonewall Committee's series on the Religious Right, will be held on Thursday, January 26, at 7:30 PM at Congregation Beth Shalom—Chevra Shas, 5205 Jamesville Road in Dewitt.

The program, entitled "Fighting Back Together," will be a panel discussion with speakers representing areas being targeted by the Religious Right—education, reproductive choice, lesbian and gay civil rights, and the arts. Donations welcome, but not required for admission.

On Thursday, February 9, at 7 PM at First Unitarian Universalist Society (250 Waring Road), Sherrie Salvione from the Empire State Pride Agenda will once again be in Syracuse for a Town Meeting. Sherrie will provide a post-election assessment and discuss efforts taking place across the state to continue the fight for lesbian and gay civil rights.

The Town Meeting, sponsored by the Stonewall Committee, will provide an opportunity to learn about what's going on as well as to offer your thoughts and suggestions. Admission is free.

Killing weaker creatures causes denial in the psyche of an otherwise good and caring man, which most hunters are. Fortunately, all of the rewards obtained by hunting are available through healthy activities. Consider karate or violin playing to name only two. Make your kids happy: coach their ball club.

Those who regulate Montezuma have decreed that bicycling there is to be forbidden, and that the hours for snowshoeing and cross country skiing will be reduced. However, they will allow hunting and trapping to go on as usual. I, and others like me, will continue to use reason to change this for the better. Wish us luck!

Rob English

Rate-Payers May Pay

for a High-level Radioactive Waste Dump on Mescalero Apache Land



compiled by Bill Mazza

THE FOLLOWING information was distributed on Monday, Dec. 12, first, as a press release, and second, as a leaflet at the doors of the Niagara Mohawk offices. The Syracuse Peace Council is working with a national network of anti-nuclear activists in affected areas (cities and regions who host utilities which are part of the Mescalero dump project).

Friday, Dec. 9, as NiMo "celebrated" the 25 anniversary of their Nine Mile I reactor, the debate over the US Post Office's Hiroshima commemorative stamp raged in the media. It is a poignant reminder that the only visible legacies of the US atomic experiment have been death, disease and untold quantities of nuclear waste.

It's time to stop listening to the lies and the promises and demand an end to the continued production of nuclear madness. **Not in our name, and not with our money!**

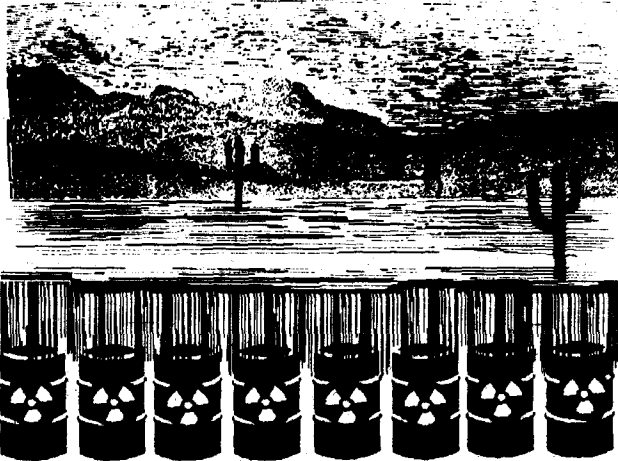
Niagara Mohawk is currently cutting a deal to send lethal radioactive waste to the Mescalero Apache Tribe in New Mexico.

Niagara Mohawk operates two nuclear power plants: Nine Mile I and Nine Mile II. These nuclear plants continually produce high-level radioactive waste as a consequence of normal operation. It will have to be contained from the environment and human beings for half a million years. Frustrated that the high-level waste storage pools at the plant sites are filling up, 32 utilities nationwide, including Niagara Mohawk, are looking elsewhere.

This dump deal will be paid for by the utility rate-payers — in your electric bill — because it does not involve the federal government's nuclear waste programs. At least eighty-nine nuclear power plants would send their irradiated fuel, also called high-level radioactive waste, to the Mescalero site.

The Mescalero people do not want to be the nation's nuclear dump, but they are victims of the loss of democracy in their Tribal Government. They have little voice, and nuclear industry consultants have been representing their Tribal Council in cutting this deal. It is a case of the nuclear industry negotiating both sides of the contract.

"The Mescaleros can bear this responsibility because of our strong traditional values that favor protection of the Earth. We can serve as reliable, trustworthy and responsible guardians of the nation's spent fuel... We believe that spent fuel is a business opportunity...." —Mescalero Vice-President Fred Peso



According to Rufina Marie Laws, a Mescalero Apache, the lack of democratic voice within the Tribal Council "is a direct result of the 1934 Indian Reorganization Act, in which the US government forced Native American tribes throughout the US to accept the tribal constitutions which they drew up. These constitutions do not provide for a checks and balances system; all power rests in the Tribal Council. All too often, this has allowed greedy, self-serving politicians to take over and garner all the political strength for themselves and a few cronies." Laws is a founder of Humans Against Nuclear Waste Dumps (originally called Apaches Against Nuclear Waste).

This is part of a much bigger move by the nuclear industry to pressure Congress into rewriting the federal nuclear waste laws. By insuring that dumps are available, the industry can continue to produce cancer-causing nuclear wastes.

The Nuclear Waste Policy Act states that high-level radioactive waste must be stored at the licensed reactor site or at a designated federal site. Currently the nuclear industry, led by the Northern States Power of Minnesota, is pressuring the US Congress to reconsider this Act in February, 1995 in an effort to remove such restrictions. The other key proposed site is on Native American Western Shoshone land in Nevada. Five hundred years after Columbus, is this the best that we can do?

Fact Sheet

- The US Department of Energy (DOE) has failed in finding a "safe" dump-site for the existing high-level radioactive waste produced by the "civilian" nuclear power industry.

- The Mescalero Apache community, as with so many other Native American communities, is severely disadvantaged economically. In addition, the Tribal leader has exercised total control over the people in this community for 30 years, utilizing a paper and pencil ballot for his continuous election landslides.

- As usual the "big money" interests and nuclear power advocates are downplaying the dangers of this dump-site, even apparently neglecting the fact that, if unshielded, high-level radioactive

waste can give a lethal dose immediately. All radioactive waste dumps bring radiation exposures with the potential to cause cancer, birth defects, and genetic damage that may not show up until the grandchildren, and even the great-grandchildren, are born into the community.

- The planned dump on Mescalero Apache land should be viewed as illegal under federal law, which states nuclear waste can only be stored at the licensed reactor site or a federal site. Presently the nuclear industry is lobbying congress to re-open the Nuclear Waste Policy Act in order to change the law.
- The immoral search for temporary and/or permanent radioactive waste dumps on Native lands must be stopped. The production of nuclear waste should be arrested immediately, by using readily available alternatives, such as solar and wind generated power.

Action! Call the offices of Niagara Mohawk Power Corporation at 474-1511 and tell them to stop producing nuclear waste and dump the Mescalero Dump. Take back Your Power!

Bill is the staffperson for the Syracuse Peace Council. Sources: Nuclear Information and Resource Service, Greenpeace, and "The Circle: News from a Native American Perspective."

In Alienable

Hey, Should You Be Writing That Down?!

Karen Hall

DEAR READERS,

January is a time when many of us look back over the previous year and plan for how we'll live the coming year differently. Before beginning work on "Those Violent Aliens," I re-read the articles I submitted to the *PNL* in 1994 and thought about what I first envisioned for the project: I saw myself writing a series of cultural critiques analyzing pieces of popular culture which, in my mind, would fit together like the chapters in Roland Barthes' *Mythologies*. My hope was that by writing about things we live with daily, the essays would make comments on US dominant culture which would jar our normal patterns and therefore provide readers with useful moments of thinking and reading.

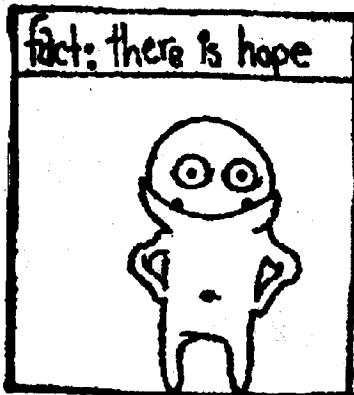
What I found when I re-read the articles were some interesting ideas which were loosely connected and rather incomplete. So one of my many goals for 1995 is to slow down when I'm thinking in hopes of tying all these loose ends together. Here's a brief synopsis of what I've written about so far: (a) reading can no longer be a privilege of an intellectual elite but must be redefined as a political and subversive act accessible to all, (b) we must work to combine communities of readers and models of reading (academic, therapeutic, activist) in new and subversive ways, (c) cultural criticism and post-structural theory provide necessary reading strategies to readers living and struggling in the era of late capitalism, and finally, (d) my fear that what is most powerful and most political in queer nationalism is being absorbed by capitalism and, rather than being left with a liberatory vision, we will have enterprising mainstream queers.

One of the implicit themes in these articles is my struggle to define "political." I want very much to believe that active interpretation and critique have political implications. It was this hope that prompted me to write to

the *PNL*'s audience. My struggle to envision a liberatory praxis I could believe in and commit to has served as a second theme, and my gut feeling that intellectuals and activists do not communicate and coningle as powerfully as they could has been a third.

I lay these themes out here in this format NOT to present readers with a hip looking page of more of the same "blah, blah," but in hopes that by stating where I'm coming from, my arguments will seem more cohesive. I think it's also helpful to describe how I organize almost everything I write: I start by telling a story which I think connects directly to the main topic, I break the topic down into what I see as its three basic parts, I use examples to help me discuss these three parts, and I conclude by trying to make a leap in a slightly different direction, leaving the reader with a developed argument and an undeveloped idea which she can think of in a similar or related framework and which may lead his thinking in an unexpected direction.

we must work to combine communities of readers...in new and subversive ways



I'm exposing the process I go through because I think that we're taught that good writing means never having to claim what you are doing—good writing means you'll know everything I wrote in the paragraph above without me ever literally writing it down and without you ever literally thinking, "Oh, she captured my attention by describing a movie I've heard about and then went on to analyze how that movie exemplified an oppressive aspect of our culture which she then connected to our lack of access to empowering ways of naming our experiences."

Believing that all of this happens naturally is one way to keep individuals from both writing and reading. It's intimidating to think that if you write for an audience, you must make all this happen and that if you read and discuss readings with others you should have a grasp of these unannounced structures and assumptions. If what we are writing about is worth understanding, then it's also often worth

while to make as much of our thinking visible as possible. If reading is to become an accessible, political act, not only will the act of reading have to change, but the act of writing will also have to change. As these changes happen, more people will feel empowered to write.

A second context for discussing my writing comes from a convention of contemporary feminist critics which encourages writers to state their personal and theoretical situation at the beginning of their writing. To me this not only means cataloging the socioeconomic groups I belong to, but also trying to make the intersections and implications of privilege in my life visible.

In previous articles I've talked about my access to an excellent education; part of that education was the opportunity to teach composition to first year college students. Teaching a skill like writing allows the teacher countless hours and opportunities to think about her own practice of the skill she's teaching. I owe much of my current talent to the three years I was able to dedicate to thinking and writing. I also owe much of my ability to write this essay to the fact that I am free of the rote work which burdens most people in their daily domestic and commercial lives. I work in an environment where valuing creativity, mutual respect, and individual needs are a given. Without such an environment, I would not have the energy to think and read and discuss in the ways I do now.

Postmodern conventions provide a third context (I warned you I work in threes) for having a running dialogue about my writing besides a piece of my writing. In a previous essay I explained that one aspect of postmodernism is self-referentiality. In that essay I gave as an example of self-referentiality the Simpsons calling attention to the fact that they are cartoon characters. Calling attention to myself as an author/authority—if I were hip I'd write "author(ity)"—is a way of referencing my self, jarring you and reminding you that I am a human writing down some stuff that is in my head and not some powerful authority

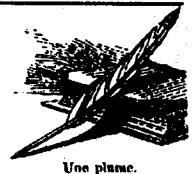


Simpsons cont'd on page 21

In Alienable

Those Violent Aliens

Karen Hall



Use please.

FRIGHTENED BY the gruesome alien, the prisoner working in the mine shaft falls into a turbine and gets diced and splattered all over the walls. My friend and I are watching *Aliens 3* on television and although it has been "made safe" for a viewing audience, we keep turning away from the screen and groaning at the blood and gore. Seduction and repulsion, it's what television and Hollywood are all about—we can't turn the television off because we want to see as much of Sigourney Weaver as possible, and yet we're repelled by the violence. It's another viewing night in the US of A!

First let me give all who missed the *Alien* movies a brief plot summary: in the first movie a space ship crash-lands on a remote planet. The crew accidentally brings an alien on the ship and spends the rest of the movie running from the seven foot, acid-blooded creature. In the second movie, the corporation which was in charge of the first space flight sends marines back to the planet to capture an alien and bring it back to earth where scientists can study the creature and develop new weapons technology from what they learn. In the course of the movie, Sigourney Weaver battles with the giant alien mother, destroying her and all her children while saving the one human child left on the planet. In the third movie, the ship that Weaver and the child were escaping in crash-lands on a men's penal colony and, you guessed it, the ship was contaminated by an alien. The creature attacks and kills many of the male prisoners, the corporation sends another team to capture it and bring it home for study, and Weaver saves the entire human race by destroying the final living alien and herself in the process.

Academic feminists had a field day with *Alien 2*. In a moment of blazing glory, Weaver, the

humane and loving human mother, protects her surrogate daughter by holding a flame thrower on her hip as she confronts the egg-laying, queen alien. Rambo-style, she snarls at the monster mother, "You bitch!" and tries to incinerate her. It's a campy contemporary retelling of a Gothic anti-feminist motif which provides cultural critics with lots to analyze: Victorian family dramas may now take place in outer space, but the Western imagination still conjures up fear of the unknown and hatred of naughty, promiscuous women in much the same way.

Alien 3 was even less subtle than the previous movies, and was a flop...at least among academic critics. What struck me most about

this movie was the wide variety of violence. Humans are tortured and killed by machines, by the penal system, by corporations, and by each other. Yet the violence viewers are warned about at every commercial break (a violent moment in itself) is the grade B slice and dice violence prevalent in every scene with the alien. Is it any surprise that given this exposure, we viewers come to see aliens as ugly and violent?

Alien 3 is a didactic movie in which Weaver's character goes on about how the

Humans are tortured and killed by machines, by the penal system, by corporations, and by each other.

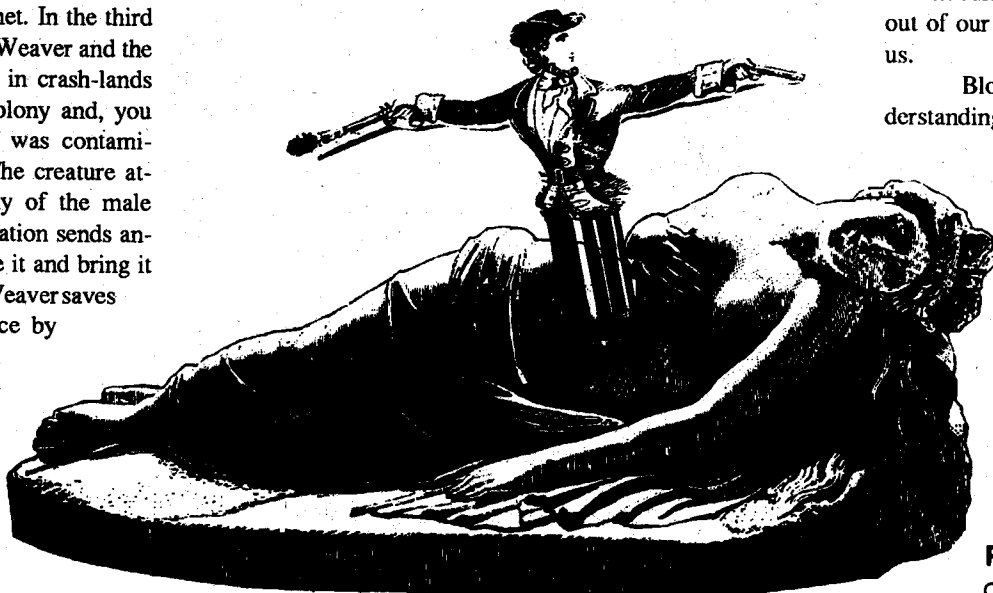
corporation doesn't care about human lives; the corporation wants to study the alien to create fiercer weapons and how it'll capture a living alien at any cost. The specter of the evil corporation doesn't sell movies, however, because that's not what dominant culture trains us to see as scary. Dominant US culture teaches us from the moment of our conception to fear the other—the African American man on the corner, the markets and workers of Japan, the Mexican American family next door who speak a different language and eat strange food.

We're not supposed to see or fear the systems of power which structure and organize our lives or the many violent, polluting, killing side effects these systems produce. Be-

cause we're not supposed to see these things, to most of us living in the US, they remain invisible.

Michael Moore placed many perfect examples of such denial before us in his summer television series, *TV Nation*. In one episode he interviewed a real estate agent selling homes in the Love Canal area. The agent argued that cancer was not a problem in the community and that the whole environmental catastrophe was a product of environmentalists' propaganda. It is easier to call the people who try to expose the dangerous implications of living in our current systems crazy than it is to admit that the current systems have grown out of our control and are killing us.

Blocking individuals' understanding of the violence that is harming them is for me one of the most effective forms of systemic violence. I am forever amazed and in awe at how pervasive systems of power and control are and how thoroughly they cloud individual perception. I recently had a conversation with a friend



Power and Control
cont'd on page 21

rebuttable cont'd from page 11

California is assembling a state-wide policy, with three STOPP members sitting on that task force. Minnesota and Connecticut require police departments to have written policies, training in pursuit and reporting of all chases. Steve Pacelli and Peter Laun have had an initial meeting with State Assemblymember Bragman's staff. Besides lobbying activity, STOPP runs victim support services (include counselling and a well-developed spectrum of legal advice), public education, and efforts to develop a national and collaborative network.

In 1980 Baltimore became the first US city to essentially ban high-speed for pursuits and 911 responses. While large US cities have not yet followed, some mid-sized communities have. Though some of us will surely feel uneasy about the implications, high-tech pursuit alternatives include: anti-theft devices, helicopters, radio tracking, emergency vehicle control of light systems, remote ignition-interrupt capability, video cams and still photos to document and track those who flee.

Alexandria, Tampa and Yonkers are three smaller cities which have essentially gone "no chase." Tacoma was among the first to experiment with picking up suspects at home later simply via license plates. In 1992 the District of Columbia restricted pursuits after seven people died in one year. Now some medium-sized cities in New York are either considering or actually adopting more restrictive policies.

Neither "ridiculous" nor outlandish, this trend toward controlling hot pursuits has been coming for some time. In 1970 the US Dept. of Transportation was already warning that most pursuits were triggered by minor traffic violation, most pursued vehicles were in fact not stolen, and so on. In Canada, city Councilor Marvin Rotrand first presented a proposal to his Public Safety Committee in 1992 to make

Montreal's policy significantly more discouraging. His perspective is that "US courts increasingly view police departments without stringent high speed pursuit policies as negligent and in violation of Constitutional rights. In Canada we believe courts will follow suit and see cases in terms of the Charter of Rights." Having won re-election recently by 70%, Councilor Rotrand intends to revive his proposal, and has begun efforts to get hot pursuit onto the agenda for the annual conference of IACOLE (International Association for Civilian Oversight of Law Enforcement) in Vancouver next September.

Liability and Deadly Force

Writing in the April 1993 *Trial*, attorney Jan Lewis notes recent US court decisions imposing liability on police for pursuits stress the value of life. Texas, Florida, California, and Nebraska have all ruled that police have a responsibility to foresee consequences of their actions, and control their own actions, so as not to injure in pursuits. *Kibbe v. City of Springfield* (1985) ruled that when a supervisor doesn't curtail a chase, it's reasonable to believe they approved its escalation. Police have been found to exert "psychological force" by provoking recklessness in fleeing drivers. Despite Sgt. Van Patten's argument, "We don't-know-what-he-did-but-he-must-have-done-something" won't stand up in some courts anymore as "reason for pursuit," which by policy in Syracuse is supposed to be provided at once to the radio dispatcher.

Beyond negligence, police can be federally liable under 42 USC. 1983 for civil rights violations, including 14th Amendment protection against being deprived without due process of life, liberty or property, and 4th Amendment rights against unreasonable seizure. Three Supreme Court decisions further establish liability. In *Tennessee v. Garner*

(1985) the court rejected blanket use of deadly force on fleeing felons. *Brower v. County of Inyo* (1989), in considering death due to road-block collision, established that Brower had indeed been "seized." *City of Canton v. Harris* (1989) dealt with liability for inadequate training, asserting that "policy makers of the city can reasonably be said to have been indifferent" when they can foresee what police must do but fail to equip them. The Court likens equipping police with vehicles to arming them with deadly force.

In 1992, Alpert and Fridell noted the reform of police deadly force

It's really the chase scene under the el we all remember from *The French Connection*

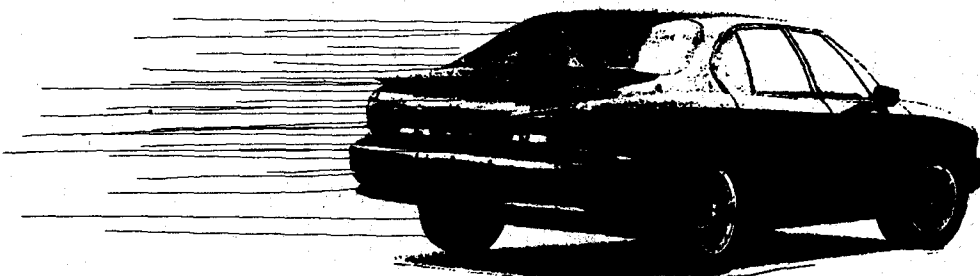
with guns has virtually been a social movement, while reforming hot pursuits is much slower. STOPP lays much of the blame on Hollywood, all the way from *Stagecoach* to Steve McQueen and beyond. It's really the chase scene under the elevated train we all remember from *The French Connection*. STOPP's comprehensive strategy includes targeting the producers of such spine-tingling Americana. In real life those doing the fleeing and the pursuing have seen such movies too.

On July 23 *The Philadelphia Inquirer* editorialized, after a cruiser collided with a couple and their infant, killing all three, that the officer "could have been chasing Charles Manson and the price ... is still too high." The *Inquirer* went on to say that reform would depend on "redefining a police culture in which it's seen not only as the right thing to chase every bad guy—but also the macho thing."

In 1990, Maury Hannigan defended aggressive pursuit practices as Commissioner of California Highway Patrol (1,200 chases that year). Employing logic familiar to us here in Syracuse, Hannigan argued highway deaths would soar "if drunks knew police wouldn't chase them." Yet California ranks first among all states with 770 pursuit-related deaths from 1980-93, according to NHTSA.

Getting a Grip

A major study for the AAA Foundation in 1992 by Charles, Falcone and Wells looked at Illinois police attitudes and organizational response to pursuit. Illinois already used video tracking as an alternative to hot pursuits, and over half the departments surveyed had what could be termed "restrictive" written policies. But most important, noted the authors, was



how officers actually interpret pursuit situations, since "how officers act on the streets does not always coincide with the official picture." Patrol officers perceived their policies to be more restrictive than the administrators did, and reported six times more hot pursuits than their chiefs did.

And, perhaps pertinent to our speculations about the Syracuse PD, Illinois officers, one, often were not familiar with their own written policies and two, often understood "policy" in an unwritten sense of agreed-upon custom. Many believed written policies existed to discipline them rather than to protect the public. Patrol officers reported more deaths having occurred than administrators did. Both patrol officers and chiefs typically said they believed "most" pursuits involved fleeing felons, except officers said their *own* pursuits were mostly for traffic violations. Many chiefs said they knew officers engaged in many unauthorized pursuits and deception about them. 85%

said crime would increase without pursuits. Interestingly, being young and inexperienced didn't correspond to chasing at higher speeds or having more accidents, but an ideological conviction that hot pursuits are "needed" did correspond.

In 1989, Rhode Island ACLU studied pursuits there, and concluded that Rhode Island police do not terminate hot pursuits when they become too hazardous, if left to their own discretion.

Tom Barker, Dean of the College of Criminal Justice, Jacksonville State University, Alabama, writing in May 1987 *N.Y. Communities Municipal Bulletin*, cited the "grave danger of pursuit fixation" where "it becomes a personal challenge to the police officer rather than a violation of the law. In these situations, the challenge to police authority seems more important than the offense." Barker says most policing agencies get more lawsuits for vehicular negligence than other misconduct.

Misconduct Issues

Some things sound familiar. The claims by proponents of unbridled pursuits that police are "just doing their job." The claims by experts that pursuits and pursuits-gone-bad are greatly under-reported. And the conclusion that most pursuit misconduct doesn't

occur in the midst of serious crimes but when officers perceive challenges to their authority, which is so of most police misconduct generally.

Michael Goodwin quotes Asst. Chief John Marks of Duncanville, Texas, after that city lost a \$7 million lawsuit over a cyclist killed at a roadblock, about supervisors halting more hot pursuits, even taking into account tone of voice over the radio. "Sometimes...it almost sounds like they're losing it. Imagine a jury hearing a tape where the police officer sounds like he's gone bozo on the radio."

Deadly force expert James Fyfe concurs. "Police officers, accustomed to dealing with citizens who accede to their wishes and directives, often take motorists' flight as the ultimate sign of disrespect, and are likely to react out of anger and sudden rushes of adrenalin rather than on the basis of logic and professional responsibility."

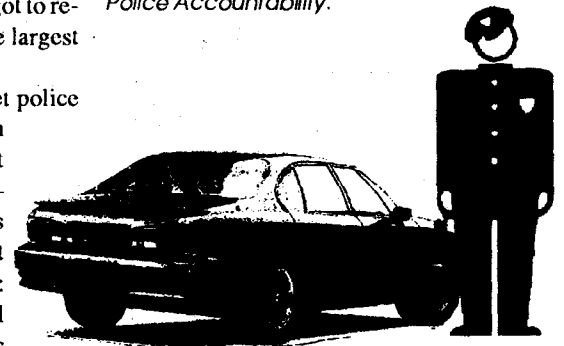
Peter Laun has 30 years in policing, and has worked with police in Australia, South Africa, and Europe. He's quick to insist, "This isn't just a local issue. It's not about criticism of Syracuse police. This is one of the things we have got to re-think. It's about police authority in the largest sense possible."

Last fall he said, "If we could get police officers to just be willing to refrain sometimes, to step back, to interrupt what happens in some of these pursuits, that could lead to other changes in how some officers feel they must behave." He expanded on this recently: "When I teach new police chiefs, I tell them the 'SPS' has gotta go. That's 'Secret Police Shit.' We need a much more open communication model. You know, officers feel a tremendous responsibility to have, well, 'traditional outcomes' with people violating the law. They ask, did I let the job down? Police need a clear communication from the people they serve that we appreciate as a

community when they take the time to recognize a concern for life."

Recognition that police face peer pressure is implicit in a number of restrictive or discouraging policies (including IACP's model policy). These state that trouble to state no officer shall be censured for refraining from pursuit for safety reasons. Barker suggests tough, enforced policies will provide police with a justification to quit chases without feeling derelict, much as some officers have privately confided that subpoenas will actually help them to testify on colleagues' misconduct by removing their "choice" to uphold the "code of silence." And communication may yet be a two-way street after all; courts are increasingly applying the "common man" standard to these cases, insisting that to hold up, police rationales for hot pursuits must be intelligible not just to other insiders, but to regular citizens. For Syracuse and Steve Pacelli, it still doesn't make sense which pursuit policy is which.

Nancy works with the Syracuse Task Force on Community & Police Relations, and Coalition for Justice in the Jail. She edits Policing by Consent for the National Coalition on Police Accountability.



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Power and Control cont'd from page 17

about trying to achieve political change from within current structures versus trying to bring change by creating alternative structures. She said that she couldn't see how we could function without some form of centralized government. The power structure's ideology has so shaped our thinking that many cannot imagine a world different from our own, and many believe that our very survival depends on the existence of these oppressive structures.

As we spoke, I was struck by how similar a conversation about a dysfunctional nation-state sounded to a discussion about a dysfunctional family. One adult family member may be an alcoholic and may abuse other family members, but the family is conditioned to believe that their survival depends on staying within the boundaries of the current family structure. It's best not to discuss problems with outsiders, to hide the dysfunction, and to appease the alcoholic member when he or she "acts out." The fewer disruptions, the safer everyone will be. To act or to speak up means risking violence. We learn these lessons so well at home that we carry them into our public domains. It's not only impolite to protest when we see or

feel injustice, it's dangerous to do so. Believing this makes us see and feel injustice less and less each day. Systems of power oppress individuals and families and cause them to be dysfunctional and to replicate silence and disempowerment on the public level. Our courage and our active human selves become inaccessible even to ourselves, deadening our ability to think critically, to act humanely, to live fully.

It is too scary to see how we are part of all this violence and oppression. It's far easier to



blame the alien other. We can then band together to eradicate, consume or contain all that is different in order to create safety. Under such a mindset our survival depends on our willingness to conform.

In the final scene of *Alien 3*, Weaver's character does a back-

wards swan dive into the metal forge's furnace. As she falls in an inverted crucifixion pose, the female alien which has been growing inside her is birthed. She holds the creature and insures our survival by killing herself and this monstrous female alien. It's a monstrous virgin birth and a wondrous sacrifice all in the same moment. The woman who has seen the

Simpsons cont'd from page 16

espousing the Truth. Reading things in print can lull us into a state where we accept what we're reading as Truth. Jarring aside, cumbersome word constructions such as "author(ity)," mixing up pronouns as I did in the last sentence of the paragraph which began, "I lay these themes out," all help to keep readers from lapsing into a stupor. (The fact that some of the techniques are no longer—or never were—enough to jar readers makes me wonder in horror where we will turn next.)

I understand that I can't fulfill all of my community and political responsibilities in the comfort of my office reading and writing. I'll continue to struggle to answer "what is political" throughout 1995. I know that answer will pivot on active verbs—connecting, reading, writing, building, speaking, listening.

Yours in thoughtful struggle,
Karen



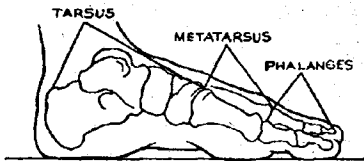
dangerous webs of power and deceit saves humanity by killing herself. It's a fable I want all viewers to resist! Recognizing the other within ourselves doesn't mean we have to kill them both. We can take responsibility for our place in this oppressive world and then act up.

Karen Hall lives and reads in Syracuse, NY and is far more polite and unimposing than she may seem in print.



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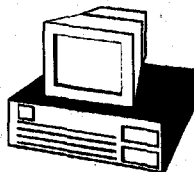
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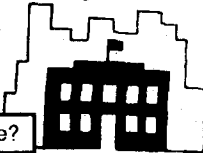
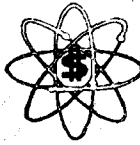
Conflict of Interest, or Harmless Hobby?

So Here it is. Al Bianchetti, the public relations guy at Niagara Mohawk (you know him, he's the one who, year after year, tells us things like "the nuclear plants are safe, the accident was below regulatory concern, the cracking at the plant is fixed" and "the Mescalero people *want* the high-level nuclear waste dump on their land" (see page 15 of this PNL for info).

Sure. So anyway, it turns out that Al, who was a reporter for the *Syracuse Post-Standard* (P-S) before taking the job at Niagara Mohawk, is still a contributing writer for the P-S. Al "contributes" to the *Orange Insider: the Complete Weekly Guide for Syracuse University Basketball and Football*. Al writes a column called "The Last Word," which we find a rather ironic title choice for Al considering his big boss at the Nukes.

As I said, we knew he still worked for the P-S but chalked it up to another glimpse at the Old Boy's Network in a Company Town. We also knew that the editors at the Post don't think it's a problem 'cause all Al writes is sports so it's a question of political apples and oranges. I guess nobody told the folks at the P-S that in this town, *everything* is oranges.

Perhaps if we, like Al, were members of the Oswego Press Club, a membership based on his work as a journalist, we would more clearly understand the fine line between conflict of interest and "no problem."



Who built the crooked house?

What we just found out, however, is that Al is also a "stringer" for the local Associated Press (AP) office. The AP office can be considered Syracuse's window to the outside world of print media. When questioned, Bill Kates, the director of the AP news office assured our source that this was no conflict. After all, he's "played basketball with Al for 20 years." According to Mr. Kates, all Al does is come to the games and keep statistics. Harmless. Apples and oranges. I guess we can believe him that they never discuss their day jobs while at the games, and I guess that when something goes down at one of the plants, Mr. Kates would hesitate to contact Al because of their personal relationship, or at least question any information he receives from his old friend on the job.

Well, it must just be us, 'cause Mike Hendricks at the Albany AP office, the director of regional AP reporters, doesn't understand our problem either. He, too, seems to think our fruity logic is rotten.

So I guess we'll have to keep asking around until someone can explain this clear case of in-appropriate journalistic behavior a little more clearly. Perhaps I'll call Rush L. I mean, I know that he's no longer spokes-man [sic] for orange juice, but he's probably still real clear on the whole citrus/old-boy's-club-thing. And if anyone knows fruity logic and bad journalism, it's Rush.

And if you aren't a Rush-head and you want to call the editors at the P-S (Rosemary Robinson, managing Editor, 470-2201) or the AP office (Bill Kates, 471-6471), go right ahead. Unlike some folks in town, we like to think people can think, and act, for themselves.

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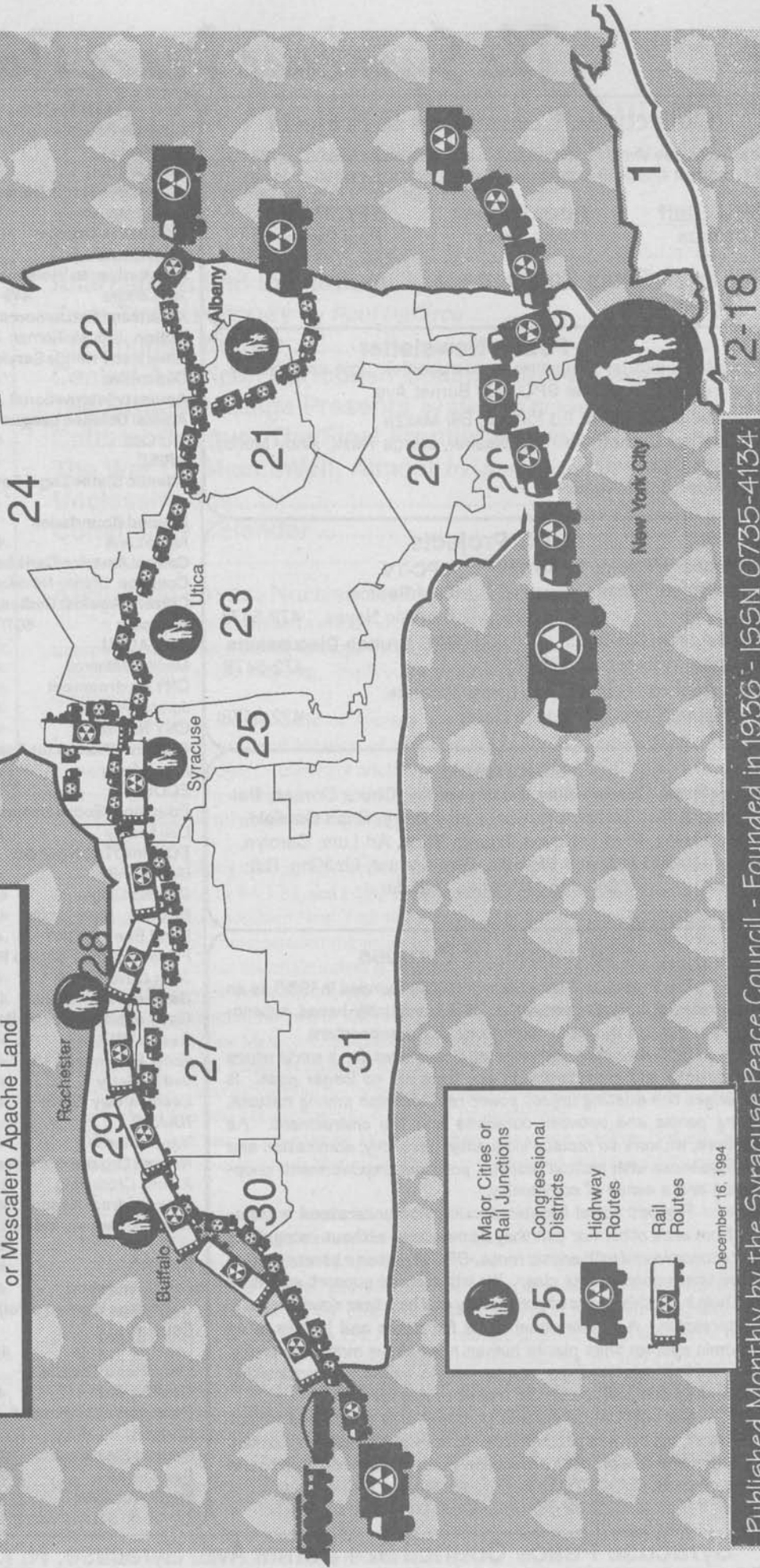
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error in original actually 1995

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December 16, 1994

The Syracuse Peace Council

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The Peace Newsletter

The PNL editorial committee needs people...Join us Tuesday evenings at 5:30 PM at SPC, 924 Burnet Ave.

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Production Committee: Joy Meeker, Marge Rusk, Andy Molloy, Christine Detwiler
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Statement of Purpose

The Syracuse Peace Council (SPC), founded in 1956, 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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EON, Inc./Transgender Community	Student African-Amer. Society
Charliss Dolge 475-5611	443-4633
EOH Dave Smith	Student Environmental Action Coalition
478-8634	423-4670
Food Bank of CNY	Melissa Monferti
458-1554	474-5645
Friends of the Filipino People	Kelly Ault
John & Sally Brule 445-0698	423-7896
Gay/Lesbian Alliance	Syracuse Community Choir
422-6732	Karen Mihalyi 428-8724
Gay/Lesbian/Bisexual Student Assoc. (SU)	Syracuse Community Radio
443-3599	Frederic Noyes 437-9579
Hotel Employees 150	Syracuse Cooperative Federal Credit Union
437-0373	471-1116
Jail Ministry	Syracuse Cultural Workers
424-1877	Dik Cool 474-1132
Lesbian/Gay Youth	Syracuse Greens
443-3599	471-1611
NAACP	Syracuse N.O.W.
Van Robinson 422-6933	472-3294
Natural Organic Farmers Assoc.	Syr. Real Food Coop
Ammie Chickering 365-2299	472-1385
New Environ. Assoc.	Syracuse Solidarity
446-8009	423-9736
North American Indian Club	Syracuse United Neighbors
476-7425	Rich Puchalski 476-7475
NYPIRG	S.U. for Animal Rights
476-8381	443-4199
Onon. Audobon	University Democrats
457-7731	Syracuse University 443-0958
Onondaga Women's Political Caucus	Urban League
Lora Lee Buchta 457-4739	Yvonne Goodwin 472-6955
Open Hand Theatre	Veterans For Peace
Geoff Navias 476-0466	Ray Stewart 422-5023
Oswego Valley Peace & Justice Council	Women's Center (SU)
Barbara Steinkraus 342-1675	443-4268
Pax Christi	Women's Health Outreach
Frank Woolever 446-1693	425-3653
Women's INFO Center	478-4836

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

In This Issue:

Ah, February, the little month. But not a little newsletter. Elana returned from Cuba and brought back stories, and pictures of stories and pictures. Just for you. And then there's the first half of something on alternatives which I hope encourages response, an announcement of the new and exciting Syracuse HOURS project, and how you, too, can barter for fun and profit. Community Groups are followed by a Sister Community piece. Too close to home is the article on censorship at Syracuse Stage. Text and sub-text of Star Trek (with cool graphics), a Buddhist Human Rights Book review, Bacteria and you, and a calendar as a free gift (to you).

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

Liz King, Joy Meeker, Karen Veverka, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Fredric Noyes, Duane Hardy, Brian Dominick, Millie Webb, Deb Douthit

Mailing Party Helpers

Really, really cool people, all of whom worked really hard, on a Wednesday, between X-mas and New Years, so that subscribers could get their newsletters on time. And yes, I lost the list of names and don't want to try and recreate it and forget someone. Sad me.

March Issue Deadlines

Articles	Feb 15
Ads	Feb 22
Calendar Items	Feb 22

PEACE NEWSLETTER

February 1995
PNL 628

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About the cover: Nuclear Transport Through New York State

"A plan to move the nation's so-called high-level nuclear waste to Nevada would require transportation of the material through 43 states. Interstate and US highways and railroads would be used for the shipping, involving a proposed 6,217 truck loads and 9,421 rail shipments.

A study done for the State of Nevada used current Department of Energy (DOE) information on amounts and location of waste at the nation's commercial nuclear power plants, and five additional sites where nuclear waste is stored. The DOE's plan would require a 30 year period of cross-country shipments to Yucca Mountain, Nevada. This study assumed that there would be no new nuclear plants and it calls for the use of legal weight trucks and rail containers.

Trucks would originate in New York State or enter from Connecticut and Massachusetts to travel on highways I-84, I-81, and I-590/I-390 through Albany, Utica, Syracuse, Rochester, Buffalo and crossing southern New York to Pennsylvania. These routes are designated under US Department of Transportation regulations that call for use of interstate highways for the transport of hazardous materials unless acceptable alternatives are chosen by state officials. State leaders may be reluctant to take such action because they are then responsible for targeting some communities while alleviating risk in others. A lawsuit has been won by a property owner in New Mexico when the case showed evidence of reduction in property value due to nuclear waste transport adjacent to the owner's land.

Conrail rail cars carrying the heavy waste canisters would originate in or enter New York State from Maine and Massachusetts on route to Pennsylvania.

No decisions have been made by DOE regarding how waste reaching Nevada would get from existing rail lines to Yucca Mountain. There are no railroad tracks and only one highway to the site.

Nevadans are not alone in their concerns about nuclear waste transportation. Press conferences were held around the nation on Tuesday, Jan 17."

The above text is the text of the NIRS sponsored press conference by Rochester Greenpeace, the Buffalo Greens, and SPC, in Rochester, as follow up to last month's press work, leafletting and article on the proposed nuclear dump on Meascalero Apache land in New Mexico (See Jan. 95, PNL, pg. 15). Although recognizing that issues around the transport of waste are perhaps secondary to the need to shut the plants down, we feel a need to continue to call attention to the dangerous trend of privatizing aspects of the nuclear industry. The nuclear utilities cannot be allowed to found a privately owned waste facility. And the fact that they are looking at Native American land endangers not only those people in direct contact—as the issue of who regulates would need to be solved—but would set dangerous precedent on issues of sovereignty and the policies of corrupt Indian governments.

Even with at least the surface of federal regulation, the nuclear/ atomic industry has shown little interest in responsibility or concern for life. Let's not let them shut us out.

Not in our names, and not with our money!

LETTERS

Ladies and Gentlemen:

World Peace requires Universal Religion.

God chooses countries aggressors attack
as a birthplace for their reincarnation!

Respectfully submitted,
Jesus Christ
The Second Coming
U.S.A.

(and included in the same envelope to our
attention)

Chief Justice William H. Rehnquist
The United States Supreme Court

Your Honor:

This letter was dispatched to the fourth
estate:

"Violent TV-cinema presentations
may activate hostile tendencies.

A global ban on simulated crime
will inhibit possible real life
imitations of unlawful behavior!"

Won't media violate Free Expression by
ignoring the above proposal to reduce vio-
lence worldwide?

Respectfully submitted,
Anonymous, U.S.A.

Bill Mazza,

If, as you state, most people in the PSB
are there because of traffic violations, why the
big fuss? Eating Nutra Loaf is not the end of
the world.

There are very few people in the Public
Safety Building who are innocent. And also
very few who are white. That ought to tell you
who the people are committing the crimes.

Why not get into the real world instead of
hiding behind a suck-up outfit like the Peace
Council. They went out in the 60s, grow up.

A Concerned Citizen
(post-marked Syracuse)

The above, anonymous letter was sent to
the SPC office in response to an editorial
letter I sent in response to an editorial letter
making light of Nutra Loaf (A loaf-type food-
stuff served to prisoners as a disciplinary mea-
sure) which was run in the Post Standard.
(Phew!)

To the credit of the anonymous author (it
wasn't Mr. Steele, the original author of the
Nutra Joke, who was polite enough to send a
personal, signed letter taking me to task for
not having a sense of humor), my statistics

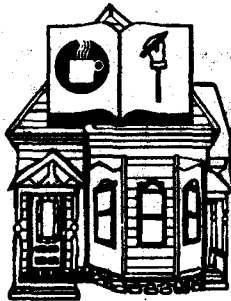
were wrong. I wrote this letter in frustration
and haste, making the mistake of tossing up
that the majority of people held at the PSB are
there for traffic violations. Nope. I was refer-
ring to information a friend of mine gathered
from checking the arrest and holding records
for an arbitrary weekend. He found that over
90% of the new arrestees being held through-
out the weekend were initially stopped for traffic
violations and were unable to pay the bail, the
fines or had a minor drug charge tacked on.

Although the traffic violation-thing
doesn't change the body of a letter that focuses
on the human rights of legally innocent people,
it is an unfortunate mistake 'cause our detrac-
tors are always looking for something to de-
tract. Nope, no sense in me handing it to them
on a silver platter, with a couple of eggs, some
old bread and whatever else won't stick to a
guard on the run.

But besides the apology, the retraction
and the clarification, we thought that all the
rest of you "suck-ups" out there deserved an
equal opportunity for growing up. If the rac-
ists has gone out in the '60s, too, I might be a
little quicker to join this "real world" thing.
In Peace,
Bill

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SYRACUSE PEACE COUNCIL PAGE

How We Treat Each Other?
an SPC Brunch Conversation for
Syracuse Peace and Justice activists
(and the interested)

Join Us!
Sunday, February 12
(We can include Lincoln, too)
11 to noon, munchtime.
noon to 2, talktime
at the Syracuse Peace Council
\$3-\$5 sliding-scale (priceless)

Food and politics—YUM!

Yep. Never say die. We'll just keep having brunches until we get it right. We're going to drop the potluck part as it seems that it may have been an inhibitor to some. We continue, however, to think the brunch, discussion, conversation thing is to important, and too lacking to ignore.

Call us or stop in about getting involved with the brunches—working at them, facilitating them, organizing them, or just call with a good topic. It may take two to make a conversation, but it takes a community to have a dialogue, and form a movement.

Nuke Transport

So I went to Rochester to for a press conference to follow up last month's work on the proposed nuclear waste dump on Mescalero Apache land. That's the cover, and the 'About the Cover' stuff, so I won't go into details, but I met some nice folks, got some good press in Rochester, and haven't followed through with the local press yet, 'cause I ran into a newsletter. I hope to have that work done by the time this PNL reaches your home and it's already in the PNL.

But if three-thousand-or-so casks of nuclear waste traveling through your home town over the next thirty years is still considered news, I'll see you in the funny papers.

*In Peace,
Bill*

Fast to Close the School of the Americas: March 24-30

Did you know that US taxpayers foot the bill for a US Army school at Fort Benning, Georgia that trains some of the worst human rights violators in Latin America? These uniformed thugs have included Panama's Manuel Noriega and the Salvadoran officers responsible for the assassination of—among hundreds of others—Archbishop Romero and, in 1989, the six Jesuits, their housekeeper and her daughter. The school is called the School of the Americas.

And did you know there is an organization working day and night to close the SOA? It's called S.O.A. Watch and is headed by Fr. Roy Bourgeois, a Maryknoll priest and Viet Nam vet, who has spent over 30 months in prison for his bold actions against the School.

To expose the SOA, Fr. Roy and others—including Central New Yorkers—fasted (juice only) for 40 days last spring on the steps of the Capitol in Washington, DC. Before the fast the SPA, despite it's 45 year history of teaching terror to Latin American military officers, was almost unknown to US taxpayers. However the fast, and the Congressional lobbying actions accompanying it, "outed" the SPA and generated nationwide momentum for closing the School.

As of early '95 the SOA remains open, supposedly with a diminished budget. But this spring—from March 24-30—S.O.A. Watch is sponsoring another, shorter fast/lobbying action to the Capitol. At least a handful of Central New Yorkers plan to take part. There'll also be simultaneous local actions around the country.

In Central New York it's important that we make sure Congressman James Walsh knows we oppose the SOA. Please call his office at 423-5657 and thank him for voting against the SOA last May, and urge him to do so again next time it comes up for a vote in the House.

For more information, write or call Fr. Roy Bourgeois at S.O.A. Watch, PO Box 3330, Columbus, GA 31903; phone (706) 682-5369. An excellent 18 minute video on the SOA narrated by Susan Sarandon is available from S.O.A. Watch. For a local contact, call Kathleen Rumpf, 472-9109.

— Ed Kinane

Peace Newsletter

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about getting involved!

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cuba: snapshots in large exhibition hall...

elana levy

SNAP:

magaly and i are in her raggedy functioning car driving to the newly opened farmers market in nueva gerona when we see an old truck overloaded with huge filled burlap bags. she turns towards me saying: the people will be happy. i ask: what are they selling?

"carbon" (charcoal).

"how much is it?"

"15 pesos. that's a good price. it's enough to last six months."

she's beaming. magaly's so happy charcoal's available for the people in nueva gerona. they'll have fuel to roast their pigs and cook dinner for the new year's feast days.

last year i had also visited magaly in nueva gerona at the end of december. people had neither the pork nor the charcoal. this year people raised their own pigs nearby so they'd have pork, the traditional new year's dinner. magaly hadn't raised her own pig, so her neighbors brought over plates of meat for her family to share the good fortune.

just one example of how conditions are noticeably improving for the people of cuba. there's more to eat! in october 1994, farmers markets (mercado agropecuario) opened again all over cuba. farmers, whether their farms are private, cooperative or state-owned, still have production quotas to fill which they sell to the state. any produce above quota they can now sell in the farmers markets. the prices are above those which cubans buy with their ration books at the bodegas, which are govern-

ment-subsidized. but the prices are much lower than those in the "black" market. in 1993 and early 1994 practically the only available source for meat was the illegal market. meat was only included in the family rations every few months. for last new years, the december 1993 ration had included one chicken for every four persons.

this year, not only had many families raised their own pigs, but pork and pork sandwiches were available in the farmers market. both in havana and in nueva gerona the farmers market was a busy place, with greens, cucumbers, oranges, garlic, sweet potatoes, yucca, rice, beans, meat, flowers (in havana).

snap:

on the street in havana, walking back to our place from the farmers market, two women stop us, they can tell with our cameras and all we are not cuban. they want us to know that they cannot afford to buy in the farmers market, that it's only for the "rich". both women, in their fifties, live alone on pensions. they do not work, one has a "nervous condition" and the other an illness. they want us to know that things are still very hard for them. before we leave they come to our delegation's house to give us mail for the u.s.

that's the other side of the farmers market. not every cuban can afford to buy there. in particular, persons living on fixed incomes, pensions (social security), do not have the extra income to shop there.

when i raised this question with other cubans, for example at the f.m.c. (federation of cuban women) or with a manager of the marble factory, it was clear they were well aware of this inequity. their response was two-fold. "we can't solve the whole problem at once."

and also, "the government is presently working on that problem."

rita at the f.m.c. said at this moment the highest government officials are discussing what measures to take to improve the lives of persons on fixed incomes. rita said of her own mother: if she

weren't living with us, she too would be in that position."

snap:

nilo, manager, giving us a tour of the marble factory in nueva gerona, 29 december, the workers already on their new years break, said: "the production of food is equally important to the production of goods. we consider them equally important here." the marble factory employees cultivate food on a farm outside the city. as well as a couple of full-time farm workers, people from the factory rotate working on the farm, receiving their regular salary. this year the factory farm provided the food for the workers daily lunches, as well as producing a surplus so that every worker could take home large amounts of produce. the produce was also shared with other small workplaces which did not have their own farms for self-consumption (autoconsumen). next year nilo expects that the farm surplus will be large enough so that workers with larger families will be able to receive more produce.

snap:

eight u.s. women (ages 22-65) listening to the choir of the house of the grandparents (casa de abuelos) in the plaza neighborhood, havana, each of us has tears streaming down our face.

they are singing the anthem of the grandparents which one of them wrote the words to. the choir's ages range from sixty to over ninety. we explain to them that our tears are for the elderly in our country. each of us wants to tell them how we wish our grandparents or neighbors lived in a land in which they were respected, cared for and thought well of. maria lopez, 90 years old, tells us how proud she is to be cuban. how she had participated in the literacy campaign in 1961, when she was a schoolteacher. all cuban schools closed so that they could travel the furthest reaches of the island and teach every person to read and write. in one year they reduced the illiteracy rate from 50% to 3%. the goal for each cuban was sixth grade literacy, now it's ninth grade literacy. maria lopez apologizes: "please excuse me for being so outgoing, but i want to share with you what my country has done."

one woman quotes: "jose marti said: to know how to read is to know how to walk." (saber leer es saber andar.)

their pride in themselves, their individual



Maria Lopez at Casa de Abuelos, photo by elana levy

...on well-captained ocean liner traversing extremely stormy oceans

accomplishments, the accomplishments of their revolution, the privileged place of the elderly (and children) in the revolution leaves each of us feeling privileged to have shared this time with them.

some nuts and bolts about la casa de abuelos. the 60 members come during the day, going home to their families in the evenings. they receive two snacks, coffee and lunch daily. wednesday nights a plush nearby hotel treats them to a banquet. each neighborhood (municipio) in cuba has such a house. each one sponsored by an enterprise. they pay the house 25 pesos a month. at the house are all the activities one would expect in arts and crafts, daily exercises, they used to have outings, before the "special period" (ie before 1990), and the shortage of fuel which resulted. six persons are employed including nurse, social worker, cooks and a sports specialist.

when we asked the cost, they shouted over each other: that's nothing for what we get." it's difficult to make any simple conversion from cuban pesos to u.s. dollars. the street conversion rate is 40-50 pesos per dollar now, much better than before the opening of the farmers markets (oct'94). the bank conversion rate is one for one.

neither tells the story, in a society in which noone pays more than ten percent of their salary for rent. all education is free. any hospital stay and doctor's care is free. but for most clothing and shoes one needs dollars to buy. they are rarely

part of the rations anymore, likewise with soap and soap products.

(therefore, the greatly appreciated syracuse material aid project—spunc: sisters project: underwear to cuba. underwear has not been part of the rations for years. please, continue or begin sending new cotton underwear to: spunc/1030 westmoreland ave. syracuse, ny 13210 usa. a promise, cash donations go 100% to underwear for cuba purchases.)

snap:

we're being given a tour of america arias maternity hospital. posters saying lactar es amor (to nurse infants is to love.) on every wall. we just leave the neo-natal unit. i'm lagging behind taking photos, when a woman

wheeling a hospital crib with a newly born begins talking excitedly to me. women from my group stop to crowd around her, side-stepping the planned tour. she shows us two long scars, from the top down the side of her head. "thanks to the care and the concern of the revolution i have my sight and my life. if i didn't live in

cuba i'd be dead. i've had two brain operations. and my grandchild was weak, and had to get special care." she points to the child in the hospital crib, "we'd never have been able to afford this in a capitalist country. my operations would have cost \$25,000. i didn't have to pay one peso." she also thanks us for our presence and our concern. "that you come here helps us." the hospital director, embarrassed by the laudatory outburst, gently asks her to return with the baby to the room. the

grandmothers last word are: "no nos olvidan. les necesitamos." (transl: don't forget us. we need you.)

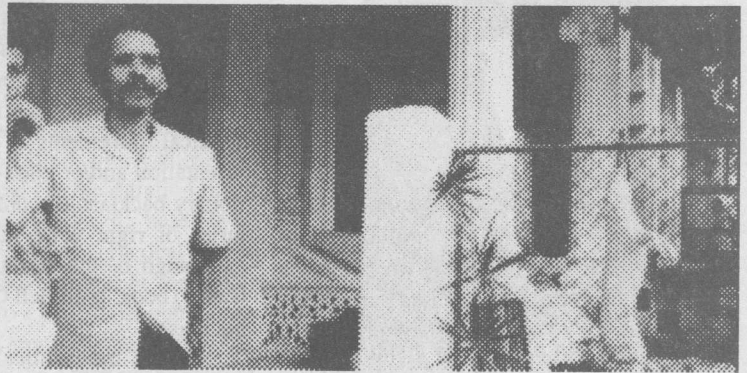
here we are, sixteen u.s. women. seeing a hospital very, very clean, but with no luxuries, no flow-

ers, not one tv, etc. at the same time every woman in cuba has access to maternity care and a maternity hospital. ("we don't have luxuries or riches but we have our health, thanks to the humanity of the revolution.")

snap:

in magaly's livingroom, a friend drops in. she complains to magaly: "whenever i go to the family doctor, all he does is tell me to take aspirin." magaly tells her he may not have anything else. the neighbor doesn't quite believe her.

the family doctors' offices are bare of medications. the blockade has made it very difficult to procure medicines. donations from the u.s. and around the world help, ending the blockade is the cure.



Waiting for the New Year's dinner, photo by elana levy

snap:

on the streets of havana, the lines waiting for buses are shorter than one year ago. the buses themselves are bigger, holding more people, pulled by truck cabs. people still complain about transportation, but not as much as a year ago. the oil shortage you hear about most is the lack of cooking oil. i hear that from everyone.

the snapshots not yet shared are those most directly related to tourism and some of the effects of the cuban government's heavy reliance on tourism for immediate hard currency.

and, how women's organizations are responding.

[SNAP: look for continuation in march issue of pnl.]

as we were asked by the elderly at la casa de abuelos, by the woman who stopped us in the hospital, by so many people who stopped us wherever we went: tell president clinton the blockade is hurting us. the children and the old people suffer much from the blockade. we have nothing against the united states. we love the north american people. why do they want us to suffer with the blockade? the people of the united states are our natural trading partners, our friends. we want to talk with them. we understand each other.



elana levy, a vegetarian, has visited cuba four times in the last two years. this last visit she and her daughter, daniella, travelled with a sixteen member woman's delegation, led by author margaret randall. elana was co-leader. they stayed on and saw the new year in with magaly and their family in nueva gerona. on the isle of youth.

people interested in organizing against the u.s. gov't 33 yr blockade of cuba call the spc: 472-5478 leave name, address, phone. next meeting of the abc cttee: (abolish blockade against cuba) wed, 8 feb, 7:30, plymouth church, warren & onondaga st.

Alternatives and Institutions

Separating the Substance from the System: Part I

Bill Mazza

"To be successful, an alternative institution must provide its community with a genuine service. It must do so in an openly politicized context, and one that builds in community control as well as worker self-management. An alternative institution can survive in an un-coopted form only within a politicized constituency."—Howard J Ehrlich

WHO DOES an alternative institution (AI) serve? In order to build a foundation, an AI begins with the interest and actions of a committed group of individuals who perceive, and come together, around a common need. This common need defines the organization's constituency. And by *taking* action, the constituency is politicized.

For most US citizens, the term "politics" has been pre-defined within narrow margins. We live in a "democracy" with a two party political system. These two parties are peopled with elected politicians whose job is to fulfill the political will of the people. "The people" are to make their voices heard through voting and other accepted traditional means of political expression.

This definition of politics effectively marginalizes most of the population who do not feel able to contribute meaningfully to this system. It also marginalizes all other forms of politics—including community organizing, direct action and the developing alternative social methods—as "outside" the system, or secondary. Indeed, all lives are political, yet political self-awareness makes a difference in how well defined politics are in one's life. Therefore, although many people live political lives, some of their actions that lie outside of the mainstream are not recognized as politics. This confusion is precisely because "difference" is not defined as political, but is marginalized.

But difference is political by default in a culture dedicated to mainstream assimilation. Recognizing that an individual's power is relative to the power structure of the status quo is a political action. There is power in recognizing the politics of everyday living. Power

in recognizing that we all make daily choices which, although perhaps apparently mundane, have political consequence.

This is why identity politics—specific political movements as those of race, gender orientation and/or class—has created a reactionary backlash of conservatism. The popularity of right wing pundits such as Rush Limbaugh or the attention given the recent (racist) book "The Bell Curve" exemplify this backlash.

Hence the political power of the boycott—"I will not buy this baby-food because its company is responsible for the deaths of 'third world' children." The action of one consumer may seem insignificant. But in a market driven economy, a comprehensive boycott can drastically alter the economic performance of a corporation, forcing it to alter its behavior to maintain its profits. And on the personal level there is a sense of empowerment through the act of making an educated decision, followed by action.

To join an alternative institution is to join a political constituency. An individual makes a conscious decision to participate in an alternative. The motivation does not have to be "political." A person may join a food co-op to get access to health foods and inadvertently support an existing AI. The politics are inherent in the act of joining regardless of the motivation. How the new member interacts with the rest of the politicized constituency, however, is the shared responsibility of the individual and the AI. Perhaps for the first time the individual has made a conscious decision to find an alternative, and it is the responsibility of the AI to have resources available which help the new member define the political nature of the AI for themselves.

For the sake of this article, I'm choosing to ignore right-wing and conservative AIs. I find they are only oppositional in the sense that they are protecting an endangered status-quo, as with Ross Perot's "alternative" attempt to "protect" capital; or they are trying to reclaim what was once the status-quo; like the reactionary anti-abortion movement. In both cases the images and tactics of progressive movements are adopted. However, since the ends are qualitatively different from those of

positive social movements (in my eyes), they are discounted.

Arguably, the perpetuation of an AI's political identity is tantamount to the continued health of the organization. It can be assumed that initially, the organizers develop complex (political) definitions of the AI and its role. This is a by-product of a long-term project where working knowledge is gained through the experience of organizing. As conflicts arise and are dealt with, definitions are developed in order to make informed decisions for the good of the project. Ideally, these definitions will be collectively understood through communication and group action.

In order to remain consistent with the oppositional nature of the AI, these definitions must, at all times remain fluid. Democratic processes such as consensus decision making, techniques of conflict resolution and facilitation help make it possible for new membership to interact with existing membership and maintain working definitions. A goal of

A goal of "change" recognizes the value of new ideas and risk-taking.

"change" recognizes the value of new ideas and risk-taking. It's a delicate balance to recognize changing needs over time, work with individual personalities

and visions, and still find ways to challenge issues of control and authority inside and outside the AI.

As AIs become established, however, often times the energy of the initial struggle diminishes. As original members change roles and new members join, the sense of need which inspired the project can be lost in transition. Since the AI is already providing the once lacking service, the intensity of the initial struggle may be relegated to memory.

The newer membership may be more "conservative" (relatively) as they are interested in maintaining what is then the status quo (their need being met by the existing AI) and less interested in the processes of change, *which is the founding force behind an AI*. Tensions can develop between those who wish to retain the vision of an AI in opposition to the status quo, and those who are satisfied with the now existing service.

Judi Barri, ex-union organizer and Earth First! activist, summed up her experience with the successful, early '70s wildcat strike against

the US Postal Service in Washington DC as follows:

...the coalition began settling for things and selling out and things began to fall apart...the supervisors weren't as nasty to us, it wasn't as dangerous and the new people that came in started to be more conservative. Some of the radicals started to be less radical...The problem is that our goals were limited...we didn't have a political context in which we were operating, other than using very radical tactics to win workers' demands.

Without a long-range political goal of change, the system effectively managed to outlast the active element of the strike. According to Barri, with the advent of better conditions new workers and some strikers stopped struggling. This type of shift from organized power negates the initial, radical impetus for action and disserves those workers working to act for change.

Barri goes on to describe how, later in the '80s, "All of the gains that were made were all lost" as the old machinery dragged workers back into the system bit by bit. She defends the success of the action, however, as "...it gave people the experience of successful collective action, probably the first time in their lives." Barri recognizes that the individual *taking action* to re-claim power is the basis of any struggle for change, and therefore a de facto goal of any successful AI.

Consequently, an AI must assume responsibility for sharing both knowledge and definition with newcomers who may not yet have the benefit of hands-on experience. It is only in this way that continued participation in an AI can maintain the vision of this original goal: to change the existing systems.

"Second, alternative institutions must develop standards of success and failure, and techniques of assessing their performance. Successes should be publicized everywhere; and failures abandoned and the political struggle begun again. To work to build alternative forms without a clear understanding of what comprises success is self-defeating." —Howard J Ehrlich

HAVE ESTABLISHED above that AI's are set up by an empowered community of people to provide a service or need which isn't currently met by mainstream culture or industry. Therefore, as we redefine services according to a specific community's needs, we must

also redefine success and failure as reflected by both the form and the function assumed by the AI in servicing those needs.

For example, an AI can take the form a midwife or herbalist who provides alternative health care, or perhaps a food co-op where members have access to organic produce. In each case it is opposition which fuels the creation of the AI, and for the duration of its existence, opposition defines its base function. The service provided is a practical consequence of an extended movement for social change. Adherence to a politics of opposition must be included in any measure of success. Only by maintaining the sense of opposition as *inherent* to the AI can an AI continue to serve its community according to its original intent.

From a pro-active position it follows that AI's are formed to achieve an agenda of change. Therefore the term "opposition" acquires a positive connotation qualitatively different than its (implied) reactionary character. We can no more allow the status quo to define our successes than we can allow them to define our services. It is often easier, however, to expose and challenge institutional structures of inequality and hierarchy (such as inadequate access to health care or healthy food) than it is to identify dominant social structures and the ways they affect our daily lives (such as managerial hierarchies or the ways we organize our interpersonal relationships and communications).

Members of AI's must remain clear that it is the existing social structures which create the dominant political climate and the concurrent need for an AI. The more an AI is adopts the systems and appearances of a mainstream organization, the less able it will be to serve its politicized constituency. As described earlier, some new members will be increasingly conservative, expecting more and more of the performed services to be comfortable (which usually means "similar to what they are used to elsewhere," the way McDonalds or malls are comfortable) and may drive the AI towards the mainstream. Since an AI is set up precisely as an alternative to what exists, I see no way for an AI to maintain more than a facade of progressive business practices while competing in the mainstream market economy.

Only by maintaining a clear political identity can an AI continue to perform its original function: that of serving its political constituency. Any attempt to mimic existing norms, to become more like the "competition," is coun-



COMPLETELY MESMERIZED.

Lessons of Caution.

terproductive as it alienates those who embrace the oppositional nature of the AI, and tolerates practices or vestiges of the dominant social structures. Quite simply, competition should not be in the agenda. A project which finds it impossible to remain self-supporting should explore all existing options besides mainstreaming. (Some of these options will be explored in the second installment).

In fact, the term competition implies similarities between the players. When competing, two or more teams form a tacit agreement to vie for the same end. However, the goal of most businesses is profit, while the goal of an AI is opposition to *the system that puts profit first*. It doesn't matter if you are on the same playing field if you are playing badminton, and they are playing rugby. You can continue to score your points. They will keep scoring their points. You may even think you are competing. But finally, your team is the one which will end up with all the bruises (Normally I would avoid sports metaphors, but since we're engaging in mainstream business...).

In fact, I have often experienced resistance from participants in AI's toward taking actions which may be perceived as "too political." As political action is inherent in the creation of an AI, attempting to maintain an "objective" or apolitical appearance is subversive to the basis of the AI. Positing an apolitical image becomes a destructive factor within the organization, encouraging mainstream assimilation and threatening its continued function.

Social change must be part of the process of redefining what is political. This can be

Alternatives cont'd on page 21

Your Time is Money!

Syracuse HOURS are Here and You're Rich!

Paul DeCirce

IN RESPONSE to the ever-growing need for merchants and neighborhood working folk to connect, the Syracuse HOURS project has been created. HOURS are barter bills, in the one HOUR and half HOUR denomination. Participants use these barter bills in exchange for their goods and services.

For example, John needs some roofing work done, but can't afford it. However, his friend Susan will spend some HOURS—which she earned giving guitar lessons—on John's baking. John then takes the HOURS and finds someone on the Syracuse Money list who does roofing for HOURS. After a few phone calls she's found someone who will work for HOURS.

HOURS are actual bills, used the same way cash is used. The HOUR bill is worth ten dollars, and the half HOUR bill is worth five (This is a value comparison, barter bills are not exchangeable with US dollars). Susan, John and whoever else may be working in the HOUR system, automatically earn ten dollars an Hour, whereas when working for cash, they might receive less for their work.

All of the people spending and accepting HOURS have put their name on a list, which is compiled and published in every issue of our newsletter, *Syracuse Money*. This provides a complete listing of phone numbers and services so people don't have to scramble about to find numbers.

The bigger the list is, the more valuable the HOURS are. Time is money, and the value does not lie in the paper in our wallets. The value of the bills is in the energy we give to earn it, and the energy we use in spending it. To quote Paul Glover, Committee Chair of the four-year-old Ithaca HOURS project:

By using HOURS we're paid more than money. When we shop locally we get more control over jobs and prices, more control over food quality, more control over environmental effects and labor conditions. We start new businesses and create more jobs for kids, parents, and retirees. We feel prouder for getting paid to use our skills and hobbies. We export more goods, keep wealth local, and can meet new friends. We are making a community while making living.

In addition to individual participants, we're looking to get businesses in the Westcott area, the Armory Square area and the Farmer's Market involved. When a business agrees to accept HOURS, it is up to them how many HOURS can come through the store. For example, The Artifice Gallery downtown is accepting 10% HOURS, while certain individuals accept 100%.

Here's a quote from Michael S. Turback, owner of Turback's restaurant in Ithaca:

I will tell you, quite honestly, that by accepting HOURS, I have introduced my business to a large number of new customers. I shop at the Farmers Market for fresh-locally grown produce. I found an exceptional person who cares for our indoor plants and does outside gardening and landscaping in exchange for

HOURS. We have paid for carpentry, plumbing, cleaning, painting, trucking and other odd jobs with HOURS. I even use HOURS to get a message every Monday after the long weekend.

The base for such services is here in Syracuse. The customer base is here in Syracuse. All of the tools are here for a successful barter system in Onondaga County.

Ithaca HOURS

This simple, effective method is being modeled after Ithaca's HOUR system. The Syracuse Hours Committee received a start-up package from Paul Glover. The package included detailed information as to how he started the HOURS project in Ithaca in 1991. Glover suggested a list of guidelines to follow, which included details that may make it possible in the future to exchange Syracuse HOURS with Ithaca HOURS. Glover's list of guidelines included:

- Keep the manner of issuing HOURS consistent with the Ithaca project, which we have. Everyone who signs on to the project receives four HOURS. This primes the system so that participants can begin spending.
- Issue renewal payments: two more HOURS every eight months.
- Record each disbursement by name and serial number.
- Keep records open to all participants.
- Grants to community organizations are limited to 9.5 - 10% of total HOURS issued.
- Grants of HOURS for the system's operation (printing HOURS and newspaper, buying office supplies, etc.) will be kept below 5% of all HOURS issued.
- List is kept up to date by calling to verify phone numbers.
- Follow-up with retailers and any others who tend to earn regular HOURS income, to facilitate spending.

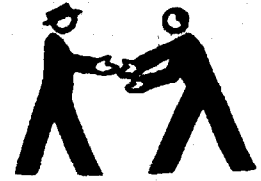
Both the Syracuse and Ithaca systems could benefit by exchanging currency, as both communities could grow closer together.

Why Participate?

By accepting and spending HOURS, we can produce excellent effects for ourselves and our neighbors.

- Give artists, crafters and skilled workers





new customers. By accepting HOURS you can attract new customers. Perhaps before HOURS, some customers couldn't afford these services. Now plumbers, carpenters, crafters, artists, and anyone can get value for their time and energy. The longer and more diverse the list of services, the stronger the value of the HOUR bills are.

- **Allow young and elderly people value for their time.** Our society often undervalues elderly people and children. By paying them with Syracuse HOURS, their services are valuable once again. This is essential for the reconstruction of our neighborhoods. By including all people—regardless of age—we are bonding in a positive way through honest labor.
- **Free up your cash.** Spending your HOURS in places where you once might have spent cash frees up your US dollars to use where HOURS aren't accepted.
- **Raise the minimum wage.** You receive ten dollars for an hour of labor. If you're raking the lawn or baby-sitting, this makes the earned money a bit closer to the cost of living. An early pitfall the Syracuse HOURS system has encountered is the question of "professional" services, such as massage therapy or health care, where they already make more than ten dollars an hour. This is one of the issues that will be discussed at the Barter Potlucks, where all people spending and accepting HOURS can come and vote on issues. In Ithaca, certain professional services are allowed to accept more than one HOUR per hour, so perhaps that can work here in Syracuse as well.
- **Allow Funding and Loans for Organizations.** Eventually, we can help others in services to the community and start-up new businesses by offering interest-free loans of HOURS in directions of improvement. Some of the ideas in Ithaca: a job creation center, funding for ecological businesses like Community Canner, Solar Hot Water, experimental housing, greenhousing, and organic farming. We could also help insulate houses, create recycling warehouses and perhaps even create land trusts on the outskirts of the county.

These are big ideas, and the sky's the limit. But right now we're working to help individual businesses and people sign up.

People receive \$40 HOURS for adding their names to the list. This is to begin the spending of Hours, and to give them a head start.

Local History

The idea of barter systems is nothing new locally. In March of '92 *Peace Newsletter*, Jim Foley suggested the idea of creating "Syracuse, Onondaga HOURS." The New Environment Association made an attempt at a barter system. There is a local credit union on Westcott Street. Even individual businesses, like the Syracuse Real Food Co-op on Kensington, or Happy Ending's downtown, have tried their own currencies to stimulate business.

In 1933, during the depression, Neil S. Rhodes, a gas station attendant, implemented what was known as "scrip exchange" in Liverpool. This was a system developed to keep money local, paying \$1.05 for every scrip dollar. This idea spread to over 25 states. Today, Paul Glover reports that Syracuse is the 16th American city to implement HOURS, and the growth continues. We too are crawling forth from a time of financial depression to re-discover the value we have in bartering with our neighbors.

Inevitably, the legality of the HOURS has been brought up. Bartering is absolutely legal in this country. Glover has said "HOURS are a form of scrip exchange, issued during money shortages. They are not illegal; the government's main concern is tax-collection." For this reason, HOURS exchanged for professional services are treated as cash and are taxable. For personal exchanges, they aren't.

Our first issue of Syracuse Money was released in January of 1995. Since the current committee's start-up in December of 1994, we've added about 40 services to our list. And On the Rise Bakery, Syracuse Cultural Workers and the Real Food Co-Op are among the businesses expressing interest.

How Does the List Work?

Lets say Susan wants to earn HOURS giving guitar lessons. She sends her name, address, phone number and list of services to

The value of the bills is in the energy we give to earn it, and the energy we use in spending it.

Syracuse Money. In doing so, her first name is added under "G," for guitar lessons. Her number is printed with this. If, at any time, Susan goes "broke" or gets tired, she can have her name removed, no more commitment. Once her name was printed on the list, however,

she received four HOURS as start-up and was then considered as offering a service. *Syracuse Money* will be printed every two months so the list will be kept up to date.

Right now, we're requesting that people who sign up donate \$1 cash for each listing, to help pay for printing, mailing and office supplies. This will keep copies of the newsletter available, and allow for more printing of HOURS.

Barter Potluck Dinner

Our first meeting will be on February 4, at the Euclid Community Open House (ECOH) on the corner of Westcott and Euclid Streets, at 6 PM. The purpose here is to share food and experience, to make connections with HOURS' spenders and earners, to vote on issues about the growth and expansion of HOURS and to come together as a community. When we refer to "committee," we refer to every single person with their name on the list, to every single person walking around with HOURS in their pockets right now. And in a months time, we've issued over \$300 worth of HOURS.

Now is the time to get involved. Everyone is welcome to come to the dinner and share food and learn more about HOURS. We'll have The List available if you'd like to sign up, and everyone can participate in answering questions and making this as clear as possible. Bartering is a simple and effective way to live well, and we all hope to see this system a success in Syracuse.

To add your name or business to the list, send your name, address, and listings (up to three services) to Syracuse Money, 141 Avondale Place #10, Syracuse, NY 13210, or call (315)471-6423.

Paul is the acting coordinator of the Syracuse HOURS project.





Pet Theft

The theft of companion animals is a nationwide problem. Dogs and cats are frequently stolen from unwary owners, whether the animal is "purebred" or not. It is virtually impossible to recover them. Eventually, these animals are sold to laboratories for experimentation or are used in dog fights.

Please do not tie your companion animal outside a store or leave him/her in an unlocked car. Do not let him/her roam free. An identifying tattoo on the leg is recommended, since tattooed ears can be cut off.

If you are unable to keep an animal, explore your own network of friends to find a suitable home, or contact your local animal protection society for advice. Above all, please do not give or sell a companion animal to strangers, unless you have thoroughly checked their suitability through personal and veterinary references, discussion and home visits prior to adoption.

If you are aware of any pet theft operations in the Central New York area, please contact In Defense of Animals at (800) STOLEN-PET or your local law enforcement agency or animal control officer.

Learn more about People for Animal Rights at our orientation and outreach program to be held Monday, February 27, at 7:30 - 8:30 pm at the Liverpool Public Library community room. This is a free, non-pressure, educational event open to the public. For more information call PAR at 488-PURR.

Syracuse Community Choir

Come to the Syracuse Community Choir's fundraising auction Friday, March 10, at the Euclid Community Open House. The choir will be auctioning everything from massages and counseling sessions to haircuts and handmade crafts. Listen to the choir sing some of its favorite songs while you bid on the extravagant and the extraordinary.

Doors open at 7 PM, auction begins at 7:30 PM. The Euclid Community Open House is on the corner of Euclid Avenue and Westcott Street in Syracuse.

To donate items for the auction, call Robin at 449-4215.

The Syracuse Community Choir sings music promoting peace, freedom and justice, and provides an opportunity for everyone to sing.

**Syracuse
Community
Radio**

1995 is shaping up to be a brilliant year for SCR. We plan to intensify our efforts in a great number of areas in the next year. At the end of '94, we took stock of our progress and decided to reorganize our priorities a bit. A proposed two-year budget and revised time line have been put together and several new committees set up. Due to the underwhelming response we have received thus far we will be conducting a short-term promotional blitz in order to raise the needed funds to continue in this preconstruction phase. With conservative attacks likely to further degrade public radio funding, SCR will likely not have the matching funds from the Corporation for Public Broadcasting that most non-commercial stations have enjoyed in the past. By law, a minimum of one-third of our funding must come from the public. It is likely we will need a larger percentage if current trends continue. The factor that will work in our favor is that SCR will operate on a fraction of the cost of most public stations because of the large percentage of local volunteer programming that is planned.

Our bonds with international radio outlets have continued to flourish. SCR programming can be heard on **Radio Siberia** and on our sister station, **Radio Vox** in Moscow. Radio Vox is broadcasting a regularly scheduled program showcasing some of our region's best musical offerings. In the past few months, Russian listeners have heard **The Minds Eye, Ani Difranto, The Heartbeats, Bruce Pegg and the Horseflies**. In addition SCR, is forming partnerships with **BanburyShire Community Radio (BSCR)** in England and with **WJFF** in Jeffersonville NY. (The only hydro powered public station in the US)

Our other exciting news is the first annual **Salt City Folk-Roots Music Series** that will be taking place in May. We hope to create a yearly event that will showcase a broad range of regional talent as well as bring well known musicians from all over to Syracuse. A variety of regional artists will be performing in a number of local venues over a two week period. SCR would welcome suggestions as well as would-be concert promoters.

If all goes well, and with a bit of help, this year will be one of increased momentum that will bring us ever closer to our goal of being on the air in 1996. We hope you will join our



Peace Action CNY invites participation in four priority areas: Nuclear Disarmament, Peace Economy, Ending Arms Trade, and Conflict Resolution.

Our present peace economy effort is to build a coalition opposing the Contract On America. Three projects are developing: an op-ed piece for newspapers, signed by community leaders; a meeting with Congressman James Walsh, accompanied by a demonstration opposing the Contract; and a possible public service announcement for radio and/or TV.

Nuclear disarmament is a core focus of our work. The nuclear testing moratorium ends in October 1995. With possible changes at the Department Of Energy, testing could well resume. It is extremely important to prevent that through an international Test Ban. The final negotiating session for a Comprehensive Test Ban begins January 31, so now is a pivotal time. Join us in a nationwide call-in to President Clinton, 202-456-1111 on Monday January 30. Tell him words are not enough. He needs to press the nuclear nations to sign a CTB NOW. A vigil at the Federal Building on January 30 from 5:00 to 6:00 will draw attention to the CTB and the call-in.

On February 7 we are bringing Dr. Judith Johnsrud to address developments at the Department of Energy involving nuclear waste, nuclear testing, and "recycling" of plutonium from bombs. Dr. Johnsrud is a specialist in the geography of radiation. She directs the Environmental Coalition on Nuclear Power in Pennsylvania, and represents that coalition on the PA State Advisory Committee on Radioactive Waste. Don't miss her talk at May Memorial, 3800 E. Genesee St. in Syracuse at 7:30 PM.

For musical ways to support this work, come to our April 1 concert ("John Rossbach Never Was Plugged") and our May 6 Christina Olsen Concert.

For more information call 478-7442.

efforts to bring a true alternative to the radio in this city. Please support SCR with a generous membership donation and be a founding supporter of **Listener Operated Community Radio**. We have frequent meetings. Call **437-9579** for more info or write to: P.O. Box 6365, Syracuse 13217-6365

Voices & Visions; Abilities & Disabilities (In Syracuse, NY and La Estancia, El Salvador)

Ed Kinnane and Ann Tiffany

The following is reprinted—by permission and with thanks—from the January '95 Syracuse-La Estancia Hermanamiento, our local sister community newsletter. To subscribe to this quarterly send \$5 for printing and mailing to: Hannah or Shirley Novak, 1669 East Genesee St., Syracuse 13224, phone (315) 446-6099. They would also be glad to tell you more about the Syracuse/La Estancia sister community. Two Syracuse members will be visiting La Estancia in February.

THE PEOPLE of La Estancia and Syracuse are both "differently abled" and differently disabled.

The Estancians, in the remote mountains of Morazan, El Salvador live in close-knit families and communities. They are rich in their indigenous heritage and in their close relationship to the earth and its creatures. But, in their own country, they are voiceless and virtually disenfranchised. Their national government denies them their rights and fails to

provide them their due for the many years it harried them during the civil war.

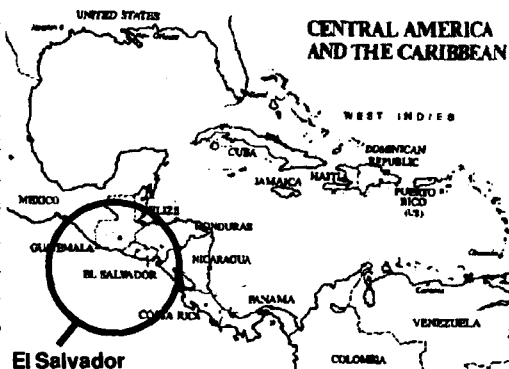
We Syracusans, for all our mobility and affluence, are too often blind to the conditions under which most people sharing our planet live. We are blind to the consequences of our consumption, and of the US foreign policy that underpins that consumption. And we can be blind to the poor and marginalized here at home, as well as to the social and spiritual emptiness in our own lives.

Visiting the mountains of Morazan awakens all our senses. We see how few material possessions it takes to live a good life. We hear

sounds that aren't mechanical. We feel the earth, rock and water under our feet. We smell the richness of earth, smoke, wind and water. We taste food grown, ground, and prepared at home. We see the dignity and joyfulness in the lives of people who have suffered 12 years of war. As our senses expand, our senselessness is reduced.

But visiting La Estancia isn't simply a junket. Syracuse members of this sister community help provide a voice for the people of La Estancia. In Salvador we advocate for their rights. Back home in the US we tell their stories. We lobby for reparations for the devastation we helped cause the Salvadoran people. After all, it was our tax money and our insufficient resistance that allowed the US government to provide billions of dollars in military aid to El Salvador's rogue government during the civil war.

It is through our personal involvement with the people of La Estancia,, and through our support for their own health, education, and development co-ops, that we can best help them to find their voice. As we attentively



Voices & Visions cont'd on page 21

Central America / Caribbean Coalition Update

Paul Weichselbaum

THE DECEMBER meeting of CACC again reflected a high degree of activity. Issues arose regarding Central America and the Caribbean (to be outlined below) as well as concerning developments in the United States, such as the Contract On America and the continued resurgence of the death penalty.

- **Against the Blockade of Cuba:** Elana Levy described her recent trip to Cuba (about which she is writing in the *PNL*, see page 6, this issue). Conditions have improved somewhat in the past year, and the Cuban government and people are fashioning creative responses to the US trade embargo. Elana Levy is resuming a campaign to collect material aid, including medical supplies and undergarments.
- **Sister Community Project:** The next delegation to La Estancia leaves Feb. 16, and the fundraising goal of \$3500 for La Estancia has been met. Since the CACC meeting, the Jan. 15 dinner at MMUUS was a success, and it was a pleasure having diverse peoples get together to put on and share in the occasion.

Contributions can still be made out to MMUUS-El Salvador and sent to Shirley Novak, 2669 E. Genesee St., Syracuse NY 13224.

- **Guatemala:** Jennifer Harbury is expected to come to Ithaca to speak this spring. Joan Goldberg is exploring the possibility of bringing her to Syracuse.

- **Haiti Solidarity:** Peace Brigades International will be sending a team to Haiti. Haiti Solidarity week is Feb. 5 through 12, with a slide presentation by Nancy Gwin of Feb. 12 at 6:30 PM at Plymouth Church and a reception at 8 PM. Nancy Gwin has recently returned from Haiti. A fundraiser is planned Feb. 15 at Happy Endings. Please look for flyers about both events in this issue of the *PNL*.

- **Witness For Peace:** The future of the organization is to be discussed at larger meeting on January 18.

**Next CACC Meeting:
Feb. 8, Plymouth Church,
6 PM working potluck,
7:30 PM group meeting.**

- **Coalition Building:** Lots of activities are going on to respond to the Contract on America, and members of CACC are involved as individuals in many of those efforts. Elana Levy is working on an effort to prevent the execution of a man who is essentially a political prisoner in Pennsylvania. The suggested agenda for a community-wide coalition building meeting includes 1) support for each other in neighborhood-based activities, creating alternatives to isolation; 2) share our experiences in grass roots solidarity work to make connections between people's stories and the policies that affect us; 3) sharing our own and others' stories in an open-ended fashion; and 4) conceive of "a delegation to the south and west sides of Syracuse," not as a condescending gesture, but in a structured way to highlight the disparities in conditions, access and wealth in the United States. People can show their support for human needs by attending a meeting at St. Anthony's Church on Feb. 7, at 7 PM to review this year's Community Development Block Grant proposal, which has an enormous impact on our neighborhoods.



The Syracuse Stage Presents:

A Local Cultural War Dramatizes Conservatism and Self-Censorship

Michelle Brisson

DRESS FOR THE SIGNING with some hesitancy. It's hard to decide what to wear. A simple suit would be the obvious choice—at least before last month. Now I look through my closet for something sturdier, more war-like—or maybe a mourning cloak. I go to this next art show with new respect for the fight artists are waging against the religious right. During the holiday season, the rising conservative influence was felt and two area arts organizations clashed as a result. There were no crusades—Jesse Helms made no appearance. Yet after some reflection and research, I have no doubt that what occurred was a result of the creeping authority and subtle power the religious right has been mustering these past few years.

It began this past fall when Syracuse Stage asked Altered Space, a local art collective, to curate a show in the Syracuse Stage lobby to run concurrent with the Stage's production of *Butterfingers Angel*, December 2 through December 24. The title of the show was *Strange Angels: A Show of Contemporary Icons*. Syracuse Stage has done some brave work in the past. Two local, openly-lesbian artists has a show there and 'alternative' plays have found a home. Tazewell Thompson, the director of the Stage, has shown courage and conviction and a willingness to challenge those attending stage performances. Thompson knew who Altered Space is, knew that the art there was provocative and innovative—never Norman Rockwell fluff-stuff. Asking Altered Space to curate this show promised an exciting balance to an otherwise 'white-bread' holiday piece.

However, without warning, the Syracuse Stage administration decided they wanted to close the show before it ever opened. At first they blamed this on the children who would be viewing the pieces. Later they were more honest and admitted it was revenues that concerned them. The holiday production was a Christian Christmas piece. As such, many of those attending could be expected to be Christians. These theater-goers might be insulted and angry to view unorthodox version of an-

gels and as a result, might cancel subscriptions or black list the Stage. When I heard this I remembered that some other "risky" projects and art shows, such as the out-lesbian "We Were Born This Way" show, had been held when there were no stage productions, no Christian-right ticket holders to offend.

Although the entire show was under fire, there were three pieces that the Syracuse Stage Administration found most "offensive," though none were remotely pornographic; the show was actually tame compared to many. After hours of dialogue, a compromise was reached in good faith to continue the display of artwork. Two of the three pieces in question were moved to places where children would not have access to them; the third was allowed to remain with the main body of work as long as a written explanation was attached, describing how the piece was inspired by a struggle with breast cancer by a family friend of the artist. The remainder of the show was to be displayed as previously outlined by the Altered Space organizers.

This good faith agreement was broken when Syracuse Stage further insulted and censored the show. The Stage made an arrangement with H.W. Smith school for angel artwork. This "unoffensive" artwork was tacked up every where around the lobby. Moreover, the lobby was filled with furniture to be auc-

tioned off, much of which obscured pieces in the Altered Space show. A centerpiece sculpture was shoved to one side and completely displaced. And finally, the gallery statement for the show which was added as part of the agreement to allow the show to remain up, was obscured. It was impossible to see this statement which explained the purpose of the show and gave unity to the pieces.

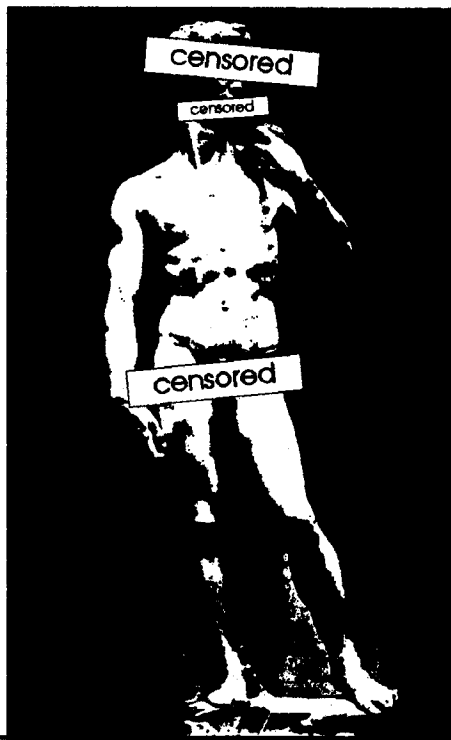
The works of art in the lobby were hidden and confused with furniture and children's art, teddy bears and happy angel t-shirts. The integrity of the display was shattered yet Syracuse Stage management defended itself. After all, the show remained in the lobby, they contended. The Stage could feel 'liberal' even though the Altered Space show was as effectively censored as if it had been taken down. I saw the tangled remains of the show, heard Tazewell Thompson call Altered Space supporters "pathetic" for crying censorship. And the words swimming around and around my head were "what went wrong? How did Syracuse Stage come to first encourage then censor an art show? What influence causes sane, art-loving professionals to make decisions against fellow artists?"

I began to investigate and search for historical roots and in the process found and excerpt from a December 1990 article by Dennis Barrie titled "Culture Wars: Documents from the Recent Controversies in the Arts. It's not a book I would normally pick up. I know little about visual arts; I am a writer, a child care worker. I am also, however, a political activist outraged at the freedoms being stripped away from those outside the white, Christian, heterosexual mold. I had heard rumblings about the battle for NEA funding and Jesse Helm's reaction to and definition of "pornography." This latest wave of censorship came to national attention in 1989 with the attacks on Serrano's "Piss Christ" and Mapplethorpe's "X Portfolio."

We really should have seen the Syracuse Stage incident coming.

Signs of War

The article by Barrie is five years old and in the arts, as in other areas, the religious right has proceeded with their agenda while we play catch up. Barrie was the director of the Contemporary Arts Center of Cincinnati in 1989 when the Mapplethorpe exhibit was shown.





At first, according to Barrie, the Mapplethorpe show was "in our eyes just another exhibition" (p. 296). In fact, he says, that "when we took the exhibition it was not a controversial exhibition and not very different than anything we had done over our 51 year history. We have a long history of doing provocative and challenging exhibitions."

However, in June of 1989, Jesse Helms launched his campaign against the NEA and specifically targeted the Mapplethorpe exhibition.

The furor was unlike anything Barrie could have expected. His museum was invaded by police, he was harassed with thousands of letters generated by a religious right letter writing campaign, and he even had criminal charges placed against him. Fundraising efforts for all the arts screamed to a halt as the Helm's campaign urged "that no one should give, and if this meant the symphony and the art museum had to go down with the Contemporary Arts Center, that was fine. (297) Art was the enemy—art that did not uphold the status quo.

The battle continued disrupting the entire city. Barrie talks about his fear of being arrested, about others who were forced to resign from their jobs. He also spoke of the people in Cincinnati who would not take this attempt to control the arts lying down. As police were taking over the gallery space, several thousand people gathered below. Barrie remembers that "...in that crowd—there were a lot of students in front—but in that crowd there were ladies 80 years old, priests, city councilmen, business people; it was a real cross-section of Cincinnati. I saw a lot of them that day, talked to them afterward, and the outrage of those 2,000 people, knowing what was going on was incredible" (298).

For those who don't know the outcome, the show remained open. Barrie writes that "Mapplethorpe has been called the best classical photographer of the late 20th century. Some people don't like his work, some people call him a second rate artist. I've heard all these debates in the eight months I've been involved with this battle. I think it's a really good body of work but his standing, good or bad, is not the issue here. The real issue is freedom of expression" (298). The show went on to record crowds, yet many people were scarred and hurt in the process. Most importantly, the precedent was set—the doors to a

show could be opened by the police and individual pieces of art could be plucked from a show, judged separately and censored. Barrie talks of the consequences of this "victory." He explains that "the consequences are really consequences for freedom of expression and access to that expression. ... I'm starting to see

self-censorship all over the place. You think twice about what you're going to put out ... These are the consequences of this

decision. I worry about a country that can tolerate things like this" (299).

Coming Home

The censorship in Syracuse is not so unusual. It is a growing phenomenon across the country. The administration of Syracuse Stage may have made a wise decision financially. Certainly the religious right would have objected to some of the pieces. Yet each act of self-censorship weakens us. Each time we allow others to decide what is fit for us to view, we sell a piece of our collective soul. The religious right continues to more closely define for all of us what is valuable, sacred and fit to be viewed and heard. The slogan "If you give artists freedom of expression soon every American will want it" is a favorite of Barrie's. I agree; the arts are a perfect place to draw a line in the sand and refuse to move. Syracuse

Stage may be running scared, may be afraid of reprisal. It is probably a real fear. Yet in the face of the religious right-run-rampant, some courage is called for.

I ask Tazewell Thompson and other members of the Syracuse Stage to stand with area artists not against them; making concessions to those who would silence our differences does not make the world safer for any of our voices. The appetites of those who would bury the Altered Space show are insatiable and would silence all those not like them. Those 2,000 voices in Cincinnati that rang out in protest at censorship offer me hope. I would like to believe that there would be at least that many who would cry out in pain and outrage should the arts continue to be interfered with here in Syracuse. However, the Stage's censorship of the holiday Altered Space show went by barely reported.

A single evening of readings on December 16 by local writers dedicated to artistic freedom was the prayer offered up by this community in response to the censorship of the *Strange Angels* show. It was a powerful gathering but not enough.

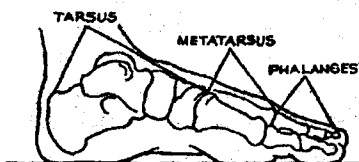
The 'cultural war' may not have begun in Syracuse but it is here now. It is time to choose sides and find courage.

Michelle is a Syracuse writer, child-care worker and political activist.

"Dennis Barrie, Freedom of Expression is the Issue, SITE Sound, November/December 1990 excerpt". Ed. Richard Bolton, Culture Wars. New Press: New York, 1992.

The religious right continues to more closely define for all of us what is valuable, sacred and fit to be viewed and heard.

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Cultural Critique: The Final Frontier

Tracing Visions of Utopia and Culture at Warp Speeds

Karen Hall

BEFORE I'M EVEN ON Westcott Street, I'm planning the article in my head. I've just seen the newest Star Trek film, *Generations*, and I'll admit it, I thoroughly enjoyed myself. Part of the pleasure of Star Trek for me is how neatly everything fits together. Themes weave in and out of episodes with consistency. Any piece of information you are given will be put to use in a later adventure. The latest film is no different. For years we've watched Data struggle to understand emotions in his attempt to become more fully human. Well, Data has the hardware to pull it off in *Generations*. Geordi installs the chip in his positronic brain, and we watch as Data attempts to function at his traditional level of efficiency while wrestling with fear, guilt, sadness, remorse, hate, and humor. Men's struggle with emotion is the theme and the sexist gender dynamics it brings out are sadly predictable.

One of the first emotions Data experiences is pleasure. He has difficulty concentrating on an expedition because he cannot stop laughing. Because of his lack of focus and awareness, it is easier for the movie's villain to disrupt the mission and capture Geordi. The villain wants to go back to a space rift called the Nexus. The Nexus is the ultimate narcotic—time has no meaning, all your fantasies and desires are fulfilled, and you live forever in perfect health. He is escaping to this geographical drug because of the pain he experienced when the Borg attacked his planet and killed almost everyone on it including his family. The message is plain: the mixture of men and emotion is a potentially dangerous combination; a man who doesn't strike the proper balance will stop at nothing, not even the elimination of a planet, to secure his ends; men have BIG feelings.

Later, Data feels responsible for his friend, Geordi's, capture as his uncontrollable fear stopped him from helping Geordi. Knowing that he endangered his friend leaves him so sad and ashamed that he can't perform his duties and he asks Captain Picard to relieve him. The

emotions he is experiencing are threatening his circuitry and his lack of focus is impeding his problem solving abilities. Not only do men have BIG feelings that could destroy our planet, but they physically endanger individual men.

At this crisis point Data is falling apart, but Picard is present to provide him with a role model. Picard too is experiencing an onslaught of strong emotion. He has received word that his brother and nephew died in a fire. Though he feels sad and afraid, he falters only a moment before he is able to put his feelings aside and face his duty. Picard snaps at Riker shortly after receiving the tragic news. Riker can see that his captain is out of sorts, but it takes the lovely Deanna Troy to uncover what is troubling Picard. The captain can't show emotions which make him vulnerable to another male officer. Ever the benevolent patriarch, Picard reserves his moments of soul searching and sharing for his female officers, Deanna Troy, Beverly Crusher and Guinan.

Data is a quick and able study. He bucks up when his captain tells him his skills are necessary to their mission and he must put his emotions aside. He is soon on the bridge providing essential skills and information as the Enterprise battles a Klingon bird of prey. When the Klingon ship explodes and Data cheers, the Westcott audience laughed and gave a collective sigh of relief. Emotionally, Data is filling the role of a precocious adolescent boy in a man's body, a combination dominant US culture finds charming and sexually attractive. Now that he is inscribed in a familiar gender role, Data's circuits no longer overload and he is out of physical danger.

Science fiction often strives to portray a utopian vision. Poverty, homelessness, disease, and sexism are eliminated on earth in the century that Star Trek takes place. Monetary systems have been done away with and everyone has what he or she needs. I am tickled that I can go to a mainstream movie and watch men

in uniform struggle to be in touch with the full range of their emotions.

Generations seems to be a reasonably enlightened, fun movie. So what's nagging me? Is it mere coincidence that the empathic ship's counselor is a beautiful woman, that the Klingons, an extremely sexist warrior race, are brown, or that the evil women in the movie have large breasts and exposed cleavages? And why is it so easy to forget that these characters are military officers sailing around the galaxy playing out their cops of the universe fantasies? After even a brief critical analysis it's easy to see that Star Trek falls far short of its utopian vision. Life on earth during the century the writers of Star Trek live is not idyllic and all the -isms they live with appear in their scripts. The sexist portrayal of how humans manage emotions is only one example of the many I could have chosen.

I find such covert examples of injustice, violence and power imbalances incredibly dangerous when they are packaged in enlightened mainstream entertainment. Viewers are lulled into the same old patterns of racist, sexist, homophobic, classist, ablist thought, but they are even less likely to recognize it because the trappings of Star Trek seem so inclusive, warm and inviting. The crew is a closely knit family of different races and species of humanoids. Each member contributes strengths and weaknesses and each is indispensable. Their rainbow of differences enriches their lives and saves them from innumerable perils.

In the movie, Kirk dies so that his life will make a difference—he saves a solar system which includes one M class planet inhabited by the crew of the Enterprise D and 250,000,000 preindustrial humanoids. What purpose do I serve in the galaxy as I sit at a computer writing an article about a Star Trek movie?

To me, critiquing popular culture seems similar to physical exercise. We live in a world where most of us do little manual labor. Our bodies get soft as we sit in front of machines, talk on phones, attend meetings. For our health and relaxation, many of us run for miles with no destination, push weights up and down for no real purpose, or perform any number of illogical acts. It's a symptom of both our wealth and our lack.

Just as our television-saturated mall-infested culture can lead to physical unhealth, it can also drain our abilities to think critically.



Final Frontier cont'd on page 21

Choose Love:

A Jewish Buddhist Human Rights Activist in Central America, Parallax Press

Joan Goldberg

CHOOSE LOVE: A Jewish Buddhist Human Rights Activist in Central America (Parallax Press, 198pp, \$12) is based on a series of letters written by Joe Gorin that chronicle his two year sojourn (September 1987-October 1992) in Central America. Joe details his work with Peace Brigades International (PBI) in Guatemala (accompanying activists whose lives were being threatened by political violence), his move to Nicaragua to work with Witness for Peace (documenting human rights abuses), a brief foray to El Salvador, and his return to Guatemala eight months later to work independently with labor unions and peasant organizations.

Joe's letters are a collection of incidents, anecdotes and conversations, originally written to a friend who copied and distributed them to supporters and acquaintances. These engaging reflections—personal, chatty, humorous—provide the reader an intimate glimpse of Joe's experiences, how he dealt with the situations he encountered and how they transformed him. Joe's often seeming innocence and ingenuousness disguise his political sophistication, indignation at injustice and a fierce commitment to peace and social justice for Guatemalans and people everywhere.

Judaism and Buddhism are interwoven throughout the book, reflecting their influences on his spiritual and political development. From Judaism Joe learned about oppression and liberation; from Buddhism he absorbed an enhanced sense of interdependence and connectedness to the world and the meaning of contemplation and self-exploration.

Joe recalled spiritual teachings when he met with the US consul general in El Salvador, and contemplated a paradox he says is "at the heart of my life....How can I recognize this man's humanity and hold him in my heart,

even while I oppose with all my power the forces he represents and on whose behalf he acts." Remembering the Buddhist precepts about right speech and not lying, (that which is said must be both truthful and helpful), he continues, "I intensely dislike misleading people, and yet there are times when truthfulness and helpfulness don't seem to go hand in hand....If I had told Tim exactly what I was doing in the country, it might have been helpful to him but not to the Salvadoran people who are served by PBI....if he [the Buddha] had lived in a violent and repressive country dominated by low intensity warfare, he probably would have included something about discretion." Joe recalls Mr. Cohen, his Hebrew school teacher, an Auschwitz survivor, who said "in order to preserve life we were allowed to monkey around with any of the Ten Commandments, except the one about honoring God."

Joe continually struggles with understanding and forgiveness, recognizing the humanity in the oppressors at the same time experiencing rage toward them for what they were doing. "Every now and then I meet those I view as oppressors, but upon looking deeply I can see and appreciate their humanity, the suffering that has led them to their views and activities, the hurt, the joy, the fear, and the dignity that are inside of them, and I feel deep compassion for them and their suffering. Sometimes, I want to strangle the motherfuckers..."

Joe wrestles with familiar activist dilemmas—where to go, where is one needed most. "... As if my moving to Nicaragua will cause El Salvador to be gobbled up by the empire...I now see that each struggle for justice is a part of every other one, so it makes little difference where I go after my time in Guatemala is over. What is most crucial is the work and not the particular place...It is clear to me that over the long haul my work is in the United States."

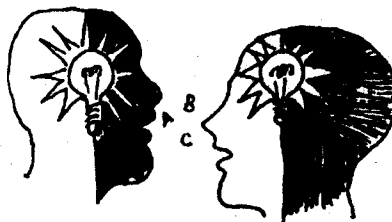
Joe is forever playing dumb, posing as a tourist in an effort to disguise his political affiliation. One such moment is when he is stopped by a civilian patrol in Guatemala. In

an attempt to stop them from searching his backpack, he pulls out his camera, takes their picture and he walks away with their names and address with the promise to send them copies. "...I realized that a very interesting plot reversal had just taken place. I the 'subversive' had encountered the security forces, and

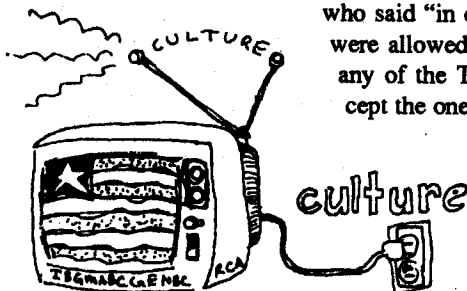
I now was walking away with their names, addresses, and photographs, and they didn't have the foggiest idea who I was." No irony is lost on Joe; everything is fair game for his brand of humor. But just as present are the anger, the rage, the pain, the

terror, the tears. Far from a superficial journey, Choose Love is Joe's ongoing struggle with the process of being an activist—continually reconciling dilemmas and paradoxes, exploring and questioning feelings and attitudes, attempting to understand why people commit the acts they do, trying to be forgiving, working for ways to end the injustice. At the very heart of the book is his connection to the people themselves, not only activist leaders such as Amilcar Mendez and Rigoberto Menchu but the many campesinos whose lives he touched and who touched his.

Joan Goldberg is an adult education consultant and a Central American activist. In 1990 she was part of a delegation to Guatemala led by Joe Gorin.



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The War On Meat . . . Well, Almost

A Vegetarian Look at Food Poisoning

Joseph Smith

UP UNTIL the late '80s, bacterial infection arising from dairy products and mishandled or uncooked meat was a common occurrence. So common, in fact, that doctors were not even required to report the cases they treated. Bacteria were not deemed a serious threat because curing them was as easy as prescribing an antibiotic like penicillin, one of the hundred so-called "miracle drugs of the twentieth century."

Yet as the March 28, 1994 issue of *Newsweek* reported, "...it looks like medicine declared a victory (over infectious disease) and went home too soon" ("The End of Antibiotics," p. 47). Testament to this was an incident occurring last year in which three children died and more than 700 adults became ill in the Northwest from eating meat contaminated with a strain of E.coli that was resistant to the antibiotics normally used for treatment. The infections gained so much notoriety that two major television networks devoted hour-long, prime-time news programs to exposing the inability of government regulators to effectively combat the problem of contaminated meat. But despite the deaths of the three children and confessions from meat inspectors admitting they are unable to do their job, the public has settled on pressuring the government for "reforms" in federal meat inspection regulations—a gesture equivalent

to using a spoon to move a mountain of manure.

Pressure for reform has so far met with the usual industry resistance. Last July government and industry groups sponsored a two-day conference on the issue. A panel of physicians, scientists, and public health officials (but no consumer advocates) was convened to develop a "non-binding" consensus statement for meat producers on bacterial contamination. The panel recommended that the US Department of Agriculture move to a "scientifically based inspection system" instead of the "see-touch-smell" method which it now employs. Currently, inspectors watch carcasses moving down the line and feel for signs of disease such as inflammation, tumors, or hard nodules. The panel also advocated the use of irradiation (exposing food to gamma rays from radioactive sources) to solve the problem. However, this process has not yet been approved by the federal government. Since the initial statement, the USDA has announced several programs to reorganize its methods of meat inspection but, so far, little change has been reported, (*Washington Post Health*, p.10).

Consumer and animal rights advocates aren't surprised by such foot-dragging and the vague and ridiculous solutions to the epidemic of bacterial infection from meat consumption. A 1987 *New York Times* article entitled "Animal Antibiotics Tied to Illness in Humans" reported that, in 1960, only 13% of all staphylococcus infections were resistant to penicillin. In 1987, the level of resistance skyrocketed to 89%. The major cause was cited as "The breeding of antibiotic resistant bacteria

in factory farms due to routine feeding of antibiotics to livestock."

The aforementioned reforms, even if brought into practice by federal regulators, will be ineffectual in stopping bacteria from developing resistance to antibiotics. In fact, the only way to truly end the problem of meat infected with antibiotic resistant bacteria is to discontinue using such pharmaceuticals on livestock animals in the first place. The industry will fight this solution because the alternatives to antibiotics are very costly.

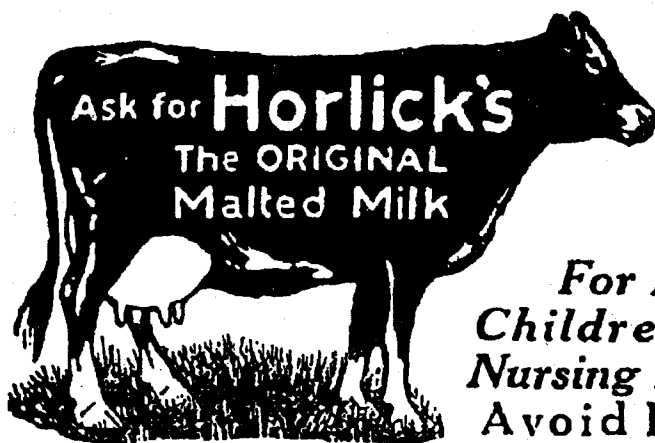
One may wonder how something used to prevent disease can later end up causing disease. Bacteria, when first exposed to a new antibiotic, usually succumb to the drug's invasion. However, after some generations, some bacteria mutate and develop the ability to incorporate the properties of the antibody into their DNA before it can do them harm. Thus, the bacteria protect themselves from future encounters with the same antibiotic.

Because one bacterium can produce up to 17,000,000 progeny within 24 hours, it is easy to see how quickly isolated cases of infection by resistant strains can turn into major epidemics. To make matters worse, different kinds of bacteria can spread resistance to one another simply by touching and "donating" or "trading" DNA fragments called plasmids through openings in their cell membranes. For humans and non-human animals already taking antibiotics, the danger is even greater. Drugs currently taken kill the 'normal' bacteria and may leave the door wide open for the "super-bugs" to multiply unchecked. This is how the epidemic arises in livestock animals, which are practically bathed in antibiotics while being fattened.

Due to the relative ease bacteria seem to have in transforming themselves into super-villains, one would think an industry employing large doses of antibiotics would maintain careful operational procedures and enforce strict regulations on the use of pharmaceuticals so as not to kill its customers. Unfortunately this is not the reality of modern meat production.

Factory Functions:

Research shows that over-prescribing antibiotics is the cause of bacterial contamination in livestock. But despite the instinctual drives and individual needs of livestock ani-



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mals, animal agriculture is a business. Just like other businesses, profits are kept high by keeping production costs low. Consequently, advocating costly and frightening responses such as irradiation is an all too common symptom of rearing livestock as commodity. For the animals that means compassion and humane treatment are scarce.

Such practices as keeping animals separated (including taking mothers from their newborns), confining them in crowded feedlots, cramming them into cages so tight they can hardly move, and the use of antibiotics, produce the most meat for the lowest cost. Thus, since meat animals are sold by the pound, it is easy to see why meat producers in the nation's largest agribusiness corporations (and small farmers to a lesser degree) will employ whatever procedures will enable them to reach and retain the greatest weights. The most important concerns for the farmer are the size and overall "health" of the animal which, at the time of slaughter, must be maximized so

that it will earn top dollar. However, the compassionate shopper should be aware that "healthy" means "healthy enough to be slaughtered." Animals with any number of maladies are "healthy" enough to be slaughtered as long as they are able to walk on their own. Those animals unable to walk (referred to in the industry as "downers") are either auctioned off at a much lower price or sometimes left to perish in a pile of other downers due to their lack of commercial value.

Crowding a large number of animals in a particular area encourages the growth of bacteria. Hence, as *Newsweek* declared: For sheer over-prescription, no doctor can touch the American farmer. Farm animals receive 30 times more antibiotics (mostly penicillin and tetracyclines) than people do. The drugs treat and prevent infection, but the main reason people like them is that they also make cows, hogs, and chickens grow faster from each pound of feed. (p. 48, 3/28/94)

And concerning the antibiotics in milk production:

Milk is allowed to contain a certain concentration of 80 different antibiotics—all used on dairy cows to prevent udder infections . . . The

US. Food and Drug administration sets limits on how much of the 80 antibiotics milk can contain and insists that the less than one percent of the milk that violates these limits is dumped. But a 1992 study by Congress's General Accounting Office found that states test for only four of the federally regulated antibiotics. The GAO's own tests discovered traces of 64 antibiotics at levels that "raise health concerns": they could produce resistant germs in milk drinkers (p. 48- 49, 3/28/94).

In light of these facts, the recent public clamor for reform of federal meat processing regulations reveals a much bigger problem than that of the meat industry's use of antibiotics. That problem is the public's lack of access to information about what is entailed in the process of turning cows into hamburgers and milk machines. The above evidence makes

it clear that we should no longer trust large corporations producing our meat and dairy products. It is imperative that people learn where their food comes from, how it is grown, processed, and delivered. Hopefully

it will not take more incidents like the contamination in the Northwest to get citizens motivated enough to ask questions about the foods that they put in their bodies.

In terms of meat and other animal products, the consumer has two options. The first is to pressure the meat and dairy industry to avoid antibiotics. However, because competition within the animal agriculture industry is so intense, the likelihood of agribusiness corporations voluntarily withdrawing from the use of pharmaceuticals is nil. Agribusiness needs antibiotics to maintain its intensive, factory farming conditions. Without them, the spread of disease would be so rampant and claim so many animal lives, the industry would crumble due to consumer outrage at the resulting high prices.

The other and more logical approach is to forego eating meat altogether. The public needs to know the lengths the meat and dairy industry has traveled in heralding meat as the "slice of Americana" that it is today. From distributing propaganda in schools disguised as dietary guidelines, to commercials with famous actors vowing that beef is "real food for real people," the meat industry has perpetuated a cultural and nutritional myth on such a grand-



THE FEEDING PROBLEM

Encourage the baby of high-chair age to feed itself as soon as possible. Be sure that all foods offered are palatable—a good test is for the mother to sample them herself.

scale that, in some circles, to be vegetarian is to be "Un-American." The fact that those leading the fight against the meat and dairy industry's negligence are only calling for procedural reforms, despite the yearly predictions of 500 deaths and 6.5 million illnesses arising nationally from the consumption of contaminated meat is proof that the public is largely in the dark about the impact meat production has on our society.

Instead of reforms, we should be calling for the demise of the meat and dairy industry, and educating one another about how we can obtain or produce wholesome, organic foods on our own. To do so is the only way we will be able to truly protect ourselves from the threat of widespread infection by antibiotic-resistant bacteria. Government and big business efforts to shield the public from the truth should be seen as a sign that their concerns do not include the public's interest. Government subsidies to keep milk and meat prices low and nutritional guidelines from the Dairy Council are not produced to make our lives healthier. They are produced to make it easier for the meat and dairy industry to sell their products. To see the truth, we must first acknowledge the incestuous relationship between government, agribusiness, and the pharmaceutical industry and identify the role each of these industries plays in setting our cultural dinner table. To do so is no easy task, but it is needed to help remove the threat of contaminated food from our minds and meals.

Joe is a writer and animal rights activist who writes regularly for the PNL from his home in Washington DC.



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Alternatives cont'd from page 9

done through internal and external education, through the maintenance of alternative forms of organization (such as collectives and consensus process), and by constantly working at re-defining the purpose of the AI in the contemporary political climate. Alternative methods can work when there is a willingness to try, fail, and try again. And it is important to keep in mind, that while some alternatives remain untried, others, such as collective management, have been used successfully, *depending on how you define success*. Models for alternatives do exist, but they are models which must be *actively* pursued and worked at.

One successful example is the South End Press collective. South End Press has remained operative precisely because it recognizes and works with its political identity. It boasts a successful collective management structure with multi-cultural participation, a non-traditional pay-scale based on need (not a hierarchy of seniority and power), and a history of quality and diverse printing. Furthermore, and contrary to common market practice, South End defines success not by profit, but by fulfillment of its mandate to publish alternative literature. Therefore profit is secondary to the political nature of the organization. The business needs to make "only" enough pay the

workers (fairly and with benefits) and perpetuate operation.

When we look at South End we see a business that has maintained its commitment to creating alternative institutions in product as well as in practice. Its day-to-day operation embraces opposition to both normal business practices and hierarchy. South End presents an example of an AI that clarifies its needs in light of both its politics and the political constituency that *it chooses to serve*. Through these definitions, South End has achieved success.

Using examples such as the South End collective it is possible to argue that it is not only possible to embrace progressive ideals to build a successful AI, but necessary. In Part II of "Alternatives and Institutions" I will address distribution of power in the alternative workplace, and the way that socially constructed behavior affects our relationships with co-workers and friends. I will also offer further examples of methods and practices to overcome these behaviors, and why we would want to.

End of Part I



The italicized texts at the beginning of each section are individual paragraphs from a 1979 essay by Howard J Ehrlich entitled "The logic of alternative institutions," originally published in a collection called Reinventing Anarchy.

Bill is the staffperson at SPC.

Sister Project cont'd from page 13

listen, they see that their words have far reaching value.

But more importantly—at least for us—as Estancians tell us about their lives, their losses, their faith, their concerns, their struggles, their dreams, we have our blind eyes opened. Through our monthly letters and our yearly visits there, some of our denial is pushed aside. We are forced to look at the reality of most people in this world in contrast to our own privileged (but curiously deprived) lives.

The sister community experience affects our lives in Syracuse. As the people of La Estancia help open our eyes, we become more sensitive and more helpful to those in our own community who are voiceless. Most Syracuse members of this sister community also are engaged in local social issues.

For here we also have voiceless ones

whom we need to see and hear. The poverty here is in many ways more desperate than that in La Estancia. Unlike campesinos, many of the poor here have VCRs, color TVs and even cars. But at best these are mixed blessings. They constantly convey images of a "good life" that is beyond reach.

People who are poor here suffer from malnutrition, shattered families, substance abuse, lack of self-respect, and social marginalization. And like the rural Salvadorans during the civil war, our poor here are at immense risk of violence, both official and unofficial.

As the people in La Estancia are becoming empowered to speak for themselves, we in Syracuse can more effectively address the disempowerment within ourselves and others here at home.

There's a growing link between the people of Syracuse and the people of La Estancia: our abilities and disabilities are complementary. We need each other.



Final Frontier cont'd from page 16

Just as our television-saturated, mall-infested culture can lead to physical unhealth, it can also drown our abilities to think critically. Everything looks the same. Everyone is exposed to the same information and systems of thought. Similarity becomes synonymous with safety and difference with subversion and danger. It all can seem too big and too hopeless to change. Discussing the sexism inherent in Star Trek won't save the world, but if I can't see the sexism in a Star Trek episode, will I recognize it when my coworker is subtly mistreated?

Make a resolution. Promise yourself that each day you'll critique one movie, advertisement, work of architecture, piece of music, video game, joke or conversation. It doesn't have to take long. Risk sharing your critique with a friend, family member or coworker. Try not to get defensive or feel stupid if the person disagrees with you or tells you you're being overly sensitive, that these things are just words or just images and they don't matter. If we all spend time sharpening our critical thinking skills, we'll be more able to interrupt daily occurrences of injustice.

Karen Hall lives and writes in Syracuse, NY.

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February 1995

<p>5 Boys From Syracuse meets at Trinity Episcopal Church Parish House, 7pm.</p> <p>"A Gathering for Celebration & Healing" spon. by Religious Coalition for Reproductive Choice. In honor of 22 years of Roe v. Wade. 2pm. May Memorial, 3800 E. Genesee St.</p> <p>Haiti Solidarity Week</p>	<p>6 "Footsteps Into Change" - one man's three year walk across Africa; multi-media presentation. Le Moyne College, Grewen Aud. 7:30pm. Free. 445-4115.</p> <p>Every Mon: "Radiovision" on Adelphi Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.</p>	<p>7 Peace Action program w/Dr. Judith Johnson addressing developments at the Dept. of Energy involving nuclear waste, testing, and disposal. 7:30pm. May Memorial, 3800 E. Genesee. Call for program topic: 478-7442.</p>	<p>8 Central America Caribbean Coalition potluck & mtg at Plymouth Church, 232 E. Onondaga St. 6pm.</p> <p>Abolish the Blockade of Cuba mtg. 7:30pm. Plymouth Church, 232 E. Onondaga.</p> <p>NOW GNY Chapter mtg at Marine Midland Bank, 360 S. Warren, Syracuse. call 467-3188. 7pm.</p>	<p>9 Charlie King Benefit Concert for Jail Ministry. Call SPC for more info 472-5478.</p> <p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p>	<p>10 "Responding to Children's Unmet Needs: Children's Rights Clinic" civic issues forum. At Drumlins Country Club, 7am-8am.</p>	<p>11 Gay Men's Support Group meeting. Call 422-5732 for info.</p>	<p>12 Haiti Services followed by reception & slides of Nancy Gwin's 1985 trip at Plymouth Church, 232 E. Onondaga. 7pm.</p> <p>Every Sunday: This Way Out. Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.</p> <p>Syr. Real Food Co-op membership meeting at ECOH. Dinner 5-6p. mtg 6-9pm. Recieve work credit. Childcare provided.</p>	<p>13 Abbe Eban at Temple Adath. 7pm. \$18 or call 445-0161.</p> <p>Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center), 7:30pm. 425-0673.</p>	<p>14 Amnesty International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441.</p>	<p>15 NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p> <p>Witness for Peace fundraiser at Happy Endings dessert cafe. Downtown Syracuse. Call Nancy Gwin for info.</p>	<p>16 Syracuse Community Radio mtg. 7pm. Call 437-9579 for place.</p> <p>Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.</p>	<p>17 Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.</p>	<p>18 Every Fri: Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Ctr, 601 Allen St. 422-9741 for time.</p>	<p>19 Every Sunday. People's 60 Minutes. Adelphi Cable Ch. 3, 8pm. Produced by Syracuse Peace Council. 1942 - Japanese internment camps begun in California.</p>	<p>20 Every 1st & 3rd Mon: Syracuse Real Food Coop Council meets. 5:30pm.</p> <p>Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p> <p>1942 - Norwegian teachers began successful nonviolent strike against Nazification of schools.</p>	<p>21 Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mtd. 750 Osburn Ave.</p>	<p>22 Peace Newsletter Mailing Party at SPC. 924 Burnet Ave. 5-7pm. Free Food! All welcome.</p>	<p>23 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>Every Thursday: Central America Vigil. Fed. bldg. 7:30am</p>	<p>24 More February Events: Everson Museum Tour of the Week (2pm); 25: African American Connections; African Art 2/12: African American Connections; African Ceramics</p>	<p>25 Feb 12: Peace Council Brunch/Conversation for Syracuse Peace & Justice activists. "How We Treat Each Other": 11am-noon, munch; noon-2, talk. \$3-\$5 sliding scale.</p>
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¿How We Treat Each Other?

an SPC Brunch/Conversation for Syracuse Peace and Justice activists (and the interested)

SOMETIMES CONVERSATIONS HAPPEN which seem worth continuing and broadening.

that's what happened at the peace council office one day, when we were talking about some personal rifts which had developed in the progressive community during various organizing activities.

we, in the progressive community, we, i, are often not kind to each other. our lack of generosity of spirit towards each other makes it difficult to work together.

we may know each other for years from our work for justice.

then we make a mistake, an error, disagree, f__k up, whatever,

and that's all that is remembered of our work.

the years of good work that preceded or postcede is ignored.

¿can we talk? not agree necessarily, but talk.

learn from the many movements we have stood in solidarity with.

learn from the many people we stand in solidarity with.

learn generosity with each other

hay que endurecerse pero sin perder la ternura, jamas. che guevara

(translation: we must stand firm, but without losing our tenderness, ever.)

elana levy bill mazza paul pearce you



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Women and Work

Peace News Letter

Central New York's Voice for Peace and Social Justice March 1995 PNL 629



dancing school principal: cuba

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.

The House

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

The Peace Newsletter

The PNL editorial committee needs people!...Join us Tuesday evenings at 5:30 PM at SPC, 924 Burnet Ave.

Editorial Committee: Ryan Goldberg, Ed Kinane, Bill Mazza, Lauren Moffard
Graphics: Anita Welych

Production Committee: Joy Meeker, Marge Rusk, Andy Molloy, Joan Goldberg
PNL Interns: Ryan Goldberg, Jason Sullivan

SPC Projects 472-5478

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

SPC Council: Marge Rusk, Fatma Husein, Rafael Sorkin, Daniella Levy-Salzman, Andrianna Natsoulas, Duane Hardy

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Upasatti, Kathy Barry, Brian Caufield, Andy Molloy, Fredric Noyes, Lauren Wing, Art Lum, Carolyn, Karen Veverka, Lynne Woehrle, Ray Kramer, Liz King, Ron Schuffler, Christine Detwiler

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

Alliance-Psychiatric System Survivors George Ebert 475-4120	Peace Action of CNY Diane Swords 478-7442
Alternative Media Network Jim Dessauer 425-8806	Peace Brigades International Ed Kinane 478-4571
Alternative Orange Brian Ganter 423-4466	P.E.A.C.E., Inc. Louis Clark 470-3300
Alternatives to Violence Project Jay Liestee 449-0845	People for Animal Rights 488-PURR (7877) or 488-9338
Americans For Democratic Action Jack McTiernan 488-6822	Persons With AIDS Support Hotline Sandra 471-5911
American Friends Service Committee 475-4822	Physicians for Social Responsibility 488-2140
Amnesty International 422-3890	Planned Parenthood 475-5525
Animal Defense League Kris Qua 471-0460	Reconsider Nick or Alex Elye 422-6231
ARISE 472-3171	Religion: Other Phoenix or Kat 474-8801
Atlantic States Legal Foundation 475-1170	Rose Center Teri Cameron 422-3426
Beyond Boundaries Aggie Lane 478-4571	Sarah House 475-1747
Central America/Caribbean Coalition Shirley Novak 446-6099	Save the County 637-6066
Citizens Against Radioactive Dumping 607/753-6271	SEEDS 607/749-2818
CNY ACLU 471-2821	Seneca Peace Council 568-2344
CNY Center for Occupational Health and Safety 471-6187	Service Employees Int'l Chris Binaxis 424-1750
CNY Environment Janine DeBaise 437-6481	Sierra Club Sue Carlson 445-1663
CNY N.O.W. 487-3188	Small Claims Court Action Center 443-1401
Cortland Citizens for Peace Andy Mager (607) 842-6858	Social Workers for Peace Dick Mundy 445-0797
ECOS 492-3478	Socialist Party Ron Ehrenreich 478-0793
Educators Social Responsibility Lisa Mundy 445-0797	Spanish Action League Sam Velasquez 471-3762
EON, Inc./Transgender Community Charliss Dolge 475-5611	Student African-Amer. Society 443-4633
ECOH Dave Smith 478-8634	Student Environmental Action Coalition Kelly Ault 423-7896
Food Bank of CNY 437-1899	Syracuse Community Choir Karen Mihalyi 428-8724
Friends of the Filipino People John & Sally Brule 445-0698	Syracuse Community Radio Frederic Noyes 437-9579
Gay/Lesbian Alliance 422-5732	Syracuse Cooperative Federal Credit Union 471-1116
Gay/Lesbian/Bisexual Student Assoc. (SU) 443-3599	Syracuse Cultural Workers Dik Cool 474-1132
Hotel Employees 150 437-0373	Syracuse Gay & Lesbian Chorus 476-4329
Jail Ministry 424-1877	Syracuse Greens 471-1611
Lesbian/Gay Youth 443-3599	Syracuse HOURS 471-6423
NAACP Van Robinson 422-6933	Syracuse N.O.W. 472-3294
Natural Organic Farmers Assoc. Ammie Chickering 365-2299	Syr. Real Food Coop 472-1385
New Environ. Assoc. 446-8009	Syracuse Solidarity 423-9736
North American Indian Club 476-7425	Syracuse United Neighbors Rich Puchalski 476-7475
NYPIRG 476-8381	S.U. for Animal Rights 443-4199
Onon. Audobon 457-7731	University Democrats Syracuse University 443-0958
Onondaga Women's Political Caucus Lora Lee Buchta 457-4739	Urban League Yvonne Goodwin 472-6955
Open Hand Theatre Geoff Navias 476-0466	Veterans For Peace Ray Stewart 422-5023
Oswego Valley Peace & Justice Council Barbara Steinkraus 342-1675	Women's Center (SU) 443-4268
Pax Christi Frank Woolever 446-1693	Women's Health Outreach 425-3653
	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

SYRACUSE PEACE COUNCIL PAGE

Goodbye Peter Sandwall!
Someone who knew how to laugh through the struggle. We'll miss you.

Coalition Forms to Prepare for 50th Commemoration of the Bombing of Hiroshima

A coalition of local organizations has begun planning to commemorate the 50th anniversaries of the atomic bombs dropped on Hiroshima and Nagasaki.

Attending the planning meetings were representatives of the following organizations: Open Hand Theater, Peace Action, the UN Association, the Community Choir, AFSC, and the Syracuse Peace Council.

The main topics were implementing outreach to individuals who may wish to involve themselves in the organizing or the activities surrounding the commemoration, and developing a loose agenda for those activities.

Potential activities include:

- 1) General literature development.
- 2) Outreach to faith-based communities—as Hiroshima Day falls on a Sunday this year, the idea is to organize and distribute materials to be used in services on that day. Outreach might also include secular materials to use in school curricula.
- 3) A parade committee—to help organize the now-traditional Open Hand Theater parade through downtown Syracuse. This year the parade is being planned for Nagasaki Day, August 9, as Hiroshima Day falls on a Sunday, August 6.
- 4) Art workshops/projects—outreach geared to involve schools and youth in creating relevant cultural projects.
- 5) A celebratory event (?at the closing of the parade?)—to bring closure to the various outreach projects and may include a show of the artwork created, performance with the Community Choir, and a celebration of all those participating in resistance movements over the past 50 years.

Everyone is invited to participate. Please call Diane Swords at Peace Action, 478-7442, or Bill Mazza at the Syracuse Peace Council, 472-5478 to get involved.

April Issue Deadlines

Articles	March 15
Ads	March 22
Calendar Items	March 22

PEACE NEWSLETTER: MARCH 1995

#629

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About the Cover: Dancing School Principal by elana levy

elana explains: "the directora of the primary school next to the agricultural cooperative "los matires de barbados" just outside cienfuegos, started to dance along with the singing and clapping of the children and faculty of the primary school. they were welcoming their guests from the united states." See elana's article on page 4, this PNL.

This photograph is part of "69 cents to a dollar: An Exhibition on Women and Work," at the Altered Space Community Art Gallery, 922 Burnet Ave, Syr, NY 13202 (next to SPC). It's one of eight of elana's photos depicting women in Cuba displayed at Altered Space. Gallery hours are Thursday through Sunday, 12 - 4 PM. The exhibition runs through Friday, March 10. There will be a "Women's Reading" that evening at 7 PM to close the exhibition. All are invited and encouraged to bring work to read. Call Altered Space at 479-8675 for more information.

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cuba: more snapshots of women in the revolution

Part II of elana's snapshots from her recent trip to Cuba.

elana levy

SNAP

11 am, cienfuegos

our delegation of sixteen women from all over the u.s., ages 22 to 85, sitting in a room with the dean of the medical faculty of the university of cienfuegos, the director of enterprises of cereals for cienfuegos, assistant director of the only factory in cuba making hydraulic equipment for sugar refineries, about a dozen cuban women holding important positions in this province. we raise our concerns about the young women dressed in very tightly fitting clothing we see hanging around the hotels, called *jinoteras* (meaning hustler, cubans don't call them prostitutes).

the cuban women respond: "what would you have us do? arrest them? what we are doing is having a dialogue with them. we do not reject them. we do not treat them as social pariahs. we do not work with them at the hotels, we work with them in their neighborhoods. we know each one of them. the situation will not be resolved by condemnation of these women, nor can we ignore the women."

as we spoke with the women it became so clear to us their concern, and the work which the women have already undertaken to give

jinoteras other opportunities. i wondered here in syracuse, ny which group of women knew every prostitute (only the police) and was working to offer them different opportunities and another way of life.

we asked: how many women were choosing this way of life? they knew precisely. "there are 120 to 125 *jinoteras* in cienfuegos province," they replied. "we know each one of them and we are working with each one." Twenty-nine women who have stopped and are now integrated in a new workplace are still meeting with the women of the fmc (federation of cuban women).

here cuban women, women who had achieved levels of accomplishment rare for women anywhere in the world, had clearly had spent much time meeting and thinking together about the 125 women in their province who had gone astray, and already had many successes with their work.

snap

meeting with women writers, tv scriptwriters and artists at uneac, union of writers and artists in cuba. the delegation brings up the distasteful video we had seen on a monitor as we were waiting to go through customs upon arriving at josé marti airport. the video, much like mtv, objectified and demeaned women. they too were concerned with the image of woman that was being used to promote tourism. they had met with the cuban musician whose band was

on the video, and he had apologized to them. he thanked the women for raising his level of awareness. that video was no longer being shown on cuban television, but it was still played on the airport monitors.

how women are portrayed by the tourist industry concerned the writers and artists. more than half the doctors now in cuba are women. "we would like to see cuban women represented with the white coat of a doctor." but in fact, the tourist industry of cuba, is allowing the image of sexy, beautiful women to be used as a major promotion tool. and in the famous nightclubs in cuba, and in the hotels, scantily clad women are very much part of the entertainment used to amuse the tourists.

snap

after midnight dark streets of havana (city of 2.5 million) daniella, 24, jogging back to guesthouse having just placed a phone call to u.s. from a hotel. an older woman, at least seventy, walking slowly home calls out to daniella: "what are you doing out alone, it's dangerous." she takes daniella's arm and accompanies her. daniella asks the woman why she was worried about her, when she, herself, much older, was walking quite leisurely in the dark streets. the grandmother responds: "but i am a cuban, it is safe for me to walk on the street. this is my home. you are a tourist, it's not safe for you."

the contradictions which tourism brings, in particular, the dollars. the u.s. blockade against cuba, tightened to a stranglehold by the toricelli bill passed in oct '92, plus the loss of the primary trading partners by the changes in eastern europe and the soviet union around 1989, has meant a severe shortage in foreign exchange for cuba resulting in deeply felt scarcities for the cuban people. dollars are in high demand at a national and individual level. more tourism means more immediate dollars. it also brings with it the phenomena discussed above of *jinoteras* and *jinoteros* (male hustlers) who are looking for what dollars can buy. cubans won't use the word prostitute because these young men and women are well-educated, as are all cubans, have jobs (little unemployment) or are students. but, in this "special period" of hardship it is difficult without dollars to get levis or perfumes or



Women leaders listening to delegation's questions. Cienfego. Photo by elana levy.

shampoos or sunglasses, etc. they are available in the dollar stores, but not in the peso stores, and not as part of your rations.

tourist industry jobs, in which you have much contact with tourists and their dollars, are highly valued. a few people trained as engineers or medical specialists have chosen careers in hotel management because of the access to dollars. the cuban government is finding creative ways of rewarding other workers with dollars. in cienfuegos province workers in basic industries, sugar refineries and electrical projects receive a portion of their pay in dollars if they have met certain standards for the month, such as perfect attendance, no lateness, met certain production quotas, etc. it's a program which keeps people in much needed positions, and promotes discipline in the workplace, one of the campaigns at present in cuba.

snap

a small apartment in residential area of havana with food and drinks laid out for us, as always. six well-known cuban women writers and theorists discussing the hard times of the last few years and the effects on women's lives. privileged conversation, shared out of respect for the leader of our delegation, much published margaret randall, cuban resident for 11 years.

"...at this moment, we are in a life and death struggle. we have to ask for our place, no, not ask, demand our place in our society. we are moving towards a gender consciousness."

these women are forming an association of women communicators in havana which they hope will spread throughout the island.

"for me, this [the new association] has been like a door opening," says the youngest member of the group, a staff writer for a cuban monthly magazine. "i've been sitting in front of a door. i didn't know what was on the other side of the door. it's been like a whole new world for me."

the first goal of the association is to give women self-esteem, to empower women. they have sponsored a series of workshops on women's sexuality, on how to respond when there's no food, or gas, or electricity, plus courses in gender analysis. "we're trying to give some practical and spiritual advice for seemingly insolvable problems faced in the last two years. we want our daughters to see and understand the space within the social and economic sphere we fought so hard for. we're publicly stating that gender is a political issue,



Day Care Center. Photo by elana levy.

something many of the leaders of the revolution don't understand. we're demanding a dialogue with them."

snap

we're at la guinera, havana cuba. a once extremely marginalized (word cubans use, we might say ghettoized) area, now shown as an example of how people have raised themselves since the revolution. where women are in the lead in microbrigade construction of their own apartments. josefina, head of the microbrigades, has just spoken to us. we (the people from the neighborhood and the u.s. delegation of women) begin chanting. among the chants is: the cubans united can never be defeated. (*cubanos unidos, jamas sera vencido.*) how appropriate. here's one version of this oft heard chant ("the people united can never be defeated") that rings true. and is one reason why the u.s. has not yet invaded cuba.

snapping to a close:

working in support of the cuban revolution and its gains is given the name "solidarity" work in the u.s.

i don't see it that way.

i work for cuba selfishly. i need cuba to never be defeated.

not only "*a luta continua*" ("the struggle continues" chant often heard during independence struggles against colonialism) but also "*cuba continua.*"

we need the example of cuba.

we need to keep noticing that there is a place where people get free health care, free education at all levels, inexpensive excellent day care for any family who needs it, the elderly feel privileged as well as the children, etcetera and so forth

and it's only ninety miles away.

as you've read in the two articles, not all is beautiful nor easy nor as you or i want it to be. but so much of that fault, dear friends, lies not with the stars but with ourselves and our government's actions. not all. lots of mistakes by cuba's government too. what's different and important to me is the recognition and rethinking the mistakes—be it about self-sufficiency in food or about homosexuality.

elana levy has visited cuba four times in the last two years. this last visit she and her daughter, daniella, travelled with a sixteen member woman's delegation, led by author margaret randall, co-led by elana. elana and daniella stayed on to welcome the new year with close friends on the isle of youth. (part I of this series was printed in the feb pnl)



so what are some of the things you, you, you, you, can do so that the jesse helms and bill clintons and jorge mas canosas can't impose their greed and sickness across the small sea.

- **speak out against the blockade.** every nation in the world does except u.s. and israel (and even israel now has joint citrus ventures within cuba). step out on the streets too.
- **daniella and i are happy** to join a group in your venue to speak and answer questions about our experience and understanding.
- **support cuba materially** through the local spunc (sisters project: underwear to cuba/ 1030 westmoreland av/syr ny 13210) with new underwear or through pastors for peace or medical aid, for starters.
- **visit,** our gov't doesn't want you to, but many groups still do, through canada, mexico, or with much difficulty, miami.
- **join with Abolish Blockade against Cuba** here in syracuse. next meeting, monday, 27 march, 7:30pm, boulevard diner, erie blvd & thompson.

leave your name at the syr. peace council if you want more info.

Getting To Know You

Examining the tactics of the Religious (Not So) Right

Merilee Witherell

OCCASIONALLY I HAVE been known to argue that my essay or speech may effectively be reduced to one well-organized paragraph. When I was asked by the Stone-wall Committee to speak at a recent meeting, it was the first time I had imagined that my presentation would be reduced to one word. I was asked to speak about the Religious Right and their goals with regard to public education. A short and simple speech, this: Annihilation.

This does appear to be the ultimate goal of religious right groups and activists. The means by which they hope to achieve it are twofold: by usurpation of public education through school boards and pressure groups, and by undermining the schools through voucher programs which redirect tax dollars from public schools to private. Their ability to organize toward these ends should not be underestimated. The religious right has emerged in American life as an extremely powerful and influential force, with activists in every community and leaders in the highest government positions. Perhaps the latter point was best summarized in Harper's Index, January 1995: "Distance between the Speaker of the House and the US Presidency, in heartbeats: 2."

So who is this Religious Radical Right or Christian Right, as they are interchangeably known, and anyway, what exactly do they have planned for our schools? First the bad news. The activist members of the religious right are men and women in every community who seem in many ways to be reasonable, moderate and ordinary. There are many religious right groups established across the country, most well-organized and heavily funded. A sample includes:

- The Christian Coalition headed by Pat Robertson, and its legal arm, the American Center for Law and Justice;
- Focus on the Family, with Rev. James Dobson and the closely affiliated Family Research Council;
- Citizens for Excellence in Educa-

tion led by Robert Simonds which backs fundamentalist school board candidates;

- the Rutherford Institute which engages in litigation and whose members are a strong lobbying force;

- Phyllis Schlafly's Eagle Forum whose strongly anti-choice membership is now targeting the public schools.;

- Education Research Analysts, a censorship-oriented clearinghouse which "rates" textbooks;

- Concerned Women for America led by Beverly LeHaye;

- Donald Wildmon's American Family Association which has pressured the entertainment industry in attempts to censor television and movies, including *The Last Temptation of Christ* and *NYPD Blue*;

- the Traditional Values Coalition led by Rec. Lou Lelton; and perhaps most importantly,

- the Council for National Policy, a group with invitation-only membership, including such notables power-mongers as the Rev. Tim LaHaye; Joseph Coors; Kuver North; Richard Schoff, Former Indiana KKK leader, Rev. D. James Kennedy, a media-minister from Florida whose shows have aired here; Rev. Jerry Falwell; Phyllis Schlafly; and the Rev. Donald Wildmon.

In November, I attended a debate between Rabbi David Saperstein and the Religious Action Center of Reform Judaism and Jay Sekulow of the Christian Coalition's American Center for Law and Justice (ACLU). I was struck by the conciliatory tone of Jay Sekulow, ACLU's Chief Counsel, and was amazed to discover how often I agreed with

his words. His words, however, contrasted somewhat sharply with the actions and the expressed mission of the ACLJ and the Christian Coalition. The innocuous words sometimes used by members of the religious right often disguise meaning. For example, The American Heritage Education Bill, which has been introduced in many states, is a bill which would prohibit school administrators from punishing teachers for teaching from "historically significant or venerated documents." This seems fair enough—let teachers use the Constitution, the Declaration of Independence and Martin Luther King, Jr.'s letter to teach about history. Of course, teachers who used such materials are *not* punished, leaving us to wonder why this bill would be needed—what "venerated documents" would we have educators teaching from if this bill were to pass? This bill is a back-door attempt to allow teaching *from* the bible and other religious documents (notice, I did not say *about* the bible, which is already allowed in appropriate courses). The subtleties of language are ever-important when dealing with the religious right, as they are never eager to expose their agenda until they are assured of its implementation. Moderation is the hallmark of their campaigns; extremism the mark of their domination.

Many religious right activists who run for school boards do so as "stealth candidates." That is, the candidates do not expose their affiliation with their religio-political organization or church, but rather run on such issues as tax reform. Candidates are often given detailed instructions from their organizations about tactics and techniques for avoiding identification with the religious right agenda until after the election. Citizens for Excellence in Education recommends, "While you are defending Christian values, you must learn to do so with secular language. Ask who is paying for this and how much it will cost." If the term "Unfunded Mandate" occurs to you at this time, give yourself a gold star for seeing the big picture. Both the religious right and the right-at-large seek to gut programs and legislation with which they disagree, not by dismantling them



Jason Sullivan 1995

openly, but by de-funding them. This includes civil rights legislation affecting education, employment and housing, healthcare programs, especially school-based clinics and services related to reproductive health care, school breakfast and lunch programs, and programs designed to allow greater independence for people with disabilities, including many school-based accommodations for disabled students.

The issues under attack by the religious right vary considerably, ranging from broad concerns with certain

philosophical approaches in education to objections about particular books within a curriculum or classroom. School prayer is the most readily understood of the goals of the religious right. They want organized, authority-led, proselytizing, Christian prayer in the public schools every day. Until they can achieve this end, they are willing to settle for various encroachments on the Constitutional separation of church and state, such as graduation prayer, moments of silence, student-led prayer, or "voluntary" prayers around the flagpole before the start of the school day. The bottom line on school prayer is that students who want to pray in school may do so now, individually, as long as they do not disrupt the educational process. Students may say grace before lunch, pray before a test, and read the bible in study hall. The proposed constitutional amendment on school prayer would open the door to group prayers, and thereby to coercive group pressures, including the easy identification of non-Christian or non-worshipping students. It is a tool to ostracize as much as it is a tool to proselytize, and it has no place in an American public institution.

Voucher programs are another favorite of the religious right, and have gained widespread popularity among the right-at-large. School voucher programs would basically use public funds to reimburse parents for a portion of the cost of sending their children to private schools. Since vouchers would only subsidize part of the cost in most cases of a private school education, the rhetoric of "school choice" is misleading. Voucher programs would not likely enable more families to choose private schools, they would simply reward those families who have already chosen and can already afford such schools. Regardless of

Moderation is the hallmark of their campaigns; extremism the mark of their domination.

that point, voucher programs channel limited resources allocated for education to subsidize private religious choices. This is perhaps one of the most serious threats to the integrity of public education, already scandalously underfunded in some regions, threatened further by the diversion of dollars to the sectarian world. Late in 1994, the Puerto Rican Supreme Court struck down a voucher program which has been in operation there, for violating the P.R. Constitution. Most US states have similar provisions, and it is probable

that state courts would rule such programs unconstitutional. This case did not turn specifically on the Establishment Clause of the US Constitution, however, and it is uncertain the US Supreme Court would rule.

Teaching "scientific" creationism is another way religious right groups are taking control of public education. Groups dedicated to promoting religious belief systems through public schools have developed instructional materials which present Judeo-Christian creationism couched in scientific-sounding terms. The materials supplement curricula in science classes which teach the theory of evolution. Proponents of the creationist materials are for "equal time" and emphasize the scientific nature of their materials. School board members at a district in Cayuga County were considering the use of such materials in 1993 until a school board member brought in a creationist video he had received in church.

Sex education is another target of the religious right, now equipped with its own curricula on the subject. Having realized that they cannot prevent sex education in the public schools, various religious right groups have developed abstinence-only curricula which they actively promote with school boards. Essentially, "If you can't beat 'em, join 'em (no offense Ms. Elders). Some of the programs developed are *Facing Reality*; *Me, My world, My Future*; *sexuality, Commitment and Family*; *Family Accountability Communicating Tenn Sexuality*; and *Responsible Sexual Values Program*. One of the more widely used programs, *Sex Respect*, offers such educational and helpful hints as "Pet your dog, not your date!" and "Control your urgin', be a virgin!" These curricula rely heavily on religious publications as references and use such

terms as "nature" in place of the word God. One resource states, "Nature is making some kind of a comment on sexual behavior through the AIDS and herpes epidemics." Another urges pregnant teens not to "get an abortion to kill the baby."

Outcomes-Based-Education (OBE) is an approach gaining popularity in the US, much to the dismay of the religious right. OBE is a school reform plan which requires that students demonstrate certain skills and abilities as a prerequisite to graduation. These skills are decided upon by the school with input from teachers, students, and parents, and the plan is implemented within state educational guidelines. Educators have been accused by the religious right of using OBE to undermine religious values by expecting students to cultivate respect for other cultures and tolerance for diversity.

The real issue with OBE perhaps has very little to do with the approach itself (get your gold stars out again, there is a big picture to be had here). Activists on the Christian Right do not trust and do not like public education in America. They fault our schools with creating social disorder, crime, teen pregnancy, welfare dependency, poor performance in the global economy, and so forth, and constantly point to the institution's failings. However, religious right groups are the first to raise cries of an anti-religious, communist, homosexual, subversive, feminist, ACLU, vegetarian, or other deviant-inspired plot when attempts at genuine educational reform are made. I reiterate, the goal of the religious right with regard to public education is clear: annihilation. They do not want public education to continue as it is, and they do not want it reformed. They want it to be subsumed by the religio-political agenda, a future theocratic state of their own making, a state in which all education is religious education, and Truth with its capital T is derived from the one and only Source with a capital S, and taught to the good little boys and girls who are fit to receive education and whose parents can pay for it, partly with vouchers, of course.

Merlee is the former director of the Central New York Chapter of the New York Civil Liberties Union. She first addressed this topic at a panel discussion by the Stonewall Committee, as part of the "Who's Right?" series.



Loving Gayness¹

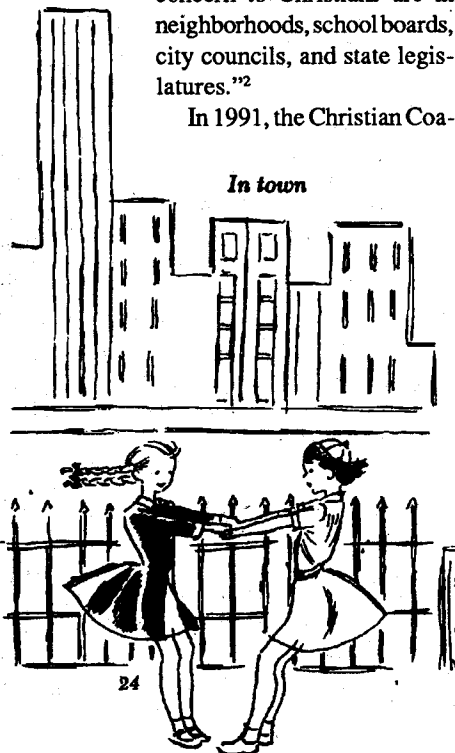
Rosaria Champagne

I: the problem

AFTER PAT ROBERTSON failed in securing the Republican Party's 1988 bid, after Jerry Falwell's Moral Majority became better known for jokes in its honor than effectiveness in its path, and after TV evangelicals cinched their fame in popular culture, not heaven, I felt vindicated. Cocky, actually. I was a twenty-something PhD student, part of a community of leftist intellectuals, and we had certainly read more than these religious fanatics. Everyone I knew was engaged with intellectual and political rigor in fighting the Right. We were out, were smart, and we sure as hell weren't shopping. With education on our side, how could they hurt us?

Unbeknownst to us in our arrogance and ego, the Christian Right was "born again." While we felt secure in what we knew, the Religious Right was not so complacent. Ralph Reed, executive director of the Religions Right says: "The Christian Community got it backwards in the 1980s. We tried to charge Washington when we should have been focusing on the states. The real battles of concern to Christians are in neighborhoods, school boards, city councils, and state legislatures."²

In 1991, the Christian Coa-



lition held a national political training conference in Virginia Beach, Virginia, called "Road to Victory I," for 800 Christian activists representing 225 Coalition chapters. In 1992, "Road to Victory II" was attended by 1,500 Christian activists. The Christian Coalition's goal was to have 1,500 chapters and 800,000 members by 1993. Indeed, the National Field Director of the Christian Coalition, Mr. Guy Rogers, claims one new chapter is born each day, with plans for a full-time staff in 20 states, headed by 50,000 precinct leaders connected to 25,000 church liaison leaders.³

As Skipp Porteous has reported, "[Pat] Robertson's goal is to make the Christian Coalition bigger and more superior than any political group on the right or left." Robertson says: "I believe that the Christian Community will be the most powerful political force in America by the end of the decade."⁴ In addition to grass-roots organizing, the Coalition recommends secrecy. Members are told to never identify themselves even to Republicans as Coalition members. They mask their political power behind the falsely-described "neutrality" of salvation through family values. United through the elevation of oppression to Darwinian entitlement, the Christian right has successfully launched an attack against its main targets lesbian women, gay men, Jews, people of color, and feminists and this attack has negatively affected all people in this country. The Christian right is successfully dismantling the spirit of the Civil Rights movement and the philosophy of democracy. Under the guise of neutral good-for-everyone-policies, the Religious Right vehemently rejects democratic inclusive social politics and offers instead a narrowly-defined theocratic vision of "family values." [Family values regulates society by policing strictly sanctioned and heterosexual spheres for men and women, by ensuring class hierarchies, and by conflating the work ethic with society's invisibly bestowed privileges and entitlements.]

Today, the Christian Coalition is joined by other Religious Right institutions united in policing morality and calling this politics of enforcement "natural": The American Family Association,⁵ Citizens for Excellence in Education,⁶ Concerned Women for America,⁷ the Eagle Forum, the Family Research Council, Focus on the family, Free Congress Foundation, Operation Rescue, The Rutherford Institute, and the Traditional Values Coalition.

The effect of the Christian Right on gay and lesbian people is no bugaboo. It is insidious.

II: the solution offered by the Political Left

The National Gay and Lesbian Task Force has organized efforts to educate the gay and lesbian community about the Christian Right and its political agenda and effect. In 1993, the NGLTF came out with both *The Handbook for Challenging the Christian Right* and the *Fight the Right! Action Kit*. Both texts make clear indeed, from their very titles what our response should be. We are supposed to "fight the right" and to challenge through counter-discourse and counter-politics the "new world order" envisioned by Robertson and his cronies. I of course support and practice the NGLTF's mission. I provide counter-discourse to the religious right because I do not want to become part of the myth of perversion that the Religious Right has in store for me. I do not want to be invented to be bound and gagged in the name of someone else's narrow vision of ethics. I protest with my body and mind because I refuse to live under the thumb of someone else's fear, because any politics of survivorship depends on our exchanging a theory of cowardice for one that understands our personal and individual lives as not more important or valuable than the political ideas that make meaningful and significant these lives.

Having said this, I want to suggest, however, that "fight the right" is not the only or even the best place to start. If we only project our enemies outside ourselves we miss an important point. To me, the most important point. The "open secret" of gay and lesbian lives: internalized homophobia, the subtle and lethal internalization of patriarchy's demonization of gay and lesbian people. By projecting the enemy outside of ourselves and outside of our gay and lesbian communities, we assume that if only we changed *their* behavior, and *their* ideas, we would get what we want: equal rights. But equal rights, those made possible through legal, social, and economic opportunities, represent only part of what we need. Indeed, they do not come part and parcel with liberation the ability to live freely, to embrace the bigness of ourselves, our potentials, our worlds, to live with zest and joy and courage, to celebrate our bravery, to thrive, and most importantly, to everyday as gay and lesbian peoples and our allies, cel-

celebrate gayness in ourselves and others. Indeed, the history of social movements in our country suggests the ironic opposite: that equal rights arrive without bringing with them the psychological freedom to act on those rights.

III. the solution offered by Leftist liberationists

Tonight I call for a different call to arms. Let's not only "fight the right." In addition, let's learn and share the process of liberation. Threats to our liberation, my friends, is the most insidious impact of the Christian Coalition. Frederick Douglass, emancipated-slave-turned abolitionist, once wrote, "the mind is the last plantation." And indeed, it is the internalized homophobia that the Christian Coalition breeds in ourselves and in our communities that represents their most egregious effect.

When I talk like this, friends and colleagues suspect that I have lost my political mind. They think that we can't have liberation without equality. They think that first we must out-shout, out-vote, out-smart, out-compete, and out-attack them. But out-shouting the Christian Coalition will not secure an anti-homophobic world, my friends, because self-esteem, not self-aggrandizement, undergirds liberation. The most potent way to out-smart the Christian Coalition requires opening the closet door on our internalized homophobia and then loving each other and ourselves with a vengeance.

All people are homophobic under capitalist patriarchy. Homophobia is an ideology that is, a set of ideas with a material force. This material force manifests itself in the institution of heterosexism: the managed and policed invisibility, erasure, or misrepresentation of gay and lesbian people, as evidenced in sites as innocuous as the Lands End catalogue to the Common Council's inane town meeting regarding Gay Pride day in June, 1993. Being gay does not inoculate us against homophobia. Being gay does mean that the price we pay for internalized homophobia is unconscious, cumulative, burdensome and dangerous—to ourselves, our relationships, and our communities.

One example of internalized homophobia that I've been affected by lately is the public custom canonized by Clinton's "don't ask, don't tell" policy, that we may be tolerated as individuals, but not as queers.

How many of us are "out" in words, but not actions? How many of our straight col-

leagues or parents or neighbors know that we are gay, but have no idea what that actually means? My lover repeated a conversation a friend shared with her recently. In response to our "performance" of slow dancing intimately at Teri's brother's wedding, this friend declared that she would rather come out to a room full of 2000 people than to slow dance at a straight wedding. And of course, she is right. This sense that we don't deserve to perform our love for one another pervades our lives. And it pervades our community. My former partner, Karen Hall, brilliantly pointed out to me that more gay and lesbian people attended Kate Clinton than Gay Pride Day. Why is it easier to "admit" our homosexuality to the dominant straight world as long as we aren't "performing" our pride in ourselves, our relationships, and our community? Because performance is celebratory, while "admission" is confessional. Confessions are gestures the guilty, not the proud, make.

What would happen if we converted all of the energy we expend maligning our sexes to people who probably don't buy it anyway, closeting the meaning of our gay relationships even as we "confess" to the fact of them, or throwing stones from either side of the closet, gender or class door, to really practicing what it means to love gayness in ourselves and others? Loving gayness means non-compensatory coming out. It means not withholding our gay experiences, our lesbian wisdom, and our queer insight from our straight friends and neighbors who have something important to learn from these experiences, just as we learn from theirs. It means knowing that gay communities impact straight communities and provide gifts straight cultures, work places, families-of-origin and neighborhoods wouldn't have without us in the world.

What does loving gayness look like? To me, it begins with coming out fully, in words and in actions. To me, the closet is an impediment to loving gayness, for it is, I believe, fully impossible to love gayness in ourselves and others and only express that love in shame and secrecy. Love means looking forward, not, like Lot's wife, back and over our shoulders. For straight allies, loving gayness means relinquishing heterosexist entitlements and privi-

leges. It means coming out proudly to other straight people as a gay ally.



By asking that all people gay and straight learn to love gayness in themselves, I am not suggesting that gay and lesbian people are better, but simply that we are valuable as gay and lesbian people. Although, the attacks against gay and lesbian people for "sexual perversions" are as far as I can tell intellectually unsupportable. According to the discourses of psychology, law, ethics, art, literature and

poetry, what makes human sexuality human is desire located outside of the confines of reproductive drives. As far as I can tell, that would, logically, make gay

and lesbian sexuality more human, or most human of the range of sexual practices, but certainly not sub-human. This of course was just an aside, but it raises an important additional point: along with loving gayness in ourselves and others, we need to educate ourselves about the badthinking that passes as boundary maintenance for the new right's vision of social law and sexual order.

I conclude with the plea that we supplement a politically rigorous lesbian and gay political agenda with a psychologically empowering one. Ask yourself: what skills, insights, knowledge-bases, perspectives, or experiences are yours because you are gay or lesbian or because you are an ally to someone who is gay or lesbian. Now don't confuse this with the social cliché about making the best of oppression. No one should be made to feel "appreciative" for oppression. I'm not talking about oppression here. I'm talking about gay liberation. Liberation means the social and political emancipation of people and groups of people from the distress patterns that become practiced, passed down, redefined as "tradition" or "patriotism", and eventually naturalized within institutions and called "self-evident". "Loving gayness" does not mean that our insight and wisdom is located in the lessons we learn from living under homophobic values and heterosexist practices, because

what makes human sexuality human is desire located outside of the confines of reproductive drives

Loving cont'd on page 11

Alternatives and Institutions: Part II

Bill Mazza

In Part I of "Alternatives and Institutions" (Feb. 95 PNL, page 8) I identified Alternative Institutions (AIs) as oppositional bodies with politically-defined memberships. I then expressed the need to develop new standards of success and failure, and offer examples of how other groups have explored these options. In Part II, I will explain why it is necessary to embrace social change on personal as well as structural levels to sustain an AI.

"Third, the workers or membership of alternative institutions must operate on principles of collective organization. Decisions must be made collectively, work assignments rotated, and knowledge and skills continually shared. Manifestations of elitist legacies — of sexism, of racism, of egocentrism, of authoritarianism — must all be continually suppressed. As a work group, an alternative institution must be a model."

—Howard J. Ehrlich

WHILE CAPITALISM operates primarily as an economic system, it also defines a social system. Although AI's can't remove us from the system of commodities and alienated labor, they can expose our relationships to these systems as a step towards conscious change. AI's can help us regain some control by focusing attention on the consequences of our lifestyles. AI's can model options for pro-active living, actively affecting change in individuals.

AI's also create forums which challenge popular social mythologies. There is a song by the group Sweet Honey in the Rock called "Are My Hands Clean" which follows an item of clothing through its stages of production. The opening line "I wear garments touched by hands all over the world," traces the web of lives spun by corporations around the globe to produce a single garment for sale in the US. Through the song we travel from El Salvador, "...a province soaked in blood," back and forth between the US, Central America, and the Caribbean piece-work factories, before reaching a market in the States.

This song challenges the myth of capitalist "efficiency" by exposing the stages of exploitation necessary to supply affordable commodities to North Americans—in this case

a "blouse...On sale for 20% discount." Sweet Honey is, in effect, asking us to witness our complicity in an economy which relies on using lives as a disposable resource to maintain profit.

In this case the "efficiency" of the system relies on creating profit at the cost of apparently expendable human lives. By focusing on our role as consumer, Sweet Honey reminds us that we have the power to find alternatives to willingly participate in this cycle. The song is effective because it alters how we view a daily ritual, the wearing or buying of clothing.

Thus the active disruption of our consciousness is a basic aim for creating AI's with cooperative or collective ownership. We need to challenge the ways we relate to one another within social organizations. It is not enough merely to challenge how we buy our commodities. We must challenge our total living systems as well, by creating social and work environments which attempt to eliminate the power inequalities that currently dominate society.

In common business practice the managerial divisions between decision-makers are drawn along lines of power. Inevitably, decisions are made which alienate "subordinates" and either force compliance, or cause the disaffected parties to "shut up" or move on. Because this model is so common it is invisible and virtually closed to criticism, although it clearly gives one person power over others' actions. Instead, management styles are often defended for their ability to utilize expertise and make rapid decisions. Under scrutiny, however, neither of these arguments hold up as "efficient."

Reason dictates that the most effective forms of organization are those that utilize the greatest diversity of creativity and expertise. Tasks can be divided by deciding whose skills are currently best suited to make specific decisions. Only functioning consensus models perform this effectively by minimizing conflicts between personalities and focusing on goals. In a management structure it is more likely that information will be gathered along informal lines of communication based on difference rather than common need; people most often turn to those with similar views for support.

Management structures also tend to render emotion invisible in the work environ-

ment. Decisions are made without regard for the emotional effect on workers, or how one's emotional state affects performance and loyalty. The consensus model, however, not only attempts to incorporate emotions by hearing all voices, but places emotional work—support, sensitivity and communication skills—as a priority for the health of the organization. The long term effect is a reduction of stress and employee turnover, two end-products ignored by management unless they affect profit.

Even attempts by so-called "new style capitalism" to increase democracy and worker ownership generally do so only for certain strata of top and middle management. Meanwhile legitimized power is still held by very few hands and most often requires the invisible exploitation of other workers. This is clearly exemplified by NIKE Corporation's country club-like facilities for management in the US, and their deplorable factories in Mexico.

Through active development of alternative decision-making and conflict resolution it is possible to develop a fluid course of action where changing needs are addressed and/or met. Only by instituting formal structures that recognize decision-making as a shifting pattern of compromises, and how decisions reflect the emotional states of those involved, can decisions be reached that reflect consensus opinion. This is the opposite of management-style businesses. Just as capitalism hides the costs of industrial production to achieve "efficiency," so does it hide the costs of top-down decision-making on individuals.

"Fourth, alternative institutions must maintain formal programs of internal education. Experienced members must share their knowledge with the inexperienced. Skills must be taught to the unskilled. And all must study together around the issues of political struggle that unite them."—HJE

EVEN AS AI's challenge popular institutions, they also challenge social mythologies on a personal level. For example, each of us is brought up in a system which affects our emotional development. We are taught from an early age that there are inequalities that we all must accept; some will be winners, some losers, and that's just the way it is. We are shown examples to reinforce this at the multi-national level even as we act out this ideology within our families and peer

Career Man



groups. Participation in AI's can offer a space in which to try new methods of social interaction. Only by prioritizing alternative *personal* politics will we be able to sustain oppositional organizations.

It is therefore imperative that AI's are founded and operated out of a politic of respect. We are all raised in an environment which rewards "elitism" over community. The term elitism refers here to the ways in which individuals play out unjust power relations. We need only to look at the various ways that patriarchy defines itself in our lives. We are impacted both on a societal level, as with the tendency of underpaid or unpaid women's labor; and on the individual level, as with the common silencing of women's voices within small groups. When we reduce even our organizing to a model of personal relationships we can clearly witness the costly ways in which a social tendency like patriarchy plays itself out.

Of course the effects of other unjust power relations may be more difficult to trace than sexism or even racism. These can include distinctions between authority and leadership, violence and competition, or egoism and respect of the individual. In each case these terms are not used as opposites or strict dichotomies, but as examples of the complex relationships of power in society.

Such complexity is evident in discussions like that about the role of competition in society, and whether it is an inherent human characteristic or a sign of cultural violence. A politic of respect may question a dualistic "right" and "wrong," recognizing that competition does not necessitate the double-edged blade of victor and vanquished if goals are set according to group need instead of individual achievement. It is possible that competition can be a healthy means to a collective end.

However, individuals in an AI will learn or unlearn cultural practices at different speeds. Overcoming personal patterns, like unhealthy competitiveness, may not come easy, and may therefore cause added strife. Conflicts over different skill levels should be anticipated and prepared for. Defining new ways of dealing with conflict based on respect for the views of all parties, while remaining focused on a common outcome, can help AI's sustain their efforts.

If we are truly interested in cooperative

economics, then we must never forget that the function of capitalism requires unjust power relations, no matter how many people are making the decisions. *Accepting* "a little" capitalism as necessary for the operation of an AI

capitalism is only "efficient" because it is common, and therefore easier.

is comparable to being satisfied if one's friends are only "a little" racist. It is important to consciously alter your relationship to negative social constructions so as not to remain complicit. While we can't avoid capitalism or racism as we navigate through our communities, we need also to engage our *ideals* to focus the individual struggles.

Cooperative economics are both efficient and productive because it recognizes capital's accumulation of surplus (profit) at the cost of labor and natural resources, and erases it. However, because organizations do not operate in a cultural vacuum, the practice of cooperation is more difficult to embrace than the theory. Cooperative economics is difficult because we are trying to develop new methods of operation while recognizing that we can't step outside of our social constructions, and because it is in the interest of those in power that successful alternative models of social organization not exist. From this position, capitalism is only "efficient" because it is common, and therefore easier.

To develop alternative methods is to

embrace the struggle of opposition and invite all the difficulties of swimming against the tide. The constant process of re-evaluating compromises between alternative and dominant structures is an important first step to developing healthy opposition. By recognizing that individuals and groups are part of a shifting continuum of oppressions and power relations, we can begin to find paths through the complex social arrangements we live in. To succeed in this project of social change means a commitment by each of us to share skills and knowledge in ways that challenge internal and external manifestations of power. And perhaps by finding these paths among the day to day practices of AI's, we may very well trip across the keys to survival.

"Finally, a part of the resources and people power of alternative organizations must always be allocated to direct assaults on the institutional structures they are trying to change. Being a model of an alternative structure is important, and it may be personally and collectively gratifying -- but it is not enough. An alternative institution must always be a counter-institution."—HJE

Bill is the current staffperson for the Syracuse Peace Council.



Currently the Peace Council is involved in an attempt to re-create agenda and decision-making bodies that SPC, as an organization, has been too many years without. It has been, and will continue to be, a difficult process of changing a staff-driven organization to an actively democratic one. Hopefully this article will be part of that process by adding a framework to problems we encounter during everyday operation. I find it important to remind myself that no matter how good the intentions, a consolidation of information and decision-making means power without accountability. It doesn't mean that positive work can't be done, but only that it could be done better. In this case "better" means consistent with the democratic goals of the organization.

I invite all of you to help.

If you would like to join one of the committees currently forming (or re-forming) here at SPC, please call 475-5478 or come to our orientation/committee meeting at SPC on March 23, at 7 PM.

Hope to see you there.

Team Players



Syracuse Community Choir

Drumsong:

The Art and Spirit of Drumming

Join Ubaka Hill, a nationally known drummer, teacher and artist, for two hand drumming workshops on March 31 & April 1 at Euclid Community Open House, on the corner of Westcott Street and Euclid Avenue. A performance by the Drumsong Orchestra, comprised of Hill and workshop participants, will follow.

Learn complete drum songs. Focus on developing and improving playing techniques, breathing, tonal clarity, concentration, dexterity, tone and time dynamics, creative improvisation, vocalizing and orchestration. Explore drumming as a healing and connecting tool. Also learn about drum maintenance, acquiring a drum and drum culture etiquette. Workshops are geared for beginner and intermediate players.

Drums such as *Ashikos, Congas, D'jembes, Dunduns*, frame drums, Dumbeks and hand instruments including bells, shakers, rattles etc. are welcome. Some drums and instruments will be available.

Hill has woven the percussive rhythms of drums with poetry and songs into themes of healing, leadership, social change and creative inventiveness for 20 years. Hill has taught drumming for seven years and recently began workshops for the deaf and hard of hearing. Her focus is to make drumming more accessible to women.

The workshops will be held from 6 to 9 PM Friday, March 31, and from 1 to 4 PM Saturday, April 1. Each workshop costs \$15 in advance, \$20 at the door. For both workshops, the cost is \$25 in advance, \$30 at the door.

Hill's performance at 7 PM, April 1, costs \$8 in advance, \$9 to \$11 at the door.

Due to limited space, early registration is recommended. To register, send a check or money order to K.A. Kotlar, PO Box 6641, Syracuse, NY 13217. Please indicate which events you will attend, whether you have your own drum or need to borrow one, and if you have drums to lend. Tickets purchased in advance will be held at the door.

"Drumsong: The Art and Spirit of Drumming" is presented by Drum Productions and the Syracuse Community Choir. For more information, call 446-6930.



PAR Celebrates Annual "Meatout"

Once again, People For Animal Rights joins thousands of concerned individuals across the country in celebrating **The Great American Meatout!** This annual event, which is sponsored by the Farm Animal Reform Movement, occurs every March 20. As with the nationally publicized "Smoke Out," promoters not only hope that people will "kick the habit" (in this case meat) for the day—they also encourage individuals to think about abstaining from meat.

When one abstains from all flesh products, that person is considered to be a vegetarian. However, abstaining from meat even several times per week is a good start for many. There are many benefits to a diet which is not meat-centered: better health, more energy and a feeling that you are helping to ease the suffering not only of animals, but of the environment and other people too.

PAR will be sponsoring a number of initiatives during the Meatout Week, March 20-26. One is an effort to get cafeterias in major corporations and institutions to offer a hot vegetarian entree each day during the week. We will also be sending thank you letters to the many local restaurants now offering vegetarian alternatives on their menus. On Sunday, March 26, PAR will sponsor our own delicious Vegetarian Spaghetti Dinner, featuring salad and Columbus Bakery bread. The dinner will be held from 4-7 PM at the Seventh Day Adventist Church, 2511 West Genesee Street (between Westvale Plaza and Fairmont Fair). There will be educational materials for free and sale, the video "Diet For a New America" will be shown during dinner. Advance tickets are available for \$1.00 per person (\$2.00 at the door; kids 10 & under are free).

To obtain tickets or more information, please contact either Heather Kirkpatrick at 458-5292 or Vikki Lammers at 488-6269.

Survival is Political: Women Claim Their Power

Survivors of childhood sexual abuse and their allies will present perspectives on the connections between personal healing and political action. How do we travel both paths? The healing process includes speaking out against sexual abuse and letting people know how prevalent it is in our society. We also work to create a society which is safe and just for all.

The present backlash against those survivors who speak openly about what happened to them as children must be confronted by all. We are all part of the continuing process of healing self and society.

The Syracuse chapter of the Coalition for Accuracy About Abuse was formed in fall 1994 for survivors of childhood sexual abuse and their allies. We support survivors who are being harrassed by the backlash organization called the False Memory Syndrome. We have also become more aware than ever of the political and societal environment that allows sexual abuse to continue and that continues to blame the abuse survivor. We need to support individuals and educate the public, but we also need to create structural changes that will assure no child, woman or man need ever again endure such violence. We know that includes creating the structural changes so that neither the violence of sexism nor of racism continue.

Speakers include: elana levy, poet & community activist; Cathy Brochu, spiritual optimist, incest survivor; Michele Thomas, writer and church/community activist; Rosaria Champagne, author of forthcoming book, *The Politics of Survivorship*; and Cheryl Cumesnil, political activist, poet, survivor.

Wednesday, 8 March, 7 PM, Le Moyne College Reilly Room, Reilly Hall (adjacent to Grewen Hall) panel by the Syracuse Coalition for Accuracy About Abuse, PO Box 6037, Syracuse, NY 13217 co-sponsor: Le Moyne Women's History Month Committee

Syracuse Cooperative Federal Credit Union

General Membership Meeting!

The Credit Union will hold its general membership meeting from 2 - 4 PM on Sunday, March 26 at the Euclid Community Open House (on the corners of Euclid and West-

cott). ECOH has wheelchair accessible bathrooms and childcare will be provided.

Nominations are invited for positions on the board of directors and credit committee (elections will be held at the meeting).

For more information call 471-1116, or stop by 723 Wescott St.

Yes, there will be doorprizes galore!

Central American/Caribbean Coalition Meeting Notes: Feb 8 Monthly Meeting

Paul Weichselbaum

Witness for Peace: There will continue to be a local chapter of Witness for Peace, organizing for a variety of efforts, such as delegations to Haiti or nations in Central America. The new CNY/WFP coordinators are Paul Frazier and Ruby Randall.

La Estancia - Syracuse Sister Community Project: The delegation to La Estancia flew out of New York City on February 16. The fundraising goal of \$3500 was substantially exceeded, and that money will go directly to the communities of La Estancia in cooperation with the Christian-base-communities organizing group CEBES. We look forward to Doris Sage's and Shirley Novak's reports in March.

School of the Americas: From March 24 to 30 there will be a fast and an organized effort to cut the School of the Americas out of the federal budget. Plans are underway to support the fast here in Syracuse, while Ann Tiffany, Ed Kinane and others join in the national activities in Washington, DC. See below.

Guatemala: There will be a rally in Washington, DC on March 12 to support Jennifer Harbury as she begins another fast to press the U.S. and Guatemalan government's to release her husband Efrain Bamaca, or accurate information about his whereabouts. Jennifer Harbury's efforts highlight the continuing repression and institutionalized economic oppression in Guatemala. For more information, call Joan Goldberg at 673-1083. See page 19 for a review of Jennifer's book.

Haiti Solidarity Committee: There will have been a lot of activities for Haiti Solidarity Week by the time you are reading this. Efforts will be underway to support Capt. Rockwood at Fort Drum, as he faces court-martial for pursuing his assigned duty to investigate human rights abuses in Haiti. See page 15 for a report on the trial.

Against the Blockade of Cuba: It is hoped that speakers and a music group will be brought to Syracuse in March or April.

Coalitions: Central New York NOW has organized a meeting on the Contract With America, for March 9 at 7 PM. The more we work in coalition, the more we may raise awareness of the right wing's agenda.

Next CACC Meeting:

Wednesday, March 8

6 to 7:30 PM

at Plymouth Church

(potluck supper while meeting), followed by meetings of member groups. The discussion topic for our coalition is process, and we promise to keep it light.

How You Can Help Close the School of the Americas

THE US ARMY School of the Americas at Fort Benning, Georgia is notorious for training Latin American military officers to repress their own people. By doing so they make sure peasants can't organize for land reform and workers can't organize for decent wages. This serves the US Imperium.

A very partial list of SOA graduates includes:

- in Colombia over 100 of the 246 officers cited for war crimes by an international human rights tribunal in 1993.
- in El Salvador 47 officers cited for war crimes in 1993's *United Nations Truth Commission Report*.
- in Guatemala the top three officers who supported former president Serrano's autoup attempt in 1993.
- in Honduras at least 19 of the raking officers linked to death squad Battalion 3-16.
- in Panama former strong-man Manuel Noriega.



What You Can Do

S.O.A. Watch, an organization headed by Fr. Roy Bourgois, a Maryknoll priest and former Viet Nam vet, is sponsoring a weeklong liquid-only fast on the steps of the Capitol in Washington, DC from March 24 to March 30. Fasters and supporters will also be lobbying members of Congress.

To get on the S.O.A. Watch mailing list, send a contribution to S.O.A. Watch, PO Box 3330, Columbus, GA 31903, phone/fax (706) 682-5369. Kathleen Rumpf and other Central New Yorkers will be going to DC for the fast. You can call Kathleen at 472-9109 for info.

On March 24 (Archbishop Romero Day) there may be a bus or van going from CNY before dawn to DC and returning around midnight. Roundtrip fare would be about \$30. For more info, call 433-5023, by March 10.

While many can't make the trip to DC, they can fast or otherwise provide a public display and support here at home. Call Ray Stewart, of Veterans for Peace, 433-5023, and let him know you're interested. Planning will develop as those staying in Central New York during that week call Ray and let him know they are available to speak out and "stand fast."

The Guys in the Garage, or Why Some People Don't Learn the Same

Karen Hall

MIDWAY THROUGH my presentation on post-structural theory to a class at Colgate University, a young white man said that all this information was well and good, but the "guys in the garage" would never be able to understand it. I was caught a bit off guard. I have given this presentation numerous times to freshmen composition classes at an open enrollment state university. Students in my classes always participated in the discussion in interesting ways, and I felt they left understanding at least one thing in a new way. Thus, I was thinking about myself and my own experiences when I said to the student, "A good teacher can make anything accessible to any student."

A week later, my role was reversed and I was sitting in an accounting course at Onondaga Community College. The professor was giving his opening pep talk, attempting to allay any student fears that failure was imminent. He told us that all the resources we needed to pass the course were available to us. All we needed was desire. If we wanted to do well and were willing to put forth the effort, we could succeed in his accounting class.

I drove home thinking about the Colgate student. Because I'd been locked into thinking from my own perspective, I had missed my opportunity to discuss with the class the invisible weight of privilege and oppression behind his seemingly logical statement. This is even

more ironic because I was in the class to present post-structural theory as an asset to students, due to its power to make visible what is often invisible.

It is almost impossible for us to understand in our day to day lives how we make decisions about what knowledge we will disperse where. For those of us who are teachers, this may look like deciding which topics to include on a syllabus. For those of us who are parents, this may look like deciding what television programs and movies our children may watch, which activities they can participate in; which friends they can play with. For those of us who are in one or more primary relationships with another person, this may look like deciding which events from our day we will share and discuss with our partner(s), which book we will invite them to read and discuss with us, which emotion we will try to untangle and reach the source of. We make these decisions on a moment to moment basis, evaluating how much time and energy we have for making the information available to the other person, how safe we feel sharing it, how important we feel the information will be in the other person's life.

I have not chosen these three examples innocently; each demonstrates the power inherent in the position of being the one who knows. You may be thinking, "But I always include other people in my decision making process when the importance is of that magnitude." But even in this situation, the person who already possesses the information is in control of whether the information will be shared and what the ground rules for the discussion will be.

These power dynamics work to hold individuals in cat-

egories: the guys in the garage who aren't smart enough, the students and children who don't know enough and who aren't yet able to rely on their own judgement, the partners who are too jealous or too irritable or too weak. Forces beyond us created the categories, but



our actions help hold them in place.

In her essay, "The Wilderness of Intimacy," Kay Leigh Hagan writes, "Patriarchy, a worldview that advocates a dominant-subordinate caste system, depends on separation and estrangement for its survival. Obviously, in

order to oppress properly, subordinate groups and individuals must be clearly identified so they can be separated from the dominators." Although I would argue that a host of isms sets up this dynamic, not just patriarchy, I agree with Hagan that this is where and how working class men become "the guys in the garage," a group which I am expected to have defined limitations of, a group which I can write out of intellectual pursuits because we're taught to see working class people as a lot like children—they aren't equipped to think for themselves and must rely on those of us who are more intelligent to make the really big, important decisions of the world. This is one way ideology works in our lives: it sets up power dynamics which influence our opinions and separate us from others in our community.

Many would argue with the young man in the class at Colgate that working class people aren't able to study and learn all the weighty topics he will study and learn at university. Many would believe, along with my accounting professor, that once resources are available, the only thing which holds an individual back is the lack of desire. And this is where the invisibility of privilege comes into play.

The forces which hold oppressed groups in their place are invisible for the most part. We can't see the glass ceiling though many women and people of color can attest to its presence. We can't see the weight of the cultural messages broadcast to oppressed

Nationalism: Bordering on Identity

A discussion in nine parts co-facilitated by Karen Hall and Bill Mazza, beginning March 20, on Monday nights from 7-9 PM at the Peace Council, 924 Burnet Ave. These discussions are open to the public. Call (315) 472-5478 for more information.



cont'd on next page

Ramsey Clark Defends US Army Captain

Facing Court Martial at Fort Drum For Championing Human Rights of Haitian Prisoners

Ed Kinane

**"If the US Army can't stand this kind of hero,
it will be fighting the wrong wars."**

—Ramsey Clark

DURING THE LAST week of September '94, US military forces came upon a jail in Las Cayes, Haiti where prisoners were being severely mistreated by the de facto regime. Captain Lawrence Rockwood, of US Army Intelligence in Port-au-Prince, then tried to get his commanding officers to respond to presumably similar conditions in the notorious National Penitentiary in the capital. Although his Commander-in-Chief, Bill Clinton, had declared that our primary mission in Haiti was to defend human rights, Rockwood's concern fell on deaf ears.

On the evening of Sept. 30 Rockwood, armed with an M-16 and in full combat gear, went alone to personally inspect the penitentiary. For this unilateral action which involved leaving his post, and for allegedly shouting at his commanding officer that "I am an American military officer, not a Nazi officer," Rockwood was given two psychiatric exams and is being slated for court-martial. On October 2, Rockwood was sent back to the 10th Mountain Division HQ at Fort Drum.

On February 22 about a dozen Central New Yorkers concerned with Haiti, jail issues and human rights went to Fort Drum, about 90 minutes drive north of Syracuse, to observe a hearing preliminary to the court-martial. The presiding Article 32 investigating officer, Major John J. Elshaw, a non-lawyer, is to recommend whether the court-martial is to proceed. His recommendation however can be overruled by Major General David Meade, the Commander of the Multinational Force in Haiti.

Army prosecutor Captain Chuck Pede presented numerous witnesses attesting to Rockwood's alleged infractions and his angry demeanor during his Sept. 30/Oct. 1 interactions with higher ranking officers.

Rockwood, a 36 year-old Buddhist, didn't testify. But during a break he pointed out

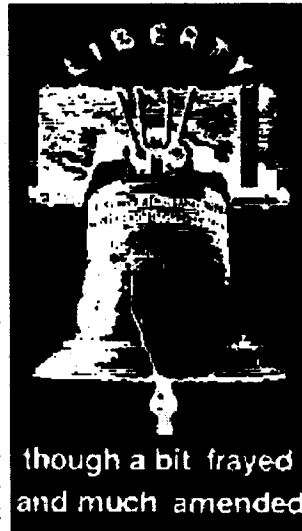
to the media there that in the aftermath of World War II certain enemy officers were executed—not for having committed human rights abuse—but for not stopping human rights abuse within their jurisdiction.

Human rights activist and former Attorney General Ramsey Clark represented Rockwood at the hearing. In his cogent closing statement, delivered in a calm deliberate style, Clark noted that he himself had often been to Haiti and well knew prison conditions there. He pointed out that the Army never asked Rockwood what conditions he found in the penitentiary (and didn't investigate conditions until the end of November.)

Clark summed up the hearing saying it "degenerates down to a single incident of ten minutes" when Rockwood had his heated exchange with his officers.

Expressions of support can be sent to Captain Lawrence Rockwood, 1126 Holcomb St, Watertown, NY 13601.

Ed, an occasional jail inmate, spent two months in Haiti as a human rights observer with Peace Brigades International.



though a bit frayed
and much amended.

Garage Guys cont'd from last page

groups that they are not good enough, not smart enough, not able enough, not desirous enough to succeed, but the weight is real and we all carry our own pieces of it.

So what's an activist to do? There are many situations when I have information I would like to share with others. Will I always be set up to oppress them? The set up will always be there, but I believe there are ways to interrupt it. When I am then in a position of knowing, I can call on my experiences of being a student in a community college classroom and remind myself how I like to be treated when I am playing the role of the potentially oppressed. I want to be a part of the classroom process, I want there to be room for my constructive criticism, and I want to know that there is respect and thus safety for every

individual in the room. I like to be in situations where these rules are valued and enacted by everyone in the group; it's not the job of the person in power to see that these guidelines are adhered to. This dynamic sets the leader in a role of enforcer and I don't want to be policed.

I'll be putting my own values to the test in March. Bill Mazza and I are coordinating a reading and discussion group focused on the issue of nationalism. We will meet, beginning March 20, on Monday nights from 7-9 PM at the Peace Council. We'll attempt to define our terms in the first meeting and then move on to talk about nationalism as it applies to nation states, issues of identity politics, and conflict in future meetings.

I hope we'll have a group that shares ownership of and responsibility for challenging discussions of interesting topics. And most of all I hope you'll come join us.

Karen lives and writes in Syracuse, NY.

(315) 478-6214

**Meg Sullivan - Chin
MA, CSW**

**Certified Social Worker
Certified Reiki Practitioner**

**Promoting Mind, Body,
Spirit Connection**

Policing the Homeless:

Who Gets to be a Citizen?

Nancy Rhodes

FIVE DAYS AFTER Christmas of 1991, *The Post Standard* carried a story entitled, "Street People Find Refuge at the Police Station." It was about a handful of homeless Syracuseans who made it their nightly practice to bed down in the south foyer of the Public Safety Building near the heater. This had apparently been a long-standing albeit little-known practice—one officer noted he'd been there ten years and so had the homeless each night—despite temporary disruption in 1986 when then-Police Chief Leigh Hunt cleared them out as 65 additional beds opened up at the Rescue Mission. Hunt said he had wanted to take action to get all homeless off the streets at night to prevent accidental freezing in the harsh Syracuse winters. But before long, the street people trickled back to the PSB foyer, where they said they felt safer, and Deputy Chief Steve Thompson verified they weren't bothered because "we aren't cruel people."

Five days before Christmas this season, homeless man Marcelino Corniel was shot twice in front of the White House by a US Park Police officer standing ten feet away from him. Corniel was surrounded by a semi-circle of police officers in the sunny 9 a.m. rush hour. He had just chased an officer across the street from Lafayette Park with a knife taped to his hand; but the Conus Television news video which caught this event showed Corniel standing motionless with his knife pointed downward when shot. He died the next day after two lengthy surgeries, after the US Attorney's Office charged him with

assault, after the FBI affidavit that accompanied the formal charge defended the shooting by pointing out that Corniel had "refused to drop the knife and refused to lie down," after US Park Police spokesperson Major Robert Hines said, "The officer feared for his safety so he shot the man." Newspapers immediately published stories of Corniel's past, "a life of gang violence, armed robbery and imprisonment" whose "defining moment" had been an accidental explosion of gasoline which had burned and disfigured him, leading to the amputation of both fingers and toes and a permanent shuffling gait. *The New York Times*, in tracing Corniel's life from youth among 12 siblings in a Los Angeles suburb, noted the apparently startling fact that his parents "remain married." Perhaps not surprisingly, they declined an interview.

Those in Lafayette Park who knew him said Marcelino Corniel had lived there since the past summer, that he was upset over the police habit of rousting the homeless from the historic park with greater vigor lately. Washington law enforcement denied they were nervous or over-reactive after incidents of recent shots fired at, and even a small plane dive-bombing, the White House. But tension between police and the homeless in Lafayette Park had come and gone for a decade, since the Supreme Court had ruled that the government could ban overnight sleeping there without infringing on constitutional rights. Shortly after Corniel died, homeless advocates filed a lawsuit charging that Washington law enforcement systematically harassed the Lafayette Park street people, who had proven quite resistant to efforts to get them out of sight of the President's home.

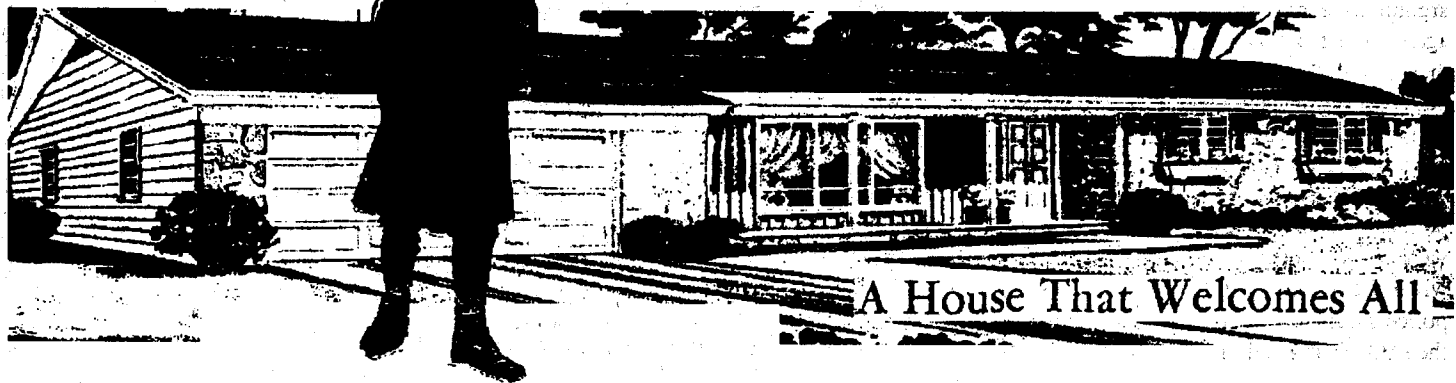
If, during the holiday season of 1991, there is something nostalgic—almost

Spencer Tracy-ish—about reading of Syracuse street people contentedly snuggling down in the PSB foyer, remember that by the Task Force on Community & Police Relations had held a speak-out series earlier that fall. The Task Force heard less rosy accounts from some street people and their advocates about police sweeps conducted to get the homeless off downtown streets during business hours at the behest of merchants.

A framework: During Ross Perot's campaign for president, it came to light—by way of trying to explain his appeal—that homeowners associations had become the fastest growing political unit in the US. During the most recent Congressional elections it became apparent that the most powerful US voting blocs are the suburbs. And now, notes Christian Parenti of *Z Magazine*, the fastest growing business group in US cities is the BID (Business Improvement District), "an emerging archipelago of private micro-governments" whose stated aim is to "improve business conditions," usually with beautification projects and the removal of homeless people. Almost all BIDs have their own private security forces. (Indeed, the nearly two million private security personnel in the US now outnumber regular police by a margin of three-to-one.)

Himself given to turning up without notice to spend the night in federally financed shelters, Henry Cisneros noted last May on the MacNeil/Lehrer Hour that between 1985 and 1990, seven million Americans experienced homelessness, yet as a culture we still blame the individual. The habit of both segregating and demonizing the homeless is long-standing.

For example, in January of 1992 journalist Michael Kaufman noted that in the previous year there had been 21 known attempts in New York City to set sleeping homeless people on fire. This had resulted in two men's deaths



A House That Welcomes All



and only eight apprehensions, all of young people. While trying to make sense of why young people in groups would find this activity sporting, Kaufman does not hold this up as a new aberration of city life, but instead notes that it's consistent with lore of the homeless through skid rows and Depression hobo jungles all across the US.

Wanting poverty out of sight is entrenched as well. Fifty-five miles northwest of Manhattan in Chester, New York, sits Camp LaGuardia, which houses some 700 homeless men in mass barracks on the site of a former women's prison.

Homeless advocates have argued that the policy of transferring Camp LaGuardia residents back to other city-run

shelters if law enforcement even accuses them of committing minor crimes (like drinking in public) denies them due process and encourages harassment. But in December, Orange County sued the City of New York for using Camp LaGuardia to dump criminals and the mentally ill. Not a sudden defense of the Camp LaGuardia residents—Camp LaGuardia was opened in 1935 during the Depression—this action came as a result of the change in policy which allowed Camp residents more freedom in leaving the grounds, on top of a 1992 court case which granted 270 of them the right to vote in Chester. No longer so welcome to come into town to do odd jobs, the homeless in Chester now have their own bus stop outside the mall, provided by the Chester Mall Merchants Association.

There is ample historical evidence that policing in the US evolved largely to protect that haves from the have-nots: that police have more often than not identified with business and property interests. Increasing hostility on the part of much of the public, justified by arguments about what's good for business, against the most radically property-less (and their advocates) only grants more license to police. With competition for budget resources, in 1992 during contract negotiations in New York City, the Police Benevolent Association was quoted as railing at city government for policies that encouraged "lazy and shiftless" welfare recipients to "flock" to New York when the money might better be spent on police salaries. In response to public outcry, the PBA claimed this had been only "a jocular

aside" taken out of context. "Just kidding" wears thin!

The Santa Cruz, California-based group Food Not Bombs continues to feed the homeless free food four days a week, for the third year. Last May police in full riot gear turned out to arrest those eating free FNB soup because they were sitting on the sidewalk. Last Halloween San Francisco police wrecked FNB food tables and stomped on the strewn food as part of a campaign against FNB's expansion to San Francisco. This incident occurred three days after Amnesty International had issued a

press release expressing concern over San Francisco police harassment of Food Not Bombs.

In New York City, last July a homeless woman was mur-

dered in a tent in Central Park the same day that two homeless women in the park were raped, followed within days by a third rape, the sixth in six months, of homeless women in Central Park. NYPD Capt. Bayer noted in *Newsday* that his officers had been ordered to roust the homeless from Central Park because their presence "ruined" the park for "normal" users, adding that homeless women in Central Park "put themselves at risk," and, for good measure, that he considered them "predators" anyway. Again advocates expressed outrage and the police officer publicly apologized, having "meant no harm." However, openly gay NYC Councilor Tom Duane noted that such remarks simply showed a pattern of police failing to protect those they "don't care about."

Perhaps the most notorious abuse of homeless by police in recent years hails from Gastonia, North Carolina, a mill town of 68,000 thirty miles east of Charlotte. In August 1992 seven officers were indicted for civil rights violations and assault after carrying on planned abuse of homeless people from January 1987 until October of 1990. As many as 29 officers were implicated in the "Eagle Team" activities, which included dousing the homeless with oil, urine, and coffee, beating them, and installing CB radios in their patrol cars so that they would not have to use police radio channels to communicate about raids on the homeless. In October of 1990, Norman Ben Hannah complained with the help of bail bondsman Ronnie Biddix, the ACLU launched a civil suit that ultimately paid \$98,250 to six plain-

tiffs, and the Justice Dept. investigation resulted in indictments. Some officers testified against their fellows that

they had done this to "amuse" themselves, and that they had selectively picked victims "unlikely to complain, or not likely to be believed." Three officers were found guilty. Norman Ben Hannah was found dead of a shotgun wound, which police said was self-inflicted because they claimed they had found a note. Ronnie Biddix doubts it, because Norman Ben Hannah couldn't write.

Gastonia had experienced increased complaints about the homeless. A park had been closed because of their unwashed presence, and the city government was initially reluctant to investigate Hannah's allegations, suggesting paying off victims in amounts of \$250 - 500. Initially, a lone Councilwoman refused to go along with this plan, implying it was "hush money."

Increasingly, US cities are moving to formally criminalize homelessness, as reported in a recent *Utne Reader* article. Michael Stoops of the National Coalition for the Homeless notes that at least 50 US cities have adopted or are considering ordinances that target the homeless. California leads the way in both homelessness and reaction. San Francisco has an entire set of ordinances known as the Matrix laws, and last July passed Proposition J, making it a crime to linger longer than 60 seconds within 30 feet of an ATM in use. In Berkeley, police state they consider the sidewalks in front of stores to be the property of merchants, and enforce trespassing laws accordingly. Santa Cruz, home of Food Not Bombs and a progressive mayor who is a war tax resister, makes it a crime to sit on the sidewalks. Most often, such ordinances are proposed by merchants, who have made their financial contributions to homeless shelters conditional upon the shelters speaking out against those who criticize such ordinances.

Where ordinances move into place too slowly for merchants' liking, there are the Business Improvement District's mentioned above. The Grand Central Partnership in Manhattan employs 60 homeless or formerly homeless people for its "Outreach Team" for a "stipend" of a dollar per hour to keep participating businesses and luxury apartment prop-

Policing the Homeless cont'd on page 21

PEACES

Peacework, the publication of the New England Regional Office of the American Friends Service Committee, focused their February issue on "Still Seeking Reconciliation: 20 Years After the War in Vietnam," a collection of articles which attempt to "learn what Never Again means as we approach the Millennium." The issue includes an introduction by Noam Chomsky. Subscriptions are \$15/year 1st class, \$10 3rd class, \$7 student and low income, \$1 prisoners sent to Peacework, AFSC, 2161 Mass. Ave, Cambridge, MA 02140.

A coordinated day of actions across the country will take place on "Armed Forces Day," Saturday May 20, 1995. These actions will use the theme of "Violence: Stop the Cycle, Break the Rifle." They have been initiated by Youthpeace, a War Resisters League campaign promoting nonviolence, justice, and an end to the militarization of youth. Communities will determine which forms of violence they will focus against and the means they wish to protest them by. Many actions are possible, and communities are urged to choose one which best suits they own community. For more information on how to get involved call (203) 889-5337.

In November 1994, Peace Brigades International established an international human rights observation team in Colombia at the request of Colombian human rights groups. The PBI team in Colombia accompanies non-violent groups and communities threatened by

political violence, including displaced peasants, families of disappeared persons, and human rights activists. For information on how to get involved with PBI-Colombia call John Lindsay-Poland at (415) 864-7549, or Natalia Lopez at (415) 282-6941.

Average number of violent acts per hour on Saturday morning children's television: 22.8.

The Ticket America Campaign, a project of the Greenhouse Crisis Foundation, rolls into its third consecutive year ticketing gas-guzzling cars nationwide. The Ticket America Campaign operates in conjunction with the National Gas Guzzler Campaign which seeks to change our nation's perennial affection for the polluting automobile. The goals of Ticket America are to educate the public about the environmental impact of automobiles, to demonstrate how choosing vehicles plays a significant role in reducing the environmental damage caused by the automobile, and to change the way people perceive the gas-guzzling automobile from a status symbol to an inconsiderate health and environmental threat. The symbolic "tickets" placed on targeted vehicles are actually literature packets about air pollution and requests urging citizens to begin pressuring the government to better national fuel standards. To get involved call Jeff Kellogg or Ted Waugh at the Greenhouse Crisis Foundation, (202) 466-2823.

Reebok has joined such companies as Levi-Strauss & Co. and Liz Claiborne in specifically shunning business in Burma for human rights reasons. CEO of Reebok, Paul Fireman, wrote, "Reebok is not currently purchasing footwear or apparel made in Burma, and will not consider doing so until significant improvements in human rights conditions are in place." One company which has yet to do likewise by leaving Burma is Texaco. For more information on Burma action call (617) 426-3040.

Senator John Glenn and the U.S. General Accounting Office (GAO) are recommending that the EPA and NRC get together and determine what represents an "acceptable radiation risk," and then set joint standards. This recommendation comes from a groundbreaking report from the GAO which states that existing radiation protection standards vary widely from agency to agency and that there seems to be no government consensus as to what represents an "acceptable" radiation risk to the public.

The Nuclear Monitor
"Peaces" was compiled by Ryan Goldberg

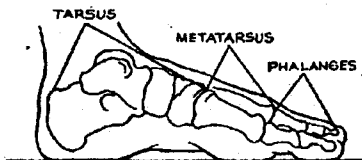
UNCLASSIFIEDS

For Adoption: Loveable, neurotic dog; 1/2 Husky, 1/2 Collie, male, neutered, 6yrs. old; good w/children, cats & some dogs; Well trained, housebroken, affectionate, hates linoleum floors. On limited income, cannot keep. 423-4783.

Looking for a 2-3 bdrm. cabin/house in CNY area to rent for one weekend summer '95. Any ideas, call Radell call at 422-6041.

Dr. Douglas Dickson

-Podiatrist-



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Bridge of Courage: Life Stories of the Guatemalan Companeros and Companeras

by Joan Goldberg

A book by Jennifer Harbury
Common Courage Press
1994, \$14.95 Paper

"If you assume that there's no hope, you see that there will be no hope. If you believe that there is an instinct for human freedom, there are opportunities to change it, there's a chance you may contribute to making a better world. That's your choice."

— Noam Chomsky

IS CLEAR after reading *Bridge of Courage: Life Stories of the Guatemalan Companeros and Compañeras* that Jennifer Harbury, a US lawyer and Central America activist, has made her choice. "Throughout the years, there have been many difficult times, but also quiet times, opportunities to talk, to help stories, ask about each other's lives and lives. I have written down these stories, just as they were told to me...These are the stories of the people I have come, through the years, to know and respect. So many gave their lives for only the hope that their sacrifices would lead to a new and better Guatemala. Some of the people whose stories are in this book are now dead. They, and those who still survive, deserve to be known and remembered."

The stories shared with Jennifer are often difficult to tell, to hear, to read. Over and over the reader is presented with the horror, the brutality, the inhuman acts of torture and murder and yet incredible wisdom, gentleness, a sense of comradeship and community. There is a deep commitment and faith, resilience and courage as people reveal their struggle against oppression and willingness to sacrifice their lives for their beliefs. "So our stories have made you sad, you tell me. Yes, this I can understand my friend, but tears are not the final response. For every painful story there is a story of beauty, one to learn from...but first, please, let me serve you some of this good news. You must never forget the art of enjoyment. Otherwise the pain of survival will overwhelm you," Gaspar tells her.

Among their stories Jennifer Harbury shares her own history—from documenting the lives of Guatemalan refugees in the United States, to continuing her work in Mexico and Guatemala and eventually meeting Everardo,

the guerilla leader whom she marries and who subsequently "disappears." (See *Looking for Everardo*, PNL January 1995).

The stories in this book were related to Jennifer between 1985-1990; in a postscript she updates the lives and deaths of the *compañeros* and *compañeras* whom she interviewed. The book ends with a section—unfortunately too often lacking—*How You Can Make A Difference*—detailing current related activities, suggestions to the reader for individual actions and involvement as well as a list of solidarity groups.

But Jennifer's own story still continues. In her latest letter (dated January 1, 1995) to her friends and supporters, she writes, "I send a big hug to all of you, as always with thanks for the incredible work everyone has done for Everardo and the Guatemalans. I have much hope for 1995.

It will be a turning point in Guatemalan history. We must help to make it a positive one."

According to an update on Jennifer's case from the Guatemala Human Rights Commission/USA, the second concentrated effort to assist Jennifer in her search is now beginning. Her success will mark the beginning of an end to impunity in Guatemala and an opening for human rights cases to be prosecuted.

Preparations are being made for a march and rally in Washington DC on March 12 (the 3rd anniversary of Everardo's capture and the 13 anniversary of the Rio Negro massacre) to protest military impunity in Guatemala, the first major demonstration in Washington on behalf of Guatemala. On this day Jennifer Harbury is planning to begin her second hunger strike.

"I will work hard all of January and February on all of this, mostly in DC. But if nothing has happened by March 12, the third anniversary of his capture, then I will again take action. I will resume the hunger strike

only this time in front of the White House. I am still giving this very careful thought, since the physical consequences would be severe the second time around...but lesser actions carry lesser weight and have less impact."

She continues, "I need your help. Please keep up the calls and letters for January and February. This has been tremendously effective so far, even though it seems like so little. Politicians do, however, respond to those who vote. ...the key step for these two months is to INSIST that the case be resolved at the White House level, and not to allow it to fizzle out, which is what State [the US State Department] wants...also keep up the local activities you have used so far...talk with local officials, work with the press, do public education, etc. etc...My love and appreciation to everyone. Abrazos....Jennifer."



Joan is an adult education consultant

and a local activist with the Central America/Caribbean Coalition..

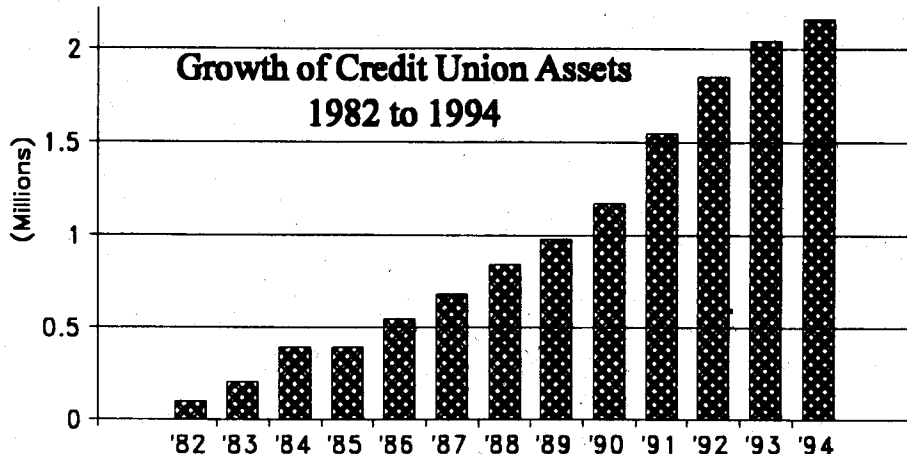
How you can support Jennifer:

- **Attend the Rally/March in Washington on March 12** (Call Joan 315-673-1083)
- **Call the White House Comments Line on Tuesday, March 7, 202-456-1111/ fax 202-456-2461.** Identify yourself, state that you are a US citizen and use any professional, etc. "title." Stress concern over case of Efraim Bamaca (Everardo) and ask that the administration take concrete action to save his life. Ask that government apply sanctions if he is not returned (alive or dead) and human rights violations have not significantly decreased.

We need 20-30 people to commit to making a call on that day. (See PNL Jan. 1995 for additional information/telephone numbers). A call also to Congressman Walsh might also help

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Loving cont'd from pg 9

homophobia is not a self-evident fact of lesbian or gay life. We need to, right now, separate homosexuality from homophobia. They become yoked in heterosexist culture for pernicious reasons, but not because they share any authentic symbiosis.

What would it be like if we spent next gay pride day sharing what it means to "love gayness" in ourselves and others?

Why not begin every Stonewall meeting, every faculty meeting, every block party by asking how we have loved gayness in ourselves and others that week?

What if "loving gayness" became part of the Pledge of Allegiance or school prayer?

How is our laughter and incredulity proof that we have unconsciously capitulated to homophobia?

Who among us is so wracked by self-hatred that she demeans and belittles me right now?

Indeed, how might our politics of social compassion be made liberatory as well as revolutionary if we forged political change in the context of loving gayness?

Rosaria is a professor in the Department of English at Syracuse University.

End Notes

1. To Teri Vigars, for inspiration and courage.
2. Porteous, Skipp. "The Christian Coalition: An Introduction." *Fight the Right*. Washington: NGLTF, 1993: 17.
3. Porteous, 18.
4. Porteous, 18.
5. Donald Wildmon, director. P.O. Box 2440, Tupelo, Miss. 38803. This is a seven-million dollar a year organization that attacks the art and entertainment industry for its "anti-christian" bias, battling the National Endowment for the Arts and secular public school curricula.
6. Directed by Robert Simonds and located at P.O. Box 3200, Costa Mesa, CA, 92628. The "Citizens" grooms Christian activists to take up "stealth positions" in school boards. It disseminates its political position via a radio program called Issues in Education" and broadcasted in 26 states.
7. The largest women's Christian Right organization advances anti-gay, pro-family-values ideologies via "prayer chains," the Christian Women's Right example of consciousness raising groups.

Policing the Homeless cont'd from pg 17

erties homeless-free by ostensibly offering them social services. The outreach teams have a reputation for burning homeless structures, beating the homeless, and destroying their few possessions as methods of moving them.

"Ultimately," says Lisa Daugaard, Litigation Director for the Coalition for the Homeless, by circumventing government and community reform efforts regarding the homeless, such private security forces "avoid the question of political accountability, which lies at the heart of democracy."

There are many occasions these days to ask who gets to be a citizen anymore, and what exactly it is that confers citizenship as a status. And before we get to the implications of Prop 187, nuisance abatement, curfews, gated neighborhoods, "red squads" and gang lists, how the police—public and private—protect those most radically without property is as good a place to start as any.

Nancy works with the Syracuse Task Force on Community & Police Relations, and the Coalition for Justice in the Jail. She edits Policing by Consent for National Coalition on Police Accountability.



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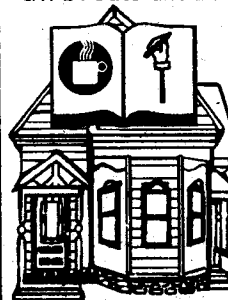
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¿How We Treat Each Other?

...another SPC Brunch/Conversation With Food and Talk and Stuff

SPC Brunch update

Well, about 20 people attended the February 12 brunch at the Syracuse Peace Council, and 16 hung out to join in the discussion of "How We Treat Each Other" which followed.

Foremost, the food was excellent (Thank Helen and Nick!). And for the curious, yes, it was vegan. And yes, there was half & half for anyone who wanted it. "Example" good, "judgmental" bad.

The discussion was lively. We began with individuals sharing what about the topic interested them. These stories, which absorbed about half the discussion, made for a wonderful exchange. We agreed activists need to explore this topic. The people who attended shared a common commitment to developing better means of confronting and resolving conflict within small groups and organizations.

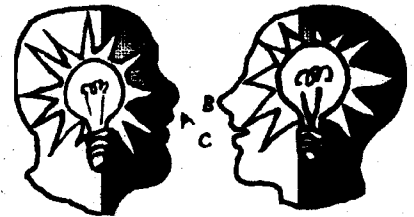
From this opening dialogue we discovered a remarkable diversity of topics for dis-

cussion including: how and why we devalue each other, affirmation & support, how personality conflicts affect "burn-out," how to work through pre-existing conflicts in your communities, how to avoid assuming personal responsibility for conflicts, living in a society of the self-centered, how to develop forms and forums to raise criticisms & not define individuals by those criticisms, how to deal with splinter organizations and create a united front around common issues, how to recognize and work with boundaries, the ways personalities play themselves out, and, how to define an organization's "identity."

The best part was the positive feeling from the discussion and the respect demonstrated by those involved. It was wonderfully smooth considering the number of people attending.

We really, really, really hope you can make it to the next one. It was agreed at the last brunch that brunches should exist as individual units of discussion so that no one would have a difficult time coming to one if they missed another. See you there.

¿How We Treat Each Other? An SPC Brunch/Discussion



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noon - 2 PM, talktime

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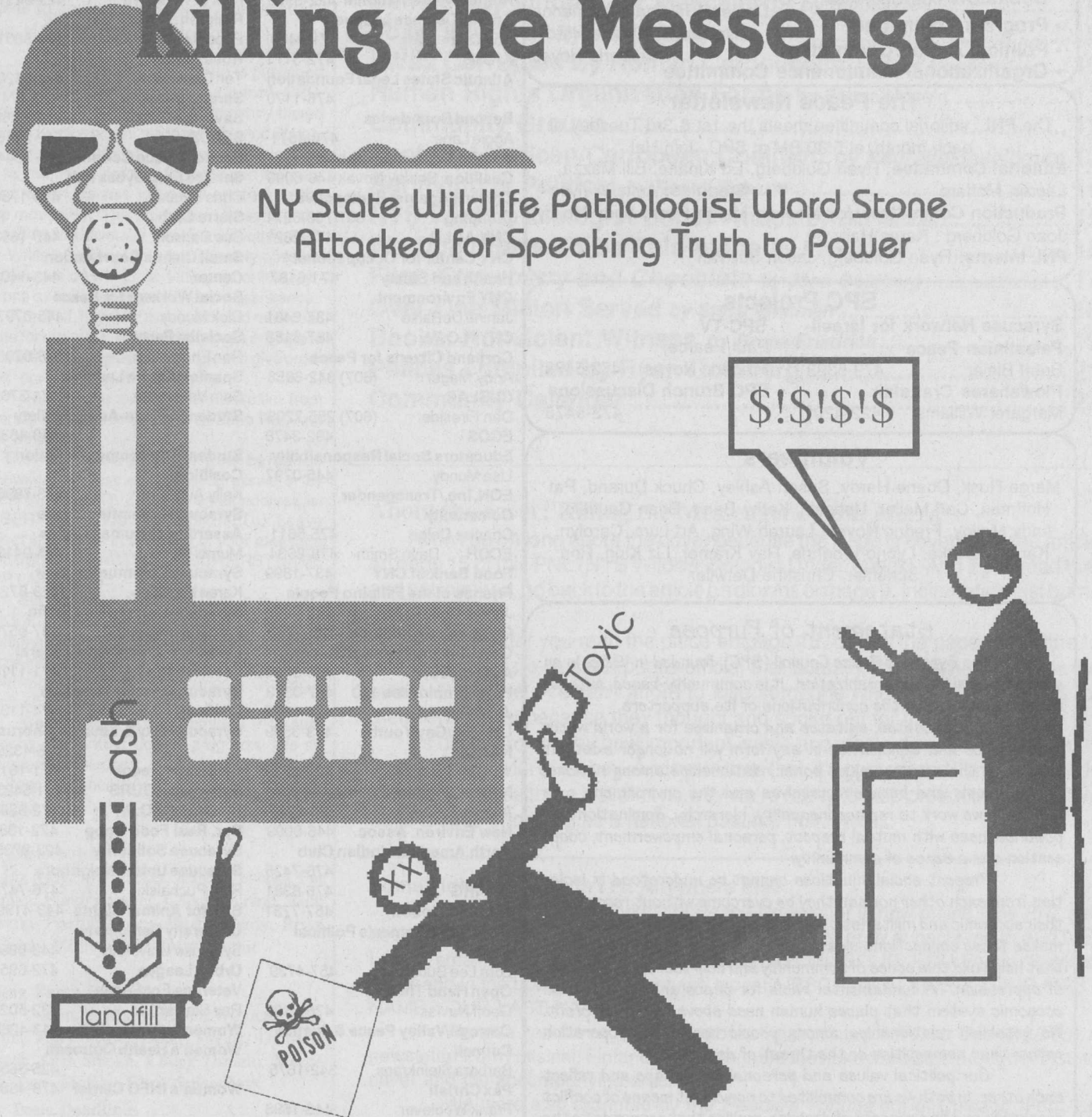
Wasting Our Time

Peace Newsletter

Central New York's Voice for Peace and Social Justice April 1995 PNL 630

Killing the Messenger

NY State Wildlife Pathologist Ward Stone
Attacked for Speaking Truth to Power



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.

The House: check calender for meeting times

- **SPC Staff**
Bill Mazza
- **Bookkeeper**
Duane Hardy
- **SPC Press**
Paul Pearce
- **The Front Room**
- **Bookstore** Joe Carpenter
- **Program Committee**
- **Political Action Committee**
- **Organizational Maintenance Committee**

• **SPC Council:** Marge Rusk, Fatma Husein, Rafael Sorkin, Daniella Salzman, Andrianna Natsoulas, Duane Hardy, Frederic Noyes

The Peace Newsletter

The PNL editorial committee meets the 1st & 3rd Tuesday of each month, at 5:30 PM at SPC. Join Us!

Editorial Committee: Ryan Goldberg, Ed Kinane, Bill Mazza, Lauren Moffard
Graphics: Anita Welych
Production Committee: Joy Meeker, Marge Rusk, Andy Molloy, Joan Goldberg, Karen Hall
PNL Interns: Ryan Goldberg, Jason Sullivan

SPC Projects

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Brent Bleier 479-5393

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Paul Pearce, Frederic Noyes 472-5478

Plowshares Craftsair
Margaret Williams 422-4201

SPC Brunch Discussions
472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Upasatti, Kathy Barry, Brian Caufield, Andy Molloy, Fredric Noyes, Lauren Wing, Art Lum, Carolyn, Karen Veverka, Lynne Woehrle, Ray Kramer, Liz King, Ron Schuffler, Christine Detwiler

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

Alliance-Psychiatric System Survivors		Peace Brigades International	Ed Kinane 478-4571
George Ebert	475-4120	P.E.A.C.E., Inc.	Louis Clark 470-3300
Alternative Media Network		People for Animal Rights	488-PURR (7877) or 488-9338
Jim Dessauer	425-8806	Persons With AIDS Support Hotline	Sandra 471-5911
Alternative Orange		Physicians for Social Responsibility	488-2140
Brian Ganter	423-4466	Planned Parenthood	475-5525
Alternatives to Violence Project		Reconsider	Nick or Alex Elye 422-6231
Jay Liestee	449-0845	Religion: Other	Phoenix or Kat 474-8801
Americans For Democratic Action	Jack McTiernan 488-6822	Rose Center	Teri Cameron 422-3426
American Friends Service Committee	475-4822	Sarah House	475-1747
Amnesty International	422-3890	Save the County	637-6066
Animal Defense League		SEEDS	607/749-2818
Kris Qua	471-0460	Seneca Peace Council	568-2344
ARISE	472-3171	Service Employees Int'l	Chris Binaxis 424-1750
Atlantic States Legal Foundation	475-1170	Sierra Club	Sue Carlson 445-1663
Beyond Boundaries		Small Claims Court Action Center	443-1401
Aggie Lane	478-4571	Social Workers for Peace	Dick Mundy 445-0797
Central America/Caribbean Coalition	Shirley Novak 446-6099	Socialist Party	Ron Ehrenreich 478-0793
Citizens Against Radioactive Dumping	607/753-6271	Spanish Action League	Sam Velasquez 471-3762
CNY ACLU	471-2821	Student African-Amer. Society	443-4633
CNY Center for Occupational Health and Safety	471-6187	Student Environmental Action Coalition	Kelly Ault 423-7896
CNY Environment		Syracuse Committee for the Assertion of Human Rights	Mumbi Mugo 445-0413
Janine DeBaise	437-6481	Syracuse Community Choir	Karen Mihalyi 428-8724
CNY N.O.W.	487-3188	Syracuse Community Radio	Frederic Noyes 437-9579
Cortland Citizens for Peace		Syracuse Cooperative Federal Credit Union	471-1116
Andy Mager (607) 842-6858		Syracuse Cultural Workers	Dik Cool 474-1132
CUSLAR		Syracuse Gay & Lesbian Chorus	476-4329
Dan Fireside (607) 255-7293		Syracuse Greens	471-1611
ECOS	492-3478	Syracuse HOURS	471-6423
Educators Social Responsibility		Syracuse N.O.W.	472-3294
Lisa Mundy	445-0797	Syr. Real Food Coop	472-1385
EON, Inc./Transgender Community		Syracuse Solidarity	423-9736
Charliss Dolge	475-5611	Syracuse United Neighbors	Rich Puchalski 476-7475
ECOH	Dave Smith 478-8634	S.U. for Animal Rights	443-4199
Food Bank of CNY	437-1899	University Democrats	Syracuse University 443-0958
Friends of the Filipino People		Urban League	472-6955
John & Sally Brule	445-0698	Veterans For Peace	Ray Stewart 422-5023
Gay/Lesbian Alliance	422-5732	Women's Center (SU)	443-4268
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Women's Health Outreach	425-3653
Hotel Employees 150	437-0373	Women's INFO Center	478-4636
Jail Ministry	424-1877		
Lesbian/Gay Youth	443-3599		
NAACP			
Van Robinson	422-6933		
Natural Organic Farmers Assoc.			
Ammie Chickering	365-2299		
New Environ. Assoc.	446-8009		
North American Indian Club	476-7425		
NYPIRG	476-8381		
Onon. Audobon	457-7731		
Onondaga Women's Political Caucus			
Lora Lee Buchta	457-4739		
Open Hand Theatre			
Geoff Navias	476-0466		
Oswego Valley Peace & Justice Council			
Barbara Steinkraus	342-1675		
Pax Christi			
Frank Woolever	446-1693		
Peace Action of CNY			
Diane Swords	478-7442		

(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:

April brings you a little bit of everything. Well, not everything, but a lot. In the very least we'll bring you stuff on sovereignty and gaming, nuclear waste, toxic breathing, Tax stuff and where it all goes, human rights and political prisoners, community groups, sister communities and CACC, a report on the politics of survival, speaking up and trying to keep your job, surviving together, a hip film from Cuba, some stats on black imprisonment, a couple of book reviews and some peaces. If this isn't enough for you you'll have to come in and put out a second newsletter. Spring is just such a busy season.

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.

The PNL is available online: It can be read on the newsgroup: misc.activism.progressive or by subscribing to ACTIVE-L. The small address is: LISTSERV@MIZZOU1.MISSOURI.EDU Leave 'Subject' blank and in the body of your message type: SUBSCRIBE ACTIVE-L YOUR FIRST NAME YOUR LAST NAME.

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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May Issue Deadlines

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PEACE NEWSLETTER

April 1995
PNL 630

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About the cover: Killing the Messenger *by Bill Mazza*

I won't go on long about the cover because the issue is covered by the article on page 15 of this PNL (NYS Wildlife Biologist Under Attack). And if you read that and get inspired, go back to the article on dioxins on page 9. Incineration just burns me up. Sorry.

Anyway, after you read the piece on page 15, do call the paper and write to Pataki. It's so rare to get a public official that actually thinks s/he works for the public. Go figure. We can't afford to lose someone who thinks and speaks for themselves, just because they thought and spoke out for themselves.

It's difficult to convey how important waste and waste disposal are as issues these days. Is a lot of money. And more than that, it's guaranteed, long-term kinds of money, 'cause there just ain't no way we're ready to stop producing waste. We have to stop shopping as a national pastime first, I think.

Some Tidbits That Didn't Fit Anywhere Else

Thanks to Rafael Sorkin the Peace Newsletter is now online. The PNL can be read on the newsgroup: misc.activism.progressive or by subscribing to ACTIVE-L. The small address is: LISTSERV@MIZZOU1.MISSOURI.EDU Leave 'Subject' blank and in the body of your message type: SUBSCRIBE ACTIVE-L YOUR FIRST NAME YOUR LAST NAME.

We also had the recent honors of being reprinted in *Peace Courier* (2/95), a newsletter from Helsinki, Finland. They reprinted the nuke transport through NY State cover and the accompanying article.

We were also reprinted by the *People's Tribune* out of Chicago (Feb. 13, 1995). They ran Nancy Rhodes article "The Other Deadly Force: High Speed Pursuits," calling Nancy "...one of the nation's most prominent leaders in the fight against police abuse." Not a bad rep.

LETTERS

Hello...

First, thank you for sending the *Peace Newsletter*!

Second—a couple of things to share with you. One, I recall reading an article in the *Peace Newsletter* about the use of pepper spray on prisoners in jails out there. I happened across the enclosed newspaper article, which is pertinent to the article in the *Peace Newsletter*.

The other enclosure is a copy of an interview I conducted a year ago. They've been using inmates from the camp here as part of the labor pool on the construction of the federal death row next door.

Now, a year after this interview, they will be conducting the actual executions (on March 30). When they start, there will be somewhere between 380-400 heavily-armed marshals surrounding the perimeter of this entire institution. For a couple of days during executions phones will be shut off for inmates here, and we shall be restricted to the immediate camp (I work on the prison farm, for example—but not on those days).

It's a maximum-security prison next door. Prisoners there (just over 900), have let it be known that for each prisoner executed, they will execute a guard. If this happens, I expect the entire facility will be made a "lock-down" institution—another one added to the already too many that exist in this country.

It seems to me from reading your paper, that these things would be of interest to you.

Well, thanks again for sending *Peace Newsletter*!

Karl Hofstatter #09212-014

Federal Prison Camp, Terre Haute, Indiana



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SYRACUSE PEACE COUNCIL PAGE

SPC: Looking Forward

OVER 25 PEOPLE attended a meeting on Thursday, March 23 to form organizational committees and further democratize the actions and activities of SPC. For some years the Peace Council has been operating mainly as a staff-driven organization, with agenda setting and activities being centrally coordinated through the house (at 924 Burnet). The Thursday meeting was the result of the work of the SPC Council, an ad-hoc decision-making body that has been meeting in varied forms for almost two years. The Council called people on various phone and mailing lists to invite them to join in the planning meeting. We can only guess that the incredible attendance was due to word getting out that treats from On The Rise bakery and Provisions were provided. And some coffee.

The agenda for the meeting was set as follows:

- Introductions and announcements;
- Background and status of SPC;
- Break into the proposed committees;
- Return to large group for reports from the committees;
- Evaluation.

The introductions ended up taking longer than planned as we found ourselves faced with such a great turnout. We asked people to share how long they have been involved in the Peace Council, how they became aware of the Peace Council or how they found out about the meeting. It was wonderful hearing the mix of histories ranging from someone who first attended SPC events in the '40s, to those folks who are just getting involved.

We took a brief look at the history of SPC as well as the current decision-making process and general 'stuff.' We also choose this time to address how this meeting came about, and a specific history of the Council and of how it has been operating.

We then looked at what committees already exist, and where we see a need for more involvement. Those committees listed as existing were: the Plowshares Craftsair Committee, the Peace Newsletter committee, the SPC Press (more than a committee, it's a job), SPC-TV and the Front Room Bookstore. It was addressed that SPC-TV and the Front Room could also use support, but that for the purposes of this meeting we would not focus on them.

The committees proposed were:

- A Program Committee;
- A Political Action Committee;
- The Organizational Maintenance Committee;

The general consensus was that there was going to be a lot of crossover between the various committees, and that we need to keep the committees fluid for just that reason. It was also decided that committees should clarify their roles in the small groups.

The results of the various small-group meetings are as follows:

- The Program Committee is organizing events for the SPC, including dinners, movies, music, workshops and planning for the big 60th anniversary next year. Some specifics are an upcoming concert with All God's Children, creating a Program Book, and politicized series of conflict resolution workshops. We are also focussing on financial needs and will be working on grant-writing and establishing a base membership for the SPC. **Everyone interested in outreach and education, event planning, fundraising and "fun-raising," contact Daniella Salzman at 472-5711 for next meeting, or call SPC.**
- The Political Action Committee will put together accessible resources for actions, will pursue educational projects, will help decide key issues for SPC involvement, including discussion of ongoing projects

and how to incorporate new issues, and will look at delegating and developing work for SPC volunteers from these various political projects. The Political Action Committee will meet on the 2nd and 4th Thursdays of each month. **The next meetings are on April 13 and April 27 at 7 PM at the Peace Council. Call SPC for more information. Everyone is invited.**

- The Organizational Maintenance Committee (OM), will take an active role in defining the use of the space at 924 Burnet, will prioritize a list of repairs and improvements, will plan specific projects like remodeling the kitchen, the upstairs, etc. and will work with the other committees to define their needs for space. **The next meeting is on Wednesday, April 5 at 7:30 at the Peace Council. All are invited to attend.**
- The Peace Newsletter Committee is also looking for involvement. The PNL Committee meets the 1st and 3rd Tuesdays of each month to plan the editorial content of the newsletter. The next meetings are April 4 & 18, 5:30 PM, at SPC.

I can't stress how exciting this is for the future of the Peace Council. It is a testimony to the value of the organization that as we approach our 60th year, SPC still attracts a vibrant community of activists.

If you are interested in participating in any of the committees, come to the meetings listed above, or call to add your name to the list.

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Leigh Hunt and the Race for Sheriff

An Open Letter to the People of Onondaga County and Residents of NY State

The Onondaga Council of Chiefs

The following article is reprinted from *Gai hwa na ge'*, the newsletter of the Onondaga Nation. We hope that this piece lends clarity to the depth of the conflicts currently threatening the sovereignty of the Traditional people of the Six Nations, and involving people and organizations throughout New York State and the surrounding area. It is important to understand that these issues are much larger than the personal activities of a few individuals in Syracuse. What is being fought over is nothing less than millions of dollars, and the power that comes with wealth. What is being fought for is the right of a Traditional people to self-govern and to continue the living struggle against US colonization. It continues to be the position of the Syracuse Peace Council to support the Traditional people, when asked, against threats which develop from within our communities. Unwanted involvement in the internal politics of Indian nations can only result in further threats to sovereignty.

January 30, 1995

WE KEPT OUR SILENCE during the recent election. It was difficult, but in respect for your process of governance we watched the events unfold. This year's race for sheriff was of particular interest and importance to the Onondaga Nation because of our longstanding cooperative relationship with the office of the Onondaga County sheriff and its commander, John Dillon.

Past experiences involving the jurisdiction and sovereignty of the Onondaga Nation and the State of New York often resulted in conflict and confrontation, from New York State's attempt to widen Interstate Highway 81 in 1971, to sanctuary extended by the Onondaga Nation to Dennis Banks and his family in 1983. Events like these were costly for our Nation, for New York State and the County of Onondaga.

Some of these events overlapped John Dillon's 17-year tenure as sheriff. He had the vision and common sense to approach the Onondaga Nation in search of a way to deal with these contentious issues. Many years ago we sat down with Dillon and worked out an agreement that recognized the sovereignty and jurisdictions of our respective governments. The agreement provided a process to

deal with peacekeeping problems in our respective territories. This process is probably unique in the United States and, although not perfect, it has served our two peoples admirably.

We respect John Dillon and his command. They have been impeccable in honoring the integrity of this relationship. It has produced a long-term peace that has avoided the costly confrontations of the previous decades.

The past election threatened this relationship. We viewed Leigh Hunt's run for Sheriff as hostile to the interests of the Onondaga Nation. We based this opinion on his past performance as Director of New York State's Office of Indian Relations. Subsequent revelations made in his affidavits to District Attorney William Fitzpatrick proved our suspicions.

During Hunt's tenure as director of the Office of Indian Relations, New York State police became highly politicized. Hunt testified on behalf of Art Montour, one of the warrior leaders at Akwesasne on trial for assault in a confrontation at Akwesasne. We recognized during the 1990 Akwesasne community battle against illegal casinos in their territory that there was strong political support for high-stakes gaming on Mohawk territory. The Mohawk Warrior Society became the security force for the casinos. Robert Lue, of the New York State police, made an attempt to establish one of their leaders, Francis Boots, as head of Mohawk security. The Akwesasne community did not allow this. Barricades were burned, and the Mohawk community suffered through one of its most traumatic periods in recent history. Two men were killed and the community was split.

Unregulated commerce exploded on the Mohawk territory. Individuals were using the sovereignty of the nation to amass personal fortunes, and the confusion made Akwesasne ripe for manipulation.

The same scenario was taking place on all Iroquois territories in New York. Individuals were operating illegal businesses at the expense of the Indian nations and

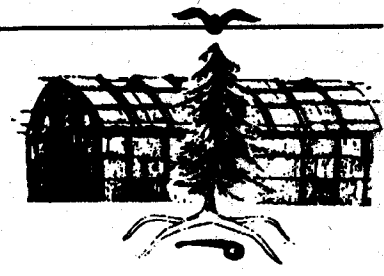
their people. The nations could not get support from the state or federal authorities to help regulate these illegal businesses.

Governor Cuomo's agenda was to bring high stakes gaming to New York, and he was using Indian nations as the Trojan horse. He told us directly at a meeting on October 15, 1990, that "we were going to get gaming whether we liked it or not." To that end he established unilaterally the *Office of Indian Relations* (OIR), financing it from his discretionary funds and appointing Leigh Hunt as its director. Leigh Hunt was a retired state trooper with a history of hostility to the traditional leadership of the Confederacy. The Haudenosaunee protested this act to no avail. This office was accountable only to the Executive Office, and we protested that, also to no avail.

In August of 1991, Paul Veillette, Special Assistant to the Director of Policy Management for the State of New York, attended a Grand Council meeting at Onondaga to introduce Leigh Hunt as Director of the OIR, highlighting his character and integrity. Veillette became very active in promoting gaming, and the Council of Chiefs perceived him to be the manipulator behind Leigh Hunt. Together they coordinated the Oneida Gaming Compact, exacting from Ray Halbritter and the Oneida people state jurisdiction over Oneida lands at "Thirty-two Acres." This became a reality when the Oneida "Police Force," made up mostly of retired state troopers, was deputized to carry out New York State law on Oneida territory. Governor Cuomo stated publicly that he "now had what they didn't want me to have, the right to regulate." (*New York Times*, McFadden, 10/16/93, pg. 25) This was the price the Oneida people paid for the compact. We surmise that taxes on Oneida territory will follow shortly. Land claims are also involved,

and, in fact, the Oneida casino is on land not sanctioned by the Department of the Interior. "Thirty-two Acres" is in the Oneida claim area, but not agreed upon by all Oneida parties to the claim. Tremendous pressure is being applied by outside investors to promote gaming on Indian territories. They want to make money on Indian lands.





During Leigh Hunt's tenure as director of the Office of Indian Relations he actively pursued meetings between New York State and the Indians operating the illegal businesses on Indian territories, completely ignoring the "government to government relationship" publicly advocated by Governor Cuomo. It was during this time that he met regularly

with Kenny and Veronica Papineau. They, in turn, helped organize the "Iroquois Businessmen's Association" (IBA). Ms. Papineau was acting as secretary and Oliver Hill, Jr., owner of OR's

The business people were willing to give up the principles of Indian national sovereignty, jurisdiction and the non-taxable status of Indian lands.

Fuel, was the treasurer. The organization is made up of the owners of the illegal businesses on Indian territories. By this time they had made millions of dollars using the sovereignty of the people, and they used that money to buy patronage within their territories, publicly stating that they were going to overthrow the traditional Indian governments. These are treasonous acts against their nations. They bought patronage throughout the state and became actively involved with local, county and state officials in an attempt to manipulate politicians and elections within the state. When Governor Cuomo decided to run for a third term, the questionable activities of Paul Veillette and the Office of Indian Relations would have been a liability, and we believe that's why he simply allowed the office to die quietly by not seeking funds for it. He put Leigh Hunt out of the loop by appointing him as head of criminal institutions with a nice salary. Unfortunately for Cuomo and lucky for us, Leigh Hunt would not stay put. He ran for sheriff seeking the support of the Iroquois Businessmen's Association.

The business people were willing to give up the principles of Indian national sovereignty, jurisdiction and the non-taxable status of Indian lands. The Traditional leaders of the Six Nations observed that the IBA, in conjunction with Governor Cuomo and Leigh Hunt, were trying to position themselves to bring the Seneca, Tuscarora and Mohawk nations under state jurisdiction. The vehicle for doing this would be the gaming compacts, following the example of Ray Halbritter, after seizing control of the Nation's government.

This, in our opinion, is why Ray Halbritter sent letters throughout Onondaga County pleading for financial support of Leigh Hunt's

campaign. All of this comes around in a neat circle that would establish Hunt in a position to undo the good work of Sheriff John Dillon, with the support of the illegal businesses at Onondaga, in order to overthrow the Chiefs and bring in gaming. This would foil the efforts of the Confederacy to regulate and control commerce to benefit the people instead of these individuals.

The Creator works in mysterious ways. The activities of the Kenny and Veronica Papineau, and the IBA (which are illegal under our law) and the dishonesty of Leigh Hunt, came to light a week before election day. Leigh Hunt was winning. He had the editorial support of both local daily newspapers and numerous police and sheriffs' departments and many people of Syracuse. Fortunately for every one, District Attorney William Fitzpatrick demanded an examination of the bank accounts of Leigh Hunt. Inconsistencies demanded investigation. Further inquiry revealed that Hunt had lied to the Onondaga Board of Elections on October 29 by reporting the Papineau money as loans of \$13,750 from Ann Hunt, \$10,000 from Hunt to *Republicans for Hunt*, and \$20,000 from Hunt to *Hunt for Sheriff*.

On November 4, 1994, in an affidavit to the District Attorney, Hunt lied again by not revealing additional monies received \$2,000 on June 1, given by Kenny Papineau, \$2,000 from the Iroquois Businessmen's Association, and unreported monies from the Vlassie Family.

We were even more astounded by the revelation that the *Hunt for Sheriff* campaign received monies from Dewitt Judge Jack Schultz's wife. Jack Schultz is the attorney of record for Ken and Veronica Papineau as well as Oliver Hill, Jr., all banished from the Onondaga Nation June 17, 1994, for their illegal activities and refusal to pay taxes owed to the Nation.

This is a long summation, but context is important. Their gas and oil businesses were illegal, and the Onondaga Nation people are now suffering the environmental damages of a gas spill from OR's Fuel, owned by Oliver Hill, Jr., that has contaminated drinking water in an underground aquifer which will take at

least three years to clean up. Oliver Hill, Jr. is liable for these costs.

According to our law these are serious offenses by some very wealthy individuals who conduct their transactions in cash. These former business owners have no bank accounts, at least not in this country. We consider them to be outlaws, who owe money:

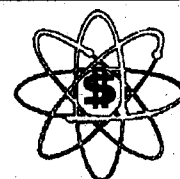
- **First:** Several millions to the Onondaga Nation in unpaid revenues for the sale of cigarettes using the Nation's sovereignty status;
- **Second:** As of December 30, 1994, Ken and Veronica Papineau, partners in Smoke Signals, had outstanding judgments totalling \$392,728, including \$229,956 owed to the Internal Revenue Service, and outstanding liens totalling \$1,023,804; and
- **Third:** Oliver Hill, Jr., sole owner of OR's Fuel, Inc. has had his bank account confiscated by the IRS and has a state tax lien of \$162,824 outstanding as of December 23, 1994. Further, the EPA has identified him as the only cause of a major gasoline spill that they estimate at 10,000 gallons, which has contaminated an aquifer serving as Onondaga residents' drinking water. Clean-up costs have exceeded \$240,000 and are climbing with no end in sight. It is important to note that the Onondaga Nation did not sanction gasoline sales, warning against just such an occurrence.

These former business owners worked in collusion with Leigh Hunt to manipulate a public election. We believe that Mr. Hunt should have been prosecuted to the fullest extent of the law. This was not an innocent oversight. This was deliberate and calculated, as he admitted in his affidavit of December 12. We would not be surprised if he winds up working for the Oneida casino that he helped establish, and we know, if given another opportunity, Hunt, Papineau, Hill and Rockwell would do it again. This particular event should be a lesson to Indians and politicians alike; Indian politics are not simple, and can be dangerous to the health of political ambitions.

— Dah nay to
The Onondaga Council of Chiefs
Gal hwa na ge' is available at \$10 for US mail subscriptions and Canada. Mail to Gal hwa na ge', Onondaga Nation via RR Box #239, Nedrow, NY 13120.

Democracy Ignored for Mescaleros

Motion to Refuse Nuclear Waste Dump Overturned by Second Vote

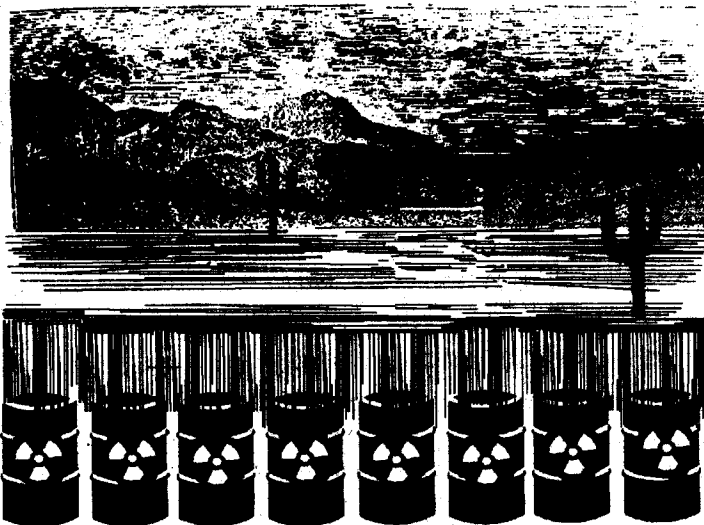


Bill Mazza

ON JANUARY 31, 1995, the Mescalero Apache people turned out in record numbers to end negotiations for a proposed "temporary storage" nuclear waste dump on their lands in New Mexico (see Jan 1995 *PNL*, pg. 15, and Feb 1995 *PNL*, pg. 3). This decision flew in the faces of the Tribal Council and the US nuclear power industry, who had been working together to establish the planned dump.

Instead of accepting the record attendance as the popular will of the people, a petition was circulated to call for a second vote. Supporters of the plan lobbied intensely to change the outcome, blaming environmentalists and other outsiders for misleading the Apache people. This second vote was held on March 9, 1995, and the earlier decision was overturned. Another new voting record was set with approximately 80% of eligible voters turning out to decide 593 to 372 in favor of continued negotiations with the 30 or more nuclear utilities involved (*NY Times*, 3/11/95, p. 6).

The nuclear industry proposed finding a temporary storage site in response to the US federal government's failure to fulfill its agreement to open a national nuclear waste dump by January 31, 1998. So far this has proved impossible because of communities resistant to accepting a dump and the inability to agree on



a safe site. With on-site storage pools filling to capacity, the industry is searching for a private alternative to the delayed federal site. The Mescalero Tribal Council actively courted the nuclear industries, and with the most recent vote intends to establish a 40 year "interim facility" until a federal site is prepared.

Michael Mariotte offers this explanation: "It is certainly worth noting that the industry expected to win the first vote; the Mescalero decision came as a shock to them...So they've put in extra money in an effort to overturn the will of the tribe." Mariotte works for the Nuclear Information Resource Service (NIRS), the organization that worked with Mescalero activists to draw national resistance to the proposed dump.

The Tribal Council, however, denies that they, or the nuclear industry, had any role in organizing the second vote. This claim is challenged by Rufina Marie Laws, a Mescalero member and director of Humans Against Nuclear Waste Dumping (HANDS) who led the opposition to the dump. According to Laws, "The people spearheading the petition drive were individuals high up in the hierarchy of the tribal

administration." She cites the example of Fred Kaydahzimne, one of the petition organizers. Kaydahzimne is in charge of administering the federally subsidized housing program, and "it was real hard for people to turn him down" (*NY Times*).

Before the March vote Laws expressed concerns about Mescalero sovereignty in a February press release from NIRS. "If this second referendum goes in favor of the nuclear industry...we are not in control of our destiny. There have been a series of unofficial tribal presidents, and they are all white men who work for the nuclear industry.

If this nuclear dump moves forward, the Mescalero Apache Tribe will have been bought and paid for by the nuclear industry."

It should be no surprise that Northern States Power (NSP) from Minnesota has been the most visible utility in the nuclear consortium seeking a contract with the Mescaleros. Mariotte has his own ideas why NSP would refuse to accept the decision of a free and fair election. "NSP has become an overtly racist corporation," said Mariotte. "It seems that every action this utility takes attacks people of color."

As evidence beyond its participation in overturning the vote by the Mescalero tribe, Mariotte cited NSP's placement of "dry cask" radioactive waste storage units on Mdewakanton Dakota land on Prairie Island, Minnesota, as well as its ownership stake in a proposed uranium enrichment plant within a "two-iron's shot" of two poor African-American communities in northern Louisiana. This will soon be the subject of the nation's first courtroom-type hearing on an issue of environmental justice.

In the Syracuse area, Niagara Mohawk had already pulled out of the industry consortium before the first vote. Rest assured, however, that if the dump is opened on Mescalero Apache land, they will be quick to utilize the dump to relieve their own fuel-rod storage pools.

Bill is the current staffperson for the Syracuse Peace Council.

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Toxic Intake

How Dioxins (and Incineration) Impact Your Environment

Ryan Goldberg

IN THIS SOPHISTICATED age of technology and health consciousness, it is easy to count calories and watch fat intake. Nutrition labels garnish food packaging and warnings help decorate the sides of cigarette boxes and alcohol containers. After bingeing on a pack of cookies, you can feel better about yourself if you participate in an intense aerobic workout or take a jog around the park. It seems an easy task to act as liaison between your body and what you put into it, but two delegates that have unlimited power in the internal milieu of any organism are the element oxygen and the required sustenance of food and water.

Oxygen—the most abundant of all elements—forms one fifth the volume of the atmosphere. It is essential to any life process. It is part of the air we breath. Unfortunately, air also possesses many impurities. One of these impurities is the chemical by-product known as dioxin, scientifically known as 2,3,7,8-tetrachlorodibenzo-p-dioxin. One of the largest identified sources of dioxin is incinerators, which burn PVC plastics and other chlorine-based products.

Perhaps if dioxin were found solely in the air we breathe, an easy way to prevent inhalation would be to wear oxygen masks and tote around our own personal supply of breathable air in a metal canister behind us. But what makes dioxin so threatening is that it bioaccumulates through the food chain. A milk or cheese-eater can be poisoned by dioxin if the cow these products came from had dioxin in its system. So, too, can any meat eater if the animal s/he are eating has had contact with this dangerous chemical. Even the simple drinker of water is not safe, because for years pulp mills have pumped their chemical waste into rivers and streams where

other animals come in contact with this polluted water.

After a decade of re-evaluation and further study, EPA administrator Carol Browner is working to decide what to do about dioxin and related chemicals. Over 300 national, state and local organizations are urging the EPA to phase out dioxin compounds from identified sources. These sources are municipal and medical waste incinerators, pulp and paper bleaching industries and manufactures of

certain chlorinated plastics and solvents. In fact a recent study names medical incinerators as the major cause of dioxins in the environment. Many people remain unaware that many hospitals, such as those in Syracuse, have private incinerators.

The latest review, begun in 1991, not only reconfirms that dioxin is the most potent carcinogen ever tested but that it poses additional threats to the reproductive and immune systems by mimicking naturally occurring hormones. Dioxins have recently been linked to increased rates of many cancers, including soft tissue sarcoma, and liver and lung cancer. Dioxin is linked to many infertility problems. These health effects are occurring at or near the dioxin level in most Americans today.

Biologists studying the great blue heron in the Vancouver Islands, near the vicinity of a paper bleaching mill, found extremely high levels of dioxin in the eggs, more than 200 parts per trillion. Of the 179 eggs laid, none of them hatched. Human fetuses and infants exposed to this chemical in utero and through breast milk can develop abnormal reproductive organs, impaired immune systems and learning and behavioral disorders. A

child exposed to dioxins can receive up to 12% of its lifetime exposure to this chemical in its first year of life.

Environmentalists around North America have drafted a letter that has been sent to Browner of the EPA. This letter proposes a four part plan to get dioxins out of the environment as quickly as possible. The first stage of this project is to ban the use of chlorine in the

what makes dioxin so threatening is that it bioaccumulates through the food chain

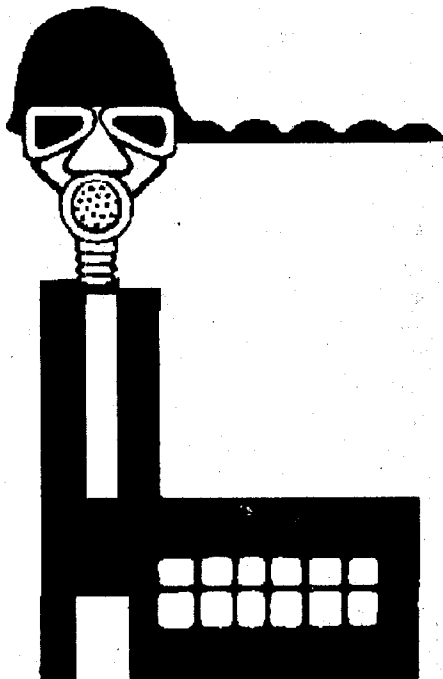
manufacture of paper within five years. There are alternative means of producing the same results without the

harmful after-effects. One of these methods is using a TCF bleaching process which uses hydrogen peroxide and ozone instead of chlorine. The second action that this letter calls for is to phase out the use of chlorine in the manufacture of solvents and PVC plastics, which are used in packaging, siding and hospital supplies. The third, and possibly the most important action, is to ban the start-up or expansion of incinerators and phase out incinerators which currently let dioxin loose into the environment. The last section of the letter wants to require publicly accessible reporting for dioxin under the Natural Toxics Release Inventory database. This last portion has been included because citizens have the right to know about dioxin production and release within their communities.

Dioxins are ubiquitous in the industrial world, yet it is argued that they are the most minimally released pollutant, at approximately 30 pounds per year in the United States. However, Lynn Goldman, head of the EPA's toxic substance program, say that even trace releases are "unacceptable." Brad Lienhart, managing director of the Chlorine Chemistry Council in Washington DC, argues that "the regulating system is already working well to protect the public and environment." If this is so, then why are so many agencies so opposed to dioxin? Because it is harmful and because state and federal guidelines are not strict enough in their regulation of this toxic substance.

At this point, if you do decide to jog off those extra pounds, it might be better not to include an incinerator on your route.

Ryan is a senior at Syracuse University majoring in English Textual Studies. He is currently an intern with the Syracuse Peace Council.



I Was Corrupted by Roman Catholicism

April 15th: Taxing One's Conscience

Fred Boehrer

AS A LONG ISLAND teenager, attending a Catholic high school, I supported the notions of nuclear weapons, a strong defense program and reinstatement of the death penalty. My school, which hosted an R.O.T.C. program, had an environment suitable to my political beliefs at the time.

But when I graduated from my Catholic high school and attended a state university, my morals changed. I became corrupted, but not by the secular SUNY Albany environment. I became corrupted by Roman Catholicism.

My teenage foundations were shaken when I began to investigate my Catholic tradition in college. In 1986, when my corruption began, I volunteered at a Catholic Worker bookstore in Albany, NY. Walt Chura, the manager, instructed me in the Catholic tradition of pacifism and nonviolent resistance.

Through the bookstore community, I learned about Dorothy Day, Peter Maurin and other Catholic activists who refused to cooperate with the Department of Defense/Ofense.

I was fascinated by their use of both biblical interpretations and Roman Catholic social teachings to attain their radical pacifist positions. Up until that time, I was taught that "render to Caesar what belongs to Caesar" meant we should pay our taxes to the government, no matter how unfair and oppressive it is. Now I was learning the other half of the story—"and render to God what belongs to God." If a Catholic individual recognizes that God is present in "the least" of the members of our society and accepts the Church's teaching on the "preferential option for the poor," that person is faced with a moral dilemma every April 15. How can one continue to support the US military budget as well as the spiraling growth of poverty in the US and elsewhere?

In 1990, as the US began preparing for war with Iraq, I decided to publicly proclaim

my opposition to this war. In a humble gesture, I began refusing to pay the federal tax on my telephone bill, since 50% of federal taxes support present and past military budgets. By donating this "war tax" to Catholic Worker communities, I am preferring the poor over the violent rich. Each month I include a note explaining how my religious principles preclude me from supporting this nation's war-making efforts. It's just a token amount, but, as of now, I have diverted about \$120 in federal phone tax to those ministering to the least of our human society.

By the end of 1991, I decided to make more of a commitment to the Catholic peace-making effort. During the year of 1992, I refused to pay the federal government \$1174.97 in income tax. I sent this amount to four Catholic Worker communities, explaining where this tax money was coming from (my meager salary as religion teacher at a Catholic high school) and where it was *not* going (Caesar's War Department). I shared this with my local Catholic community, and although some of them disagreed with my actions, they did support my decision.

In 1993, I resumed my payment of federal income tax. Big Brother can have an awesome/aweful influence. I still refuse to pay my federal phone tax but still support the war economy in many ordinary ways. Every gallon of gasoline I pump into my car, each bottle of beer or wine I purchase, etc., supports the war effort through federal taxation. I continue to wrestle with this issue. As a Roman Catholic, I have formed my conscience (through biblical, secular and Church teachings) in the matter of US militarism. My conclusion is that it is inconsistent for me, as a Roman Catholic, to consciously support war-making efforts when the divine is present in the faces of "the least" of our society.

In many ways, April 15 is the real Election Day—we have the opportunity to vote with our paychecks for warmaking, global oppression and state executions. Perhaps there are other candidates available to us.

Fred Boehrer is a lay person who ministers in a local Catholic parish. Fred is also a Ph.D. candidate in the Religion Department at Syracuse University. Fred wrestles with the difference (sic) between thinking radically and radical living.



Where Your Income Tax Money Really Goes

The United States Federal Budget for Fiscal Year 1996

- **24% Current Military: \$291 Billion** (Military Personnel \$66B, Retired Pay \$12B, Operation and Maintenance \$91B, Family Housing \$4B, Procurement \$49B, Research and Development \$35B, Construction \$6B, DoE Nuclear Weapons \$11B, NASA 50% \$7B, Coast Guard \$4B, plus CIA, President's Funds, International Security Assistance, FEMA)
- **27% Past Military: \$329 Billion** Veterans Benefits \$35B Interest on National Debt (80% estimated to be created by military spending) \$291B
- **29% Human Resources: \$258 Billion** (Government, Justice Department, International Affairs, Peace Corps, 20% interest on national debt, civilian portion of NASA)
- **6% Physical Resources: \$72 Billion** (Includes Agriculture, Commerce, Energy, HUD, administration/community development, Interior Department, Transportation, Environmental Protection)

**\$100% Total Federal Funds:
\$1.229 Trillion**

How These Figures Were Determined

All these dollar figures are for fiscal year 1996, as reported in the Budget of the United States Government, Fiscal Year 1996. The percentages are Federal Funds, calculated after removing Trust Funds (such as Social Security), which are raised and spent separately from income taxes. What you pay (or don't pay) on April 15 goes only to the Federal Funds portion of the budget. The government practice of combining Trust and Federal Funds (the so-called "Unified Budget") began in the 1960s during the Vietnam War. The government presentation makes the human needs portion of the budget seem larger and the military portion smaller.

"Current military" spending adds together money allocated for the Department of Defense (\$251 billion) plus the "defense" portion from other parts of the budget. Spending on nuclear weapons (without their delivery systems) amounts to about 1% of the total budget.

"Past military" is represented by veterans; benefits plus 80% of the interest on the national debt. If there had been no military spending, most (if not all) of the national debt would have been eliminated. Analysts differ on how much of the debt stems from the military; estimates range from 50% to 100%. We felt that 80% may even be conservative.

War Resisters League compiles this information each year after the President has presented the budget (late January or February).

For more information, write to: War Resisters League, 339 Lafayette Street, New York, NY 10012.

Human Rights Organization Forms in Syracuse

Syracuse Committee for the Assertion of Human Rights (SCAHR)

Fatma Husein

OUR ORGANIZATION, "Syracuse Committee for the Assertion of Human Rights" (SCAHR) recently constituted itself in Syracuse. Our membership consists of people living and working in Syracuse, including local residents, members of the SU campus community and members who have come here from other lands.

We in SCAHR see our role as not only one of calling attention to violations of human rights in our local community, in the US and globally, but also one of celebrating the struggles and victories of ordinary people everywhere in asserting their human rights against those who would abuse them.

We recognize different forms of human rights violation including: genocide of indigenous peoples; domination of weak countries by powerful ones; state brutality such as death squads and torture; police victimization of individuals based on their race or their poverty; abuses of the criminal justice apparatus such as inhumane prison conditions and capital punishment; and violence against women, as well as all other kinds of economic, social and political evils imposed on ordinary people world-wide in violation of the U.N. declaration of human rights. These evils include: denial of access to food, housing, education and employment; lack of access to healthcare and childcare facilities; and suppression of freedom of expression and association such as the right to form unions and political parties.

SCAHR's first event will be held on Sunday, April 23, 4-7 PM in Maxwell Auditorium on the SU campus. There will be a panel of speakers, poets and other performers. Everyone is invited to attend.

This event is being co-sponsored by Amnesty International, the SU Black Graduate Students Association, the Pan African Community of Central New York, the Abolish Blockade against Cuba Committee, the American Friends Service Committee (Upper New York Area), the American Civil Liberties Union, Peace Action (CNY) and the Syracuse Peace Council. For more details, see the flyer included for subscribers or the calendar of events.



Koigi wa Wamwere

Political Prisoner Koigi wa Wamwere, a former member of the Kenyan Parliament, is the founder of the National Democratic Human Rights Organization of Kenya. In their attempt to silence him, the Kenyan secret police have already jailed him four times without trial and now are trying to kill him. Currently he is again in prison and on trial for his life. As with the political murders of Sacco and Vanzetti in this country, the accusation is armed robbery, except that in Koigi's case only "attempted robbery with violence" is alleged.

Koigi is being held under life-threatening conditions. If he survives his incarceration, his show trial will continue to its foregone conclusion, and he will be hanged at a "convenient" time when the Kenyan government thinks the world is not watching. This cannot be allowed to happen.

There is mounting international support for Koigi, and Amnesty International has adopted him as a Prisoner of Conscience. Enormous pressure succeeded last time Koigi was detained in a Kenyan prison. Let's make sure we get it to work again. We must not allow the Kenyan government to continue to murder and otherwise silence its critics.

For more information call: Mike Koplinka-Loehr: (607) 255-5027 or Paul Van Rompay: (607) 277-6312.

For more information on SCAHR or the April 23 event, please contact:

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Mumia Abu-Jamal

Mumia Abu-Jamal is an African-American political prisoner currently on death row in Huntingdon State Prison, Pennsylvania. In 1982 he was framed by the police, who had been searching for an excuse to neutralize his advocacy of justice for the poor. A racist proceeding—with a handpicked, mostly white jury—convicted him of murder but until now public pressure has been able to hold off the execution. Recently a pro-death penalty governor has been elected in Pennsylvania and, according to some news reports, he may sign the execution order. Mumia's supporters have appealed to all of us to petition the governor of Pennsylvania and prevent this terrible crime of the state. Mumia has devoted his life to the causes of the oppressed and his brave voice must not be silenced.

An international movement has arisen in response to this appeal, and Amnesty International has adopted Mumia as a Prisoner of Conscience.

Call, write or fax Governor Thomas Ridge and Insist that he not sign Abu-Jamal's death warrant.

Thomas Ridge, Governor of Pennsylvania,
Main Capitol Building, Room 225,
Harrisburg, PA 17120, USA
Phone: 717-783-1198,

Fax: 717-783-1396 or 717-787-7859

Send a copy of your letter to your local newspaper, and to Mumia himself at:
Mumia Abu-Jamal #AM-8335, 1100 Pike St., Huntingdon, PA 16654-1112, US and to

Equal Justice USA/Quixote Center at PO Box 5206, Hyattsville, MD 20782, USA;
Phone: 301-699-0042;
Fax: 301-864-2182.



Relationships Receive Benefits at Syracuse University

Syracuse University is currently working to implement a benefits package for domestic partners of same sex relationships. After two years of research by members of the Lesbian and Gay Graduate Collective (LGGC), a proposal presented to the Human Resources department received the support of the Chancellor and was put up for vote in the University Senate. The proposal was generated by reaching other schools who already offer benefits to same sex partners.

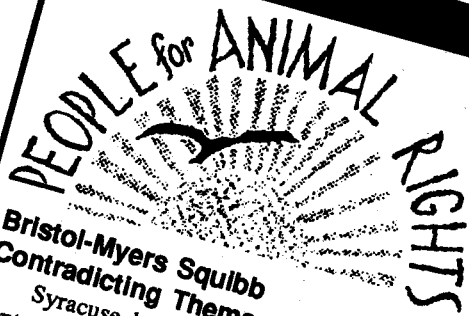
The Senate passed the proposal by an overwhelming majority. According to Human Resources, these benefits are in perfect accord with the university's non-discrimination policy. Couples who receive the benefits will need to submit an "Affidavit of Domestic Partnership" and a written proof of financial interdependence.

Members of the LGGC and the Gay and Lesbian University Employees (GLUE) are working with Human Resources to get the package in place by July 1, 1995, with a one year trial period.

removing the term "same sex" (to apply benefits to all partners) was raised on the Senate floor. It was decided that the resources and support available to those individuals in the broader struggle for equality as the next step.

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Bristol-Myers Squibb Contradicting Themselves

Syracuse has one of the great modern contradictions here in our backyard. Bristol-Myers Squibb, a leader in in-vitro test development as an alternative to animal research, continues to perform unnecessary tests on animals for their consumer products. While it is required by law to test pharmaceuticals on animals at this time, it is not required to test consumer products on animals. Bristol-Myers touts being a world leader in modern scientific testing, yet they hold on to antiquated methods.

Mega-companies such as Bristol-Myers in the drug and consumer products industry hold enough clout to push the FDA to allow the better, cheaper, faster and more reliable toxicity testing methods as an alternative to animal tests. They could also lobby to ban tests on animals for consumer products. What a public relations victory that would be! It would demonstrate what they have only given lip service to in the past: the attempt to eliminate unnecessary tests on animals.

Now is the time to change FDA regulations. The new Republican Congress has practically proclaimed war against David Kessler, head of the FDA, and the drug approval bureaucracy. The political arena is open to legislation that helps the corporations. Eliminating time-consuming animal testing would not only save these companies mega-dollars but would expedite the drug approval process, allowing drugs to get on the market faster and increasing the return on investment.

What is keeping Bristol-Myers from stopping the animal testing on consumer products? Is it that their company has become a dinosaur that is unable or refuses to change? Such is the history of corporate failures in the world market.

Join People for Animal Rights, Inc. as we protest Bristol-Myers' refusal to stop testing consumer products on animals. We will hold a peaceful demonstration Saturday, April 29, from 12 noon to 2 PM at the main gate of Bristol Myers at Thompson Road. For information, contact PAF

Paul Weic

Meeting Notes

- **Against the Clinton Administration:** The Clinton administration's policy of invading Cuba continues to appear to be a taking advantage of the United States while the other side of the trade is suffering. Mary Sopchak is co-chair for the June 1995 Friends of Cuba.

- **Haiti Solidarity:** Our response to the military court martial now scheduled to proceed to a venue which may take the trial far from Syracuse. He has been very good people's individual and organized and interchange with him has been excellent for local activists.

Haiti's next elections are scheduled to monitor the voting, call Ed Kinane at 4571.

- **Sister Community Project:** Details about Doris Sage and Shirley Novak's trip to La Estancia are provided in the accompanying article. Syracuse's involvement with La Estancia and with faith-based movements in El Salvador has progressively deepened over the past three years. Doris and Shirley saw and heard many exciting and many troubling things on their trip. Every bit of protection, cooperative space and local autonomy is continually at risk for the faith-based communities, due to the highly inequitable economic system and the right-wing's political domination of Estancia.

Paz, Amor Y Corazon

Doris Sage

The following account was written by Doris Sage, who describes herself as a storyteller. Recently, she and Shirley Novak, both of Syracuse, visited El Salvador to spend time with Syracuse's sister community, La Estancia, in the mountains of Morazon department.

THIS WAS SHIRLEY'S fourth trip to La Estancia in three years and my first. Last fall, when I attended my first Central America/Caribbean Coalition (CACC) meeting, Ann Tiffany asked: "What do you do when you travel to Cancun?" I didn't have a good answer. A little later a neighbor asked me: "What are you going to do in El Salvador?" Again I didn't have a good answer.

Shirley and I arrived in San Salvador on February 16 with four large duffel bags filled with material aid: school supplies, clothing, a computer, solar battery charger, batteries, medical supplies, five soccer balls and other items. In our own luggage we carried a typewriter and a printer. The financial aid raised here in Syracuse for La Estancia was deposited by check in a bank in San Salvador.

We were met at the airport by Juan Rojas from CEBES, by Gloria Castillo and by her brother Osmaro Castillo. In the late eighties

Gloria and her family lived in Sanctuary in Syracuse. At that time, for security reasons, she was known as Juana. With her on this visit to El Salvador was her 13 year-old daughter, Alba, and her niece Laura. Gloria, Alba and Laura now live in Edmonton, Alberta. This was Alba's first trip to her parents' homeland. Osmaro lives in El Salvador.

That first evening we met with Dr. Lanny Smith, the coordinator of Medicos

Del Mundo, El Salvador, who told us about that group's work in La Estancia. The next day we met with Michelle Geirck, an Australian working with CEBES, a Salvadoran organization that unites communities through Liberation Theology. Both MDM and CEBES were our links with La Estancia.

With Michele and Juan we discussed their work and the schedule for our week in La Estancia. They had stories to tell about the needs which still exist in La Estancia—thanks to poverty, malnutrition, and the slow process of land reform. Both also told of the lack of security in San Salvador. There were many guns and guards with sub-machine guns at the banks, markets and gas stations. It was not comforting to know the guns were probably supplied by our government.

Juan drove Michele and the seven of us (with baggage) to La Estancia in a five-passenger, 4-wheel drive van that choked and

coughed its way up the rocky, dusty mountain road. It was a seven hour trip. Upon arriving we were overwhelmed with greetings, embraced by the entire La Estancia community, formally welcomed in the first of many such ceremonies, and I felt safe.

Each day we traveled to one of the five caserios (hamlets) that make up La Estancia.

At each caserio we visited the cuido diario (day care center) and met with the caserio directors to discuss their progress and current concerns. For Shirley it was a chance to see the progress our sister community had made during the past year; for me it was an opportunity to understand. We spent one day and night in each of the caserios.

It was unbelievable to me that the Peace Accords had been signed only three years ago; the people of la Estancia had done so much to rebuild their lives out of the wreckage of the war. However, in each caserio when the names of those who were killed in the war were read, people wept.

One tiny woman, older than I and as high as my shoulder, insisted on carrying my heavy backpack. She bounded over the rocks, up the steep path and then gave me her newly designed matata (handbag) as a gift. Again I cried.

I see third world poverty differently now. I went to La Estancia for heart.

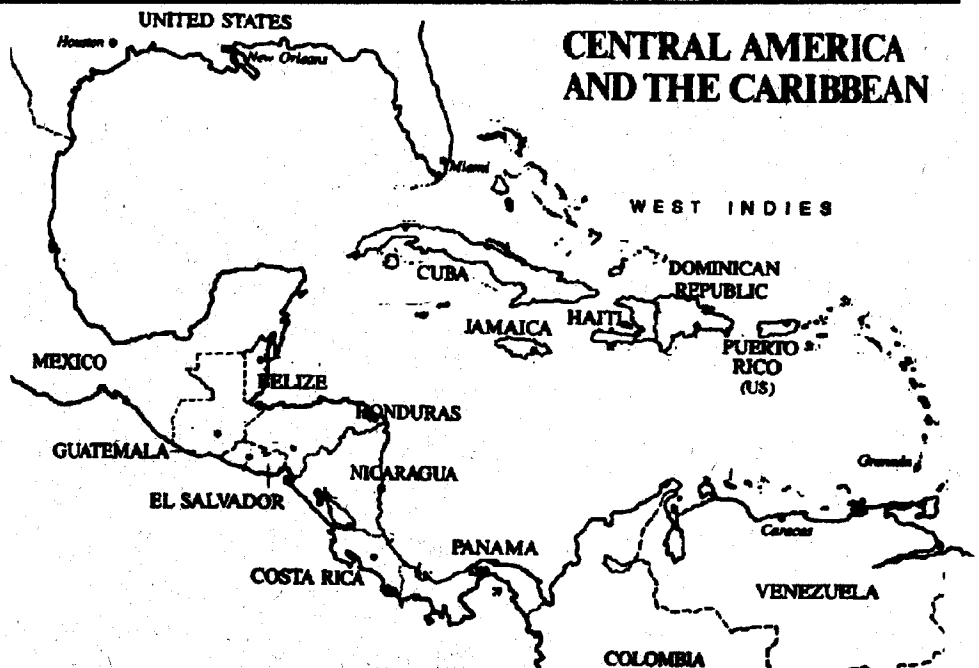
Doris is a member of the Central America / Caribbean Coalition.

It was not comforting to know the guns were probably supplied by our government.

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• **School of the Americas:** Plans were underway for local activities supporting Ann Tiffany and Ed Kinane's fast in Washington, DC with nationwide activists calling for the defunding of the School of the Americas. These activities will have occurred on March 24, coinciding with the 15th anniversary of the assassination of Archbishop Oscar Arnulfo Romero in El Salvador.

Next CACC meeting: Wednesday, April 12, 6 PM potluck meeting of the Coalition, followed by individual group meetings at 7:30 PM. The discussion topic will be process, which was not addressed last month due to the abundance of exciting news about La Estancia.



Surviving Is Political

Women Claim Their Power

Radell Roberts

THE SAME OPPRESSIVE political climate that threatens to withdraw support from single teenage mothers, take away women's reproductive freedoms and deny rights to lesbians and gays, all in the name of preserving "family values," also threatens to silence the voices of survivors of sexual abuse. Members of the newly formed Syracuse Coalition for Accuracy About Abuse spoke about this backlash, their own personal experiences, and the need for political action at a panel discussion "Surviving is Political: Women Claim Their Power" on Wednesday, March 8, International Women's Day at Le Moyne College.

Panel members were Elana Levy (poet, community activist); Rosaria Champagne (Assistant Professor of English/author of the forthcoming book *The Politics of Survivorship* -NYU Press); Michele Thomas (poet and church/community activist); Cheryl Dumesnil (political activist, poet, writing instructor); and Cathy Brochu (spiritual optimist, incest survivor, and winner of a 1995 Women's Commission "Woman of Courage" award).

About 50 people attended the discussion. Many commented on the diversity of perspectives represented by the panel and on the inspiring strength and clarity shown by survivors. Several women on the panel spoke very intimately about their own personal experiences of incest. Others focused on the historical/political roots of sexual abuse and/or possibilities for action. All were quite clear that personal healing from the trauma must go hand in hand with speaking out to make societal change. As Rosaria Champagne stated, "The difference between a survivor of violence and a victim of violence is the political meaning made of the traumatic experience...Under the law of patriarchy, we all start out 'victims'...Survivors move to a place where we reject the demand that we remain politely silent..."

Cathy Brochu also emphasized the need to speak out. "We as a community, we as a nation do not talk about incest. We treat the word like it was 'dirty.' We choose to ignore

that incest happens. When we do this, we give a strong message to persons who have been incested that they too are 'dirty.' ...It is when we begin to talk about incest in our homes and communities that we begin to support one another, and it is then that change comes about."

Michele Thomas spoke about the power of the personal healing process, and the power of speaking out, telling her own story about her recently renewed relationship with her biological mother, after having been adopted.

Elana Levy stressed the need to work together on the myriad of oppressions that cannot be separated and that do not occur in a vacuum. "We can't wait 'till we're the mythical 'all better'...we must simultaneously work strenuously to end the greed, the selfishness, the system of bottom lines which profits very few without concern over whose body...We must become the person each of us was taught to be afraid of—earth shattering, system changing."

Champagne also spoke of the underlying system "...the law of patriarchy, a system of domination which reduces women to objects for exchange and men to tools carrying out this exchange..." and made connections between politicizing survivorship and the lesbian/gay rights movement. "The solution to oppression posed recently in both movements has been 'coming out'...Coming out does not put an end to the closet's function...Conservatives see gays and lesbians as 'responsible' for hate crimes because as gay and lesbian people we cast a sin against patriarchy; in like terms, conservatives also read incest survivors as



deserving of social ostracization because they believe it expedient to sacrifice our truths to family values...because of the way that heterosexism simultaneously sanctions incest as it criminalizes homosexuality." She continued by looking at the history of categorizing and defining incest, a history which includes defining the problem as "sex delinquency" and survivors as "feebleminded liars" in 1910 and the belief of "experts" by 1960 that incest was a "rare sexual perversion, a one-in-a-million occurrence."

The latest movement to silence survivors is spearheaded by the False Memory Syndrome Foundation, a backlash organization of accused parents who claim that most recovered memories of incest are "false" memories planted by unscrupulous therapists. The FMSF claims to be a nonprofit research organization supporting loving parents who are "wrongly accused" and whose only concern is bringing families back together. However, the FMSF has conducted no legitimate research and has no way of knowing whether or not its members are actually perpetrators of abuse (in fact, they don't even ask) and admits that two of its leaders are members of a pedophilia group. Their strategies for "getting families back together" include suing therapists and countersuing adult children, as well as supporting a (failed) lawsuit against authors Ellen Bass and Laura Davis (*The Courage to Heal*) and legislation that would keep therapists from providing testimony in court.

In the face of such oppression (and in an ever more oppressive political/cultural climate), how do we move forward? Cheryl Dumesnil spoke about potential political as well as personal action. "I would ask you the same questions I ask myself...1) What is your vision for change? 2) What are your resources, talents and strengths? 3) How can you use those resources, talents and strengths to create your vision for change? No one person or coalition can end the tyranny of sexual violence. No single vision for change will suffice. The range of possibilities for action is as vast as the range of changes we need to make."

There was a stimulating question/answer/discussion period after the presentation. Members of the audience reminded us that men also suffer incest/sexual abuse, and one man spoke as a survivor about the particular difficulties of finding voice, finding support in a society that so narrowly limits/defines men's experiences. Another person was struck by the similarities

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NY State Wildlife Biologist Under Attack

Ward Stone Finds Incinerator Ash Toxic

Bill Mazza

ON MARCH 13, 1995, the Syracuse Peace Council participated in a coalition of regional environmental action organizations that held a press conference in support of NY State Wildlife Biologist Ward Stone. Stone is under attack for running independent tests of ash from the Ogden Martin incinerator which recently began operation in Syracuse (Onondaga County, NY). Stone analyzed the ash for total heavy metal content and found it contained hazardous levels of lead, cadmium and mercury. This was in direct opposition to the findings of the official TCLP Test (Toxic Characteristic Leaching Procedure Test) which classified the ash as "non-hazardous."

A classification of "hazardous" greatly increases the costs of handling, transport and disposal of the incineration ash. The non-hazardous classification makes it possible to dispose of the ash in landfills without taking specific or regulated protective measures.

Ward Stone's interest was aroused since Seneca Meadows, the landfill of choice for the Syracuse incinerator, lies next to the Montezuma Wildlife Refuge in Seneca County, NY. In fact, a stream which flows through the landfill drains into the refuge. Stone not only repeated the TCLP test, but also had the total content of toxic metals analyzed. As expected, the ash passed the TCLP test, but the absolute levels of several heavy metals (lead, mercury and cadmium)

were high. When Stone released his results it attracted a storm of criticism.

Interestingly enough, even the editorial board of the local Syracuse Post-Standard got into the act, attacking Stone's integrity and questioning his jurisdiction in testing the Syracuse ash. In a March 9, 1995, editorial the Post-Standard lashed out; "...What Stone is doing isn't science. It's advocacy...A far more independent analysis of the ash comes from the DEC itself...Ward Stone doesn't speak for the DEC...he should not use his position to capitalize on people's fears and burnish his own image as a folk hero." However, as a biologist and wildlife pathologist for the state of NY, Stone was acting responsibly to protect the Montezuma Refuge from what he rightly saw as a potential danger. Why then the attack on his professional integrity?

What Stone's test revealed is the failure of the TCLP Test to register toxic content in ash, and therefore, the insufficient nature of the current regulations. Because the Environmental Protection Agency (EPA) selected, in January 1995, a procedure that mixes the fly ash and the bottom ash *before* testing, highly hazardous and toxic ash is classifiable as non-hazardous waste. Briefly, the mixing of the fly ash (10-20% of the total) with the bottom ash (80-90% of the total) enables the lime in the fly ash to protect the bottom ash from exposure to acidic leaching conditions and thus artificially allows the "combined" ash to artificially pass the test. The use of the lime in the air pollution

Write to Governor Pataki to ask that he restore Ward Stone's budget and recognize the merits of an official who rises above inadequate regulations to do his job. Pataki has already applied cuts to his department budget and many state officials who would be glad to see Stone dismissed). Send your letter of support to: **Gov. Pataki, Executive Chamber, State Capital, Albany, NY 12224.**

Also call or write to the editorial board at the Post-Standard in support of Ward Stone and questioning their unwillingness to investigate inconsistencies in environmental regulations surrounding the incinerator: **Syr. Post Standard, PO Box 4818, Syracuse, NY 13221, or call Fred Fiske at (315) 470-2167.**

equipment effectively nullifies the effort to simulate acidic leaching conditions (for the TCLP Test) without testing for total content of toxic substances in the ash, such as toxic metals like lead, cadmium and mercury, and the dioxins and furans which are known to form on the fly ash particles.

Questioning the hypocrisy of this procedure must be the bad science part of Stone's "advocacy." Unfortunately, there is no one in a position of protecting the workers inside the incinerator, the ash haulers, the workers at the landfill, the people along the transport route and all of the people who face the potential danger of a contaminated watershed, who is willing to speak up. We commend Ward Stone for his willingness to endanger his career by speaking truth to power.

All information gathered from Waste Not, a publication of Work on Waste USA, published 48 times a year, individual subscriptions \$40/year, 82 Judson St, Canton, NY 13617.

Bill is the current staffperson for SPC. 

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between the trauma of survivors of sexual abuse and survivors of concentration camps. Another talked about how the crime of incest is defined by the Bible, which mentions many familial relationships, but *not* that of father/daughter. Questions were raised about whether there is less abuse happening now, after years of increased awareness, and about how we can protect our children from all the negative messages about sexuality with which they are continually bombarded. In response, panel members spoke of the need to be aware of the over-eroticization of our culture that sexualizes children (such as ads that slowly pan a child's naked body) and makes it extremely difficult to develop a healthy, positive appreciation of human sexuality, and of the need for

parents/adults to create filters/values for children to help them make judgements and interpret those messages. Another woman spoke of her brother's habit of pointing out the attractiveness of his young daughter's body and how she was able to speak to him and interrupt the situation.

Several opportunities for action/interaction were available. There was a wreath upon which people were encouraged to pin ribbons in the name of a survivor, sheets of paper hung for comments about "why survivorship is political" and "why this issue is important to me," a petition demanding the restoration of state funds for child care and referral funding (Gov. Pataki has proposed to eliminate this funding), a letter to the producers of the NBC series *Sisters* (the series recently portrayed a

therapist planting "false memories" of incest with his client); information about legislation proposed in New Hampshire by supporters of the FMSF, as well as articles and various information.

The event was the first of many the SCAAA hopes to sponsor as they work to increase awareness of sexual abuse and survivorship as a political issue. As Champagne said, "incest will not stop merely because we expose its presence...nor will it stop by 'punishing' perpetrators...while simultaneously valorizing violence by calling war patriotic, heterosexism and homophobia God's law, racism deserved, and sexism natural."

For more information, contact SCAA at P.O. Box 6037, Syracuse, NY 13217.  *Radell, an organizer of the event, is an activist/vocalist and a former SPC staffperson..*

We Don't Have To Do This Alone

or The Politics of Surviving Together

Aren Hall

TELL ME MORE about Seattle." I was driving Nan to the drugstore to pick up prescriptions and a few other things she needed. The seizures caused by her brain tumor had resulted in the loss of her license. I have never been to Seattle and didn't quite know how to respond. She either registered my hesitation or realized she was confusing me with someone else. "Oh, no, that was a conversation I was having with Katie yesterday. You see, this kind of thing happens to me all the time now."

She couldn't ease my discomfort; my friend's brain didn't behave as it once did. Her moods and conversation were unpredictable and unsettling before; they were even more so now. But at least I didn't have to fake it. Nan readily acknowledged the changes occurring to her body and mind during the months she had cancer. Nan's death was a community event. Each of us had something to do, some small part to play, which brought some comfort to all of us in a difficult, uncomfortable time.

This all happened seven years ago. I still think of Nan often, and I still learn a great deal from her. She was my advisor in college. Our relationship was strained. She told me I would be wasting my talent if I studied lesbian literature as it was all trash. Nan made many rash pronouncements. I don't think I idealized her or loved her better once she was dead, I just found her easier to learn from. I've never known anyone to die as well as Nan did. There was no discussion that was taboo with Nan. She would tell you about her brain surgery and how inappropriately the doctor had behaved, how horrific the medical establishment was. She would tell you she didn't believe in an afterlife and that this didn't frighten her; her greatest fear was not dying, but living in between death and life in the coma doctors predicted she would hover in for two to four months before she died.

I thought of what I had learned from Nan's dying recently while at-

tending a panel at Outwrite, a gay and lesbian writers conference. The panel, "AIDS Writing and HIV Status," focused on the ethical and political implications of a writer's health status. The moderator of the panel, Eric Rofes, spoke last. Eric is HIV negative and he outlined some of the dynamics which made it difficult for him to talk or write about his own feelings of grief and pain. He turned to the literature of survivors of other catastrophic events such as the Vietnam War and the Holocaust to find his feelings reflected and to better understand his situation in his community.

I was immediately moved by what Eric had to say. I, too, have felt the complexities of expressing my feelings as the partner of incest survivors. Often my anger has been bigger, my frustration greater, my sadness more vocally expressed. I have felt isolated. These feelings are all appropriate enough, but my partners have not been the appropriate outlet for them. How helpful conversations with people like Eric would be at these times in my life. But what is it that makes such connections seem taboo?

Someone said in the discussion period that lesbians had been learning to support each other through our experiences with breast cancer, and gay men have things they can learn from us. Bingo! Here's one of the taboos and, not surprisingly, it's sexism. I have felt within myself and within the gay and lesbian community the tension caused by the implications of

sexism when AIDS and breast cancer are addressed. People are suffering, angry and feeling great losses, and we are set up to struggle for the same scraps of research money, health care and personal caregiving energy. Scarcity pushes us to compete against each other and to ask, "Why should I give my money, energy and emotional support to 'them' when my own community needs it so badly?"

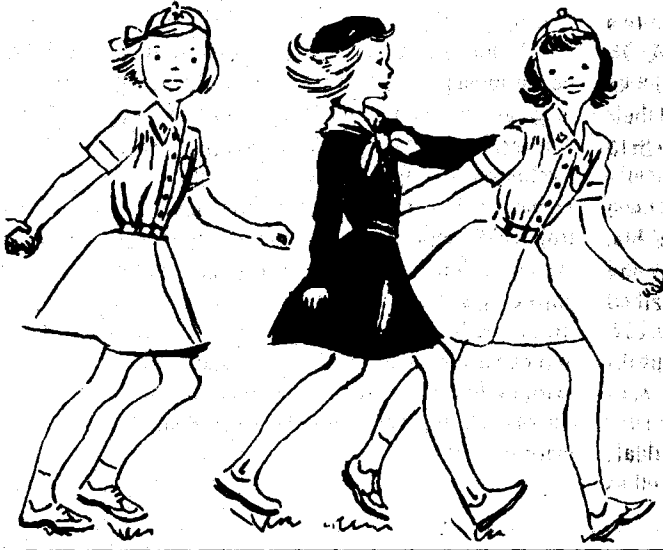
A competitive edge also enters when survivors attempt to quantify their experiences. It is unhelpful to rank oppressions and claim that one is worse or more difficult than another. Oppression sits on each group in individual ways. Alliances be-

tween survivors should stress our differences and support what we can learn from one another and should avoid oppression-olympics in which we claim that our community has had more to bear over a longer period of time. Who wins in such competition?

Tensions can also arise if one group appropriates the language and vocabulary of another. Webster defines holocaust as "a thorough destruction especially by fire." The word has taken on a more specific meaning, however, and I have heard many individuals express their anger that overuse or misuse of the term lessens the significance of the Nazis' extermination of the Jews. Owning the vocabulary of our experiences feels crucial if our stories are to be heard and understood as we believe they should be.¹

Just as the vocabulary of our stories can lose its strength if it is overused, our stories can lose their significance if they are repeated out of context or too often. I remember my outrage when a peace organization in my college town sang Holly Near's song, "Singing for Our Lives" and omitted the verse "We are gay and straight together." Near wrote this song after Harvey Milk, the gay San Francisco city supervisor, was murdered by Dan White. I was angry that a peace organization would use a song from the gay and lesbian movement, and, because of its ignorance of the historical context of the song, and

Linking communities of survivors may be our most politically sustaining act



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Strawberry and Chocolate

Cuban Film Reflects Popular Attitudes and an Opening of Political Space

Joan Goldberg

Directed by: Tomas Gutierrez Alea
In Spanish with English subtitles

STRAWBERRY AND CHOCOLATE, a prize-winning and much acclaimed Cuban film, opened in February at the Lincoln Plaza Cinema (63rd St. and Broadway) in New York City. I first saw it last April in Havana in the working class suburb of Marianao. This film had been playing to packed theaters in Cuba, and it seemed that everyone had either seen or, at the very least, was talking about it. Seeing it in Havana with a predominately Cuban audience was especially thrilling, although my limited knowledge of Spanish (no English subtitles!) meant that I came away with a very superficial understanding of the film. But in February I saw it again, this time in New York and with English subtitles.

Strawberry and Chocolate, made by Cuba's leading director Tomas Gutierrez Alea, is the story of a friendship between two very different men in the Cuba of the 1970's. Diego (Jorge Peruggoria) is a middle age, overtly gay intellectual; David (Vladimir Cruz) is a naive college student and member of the Communist Party. They first meet when Diego tries to pick David up in an ice cream parlor (hence the

name *Strawberry and Chocolate* after the ice cream flavor each orders).

Diego loves his country and wants only to be accepted and be part of it. But he is disillusioned with the government that represses him. David is homophobic and very rigid in his political beliefs. The film chronicles the development of their relationship as, despite their many personal and ideological differences, they begin to understand, accept and really care about each other.

Strawberry and Chocolate is an entertaining, engaging, often touching film and one that is politically and ideologically significant as well. The characters are authentic, not caricatures or stereotypes. It is a pictorial ode to Havana, depicting the city in a loving way, nostalgically capturing its decaying beauty.

Strawberry and Chocolate won major recognition at the Latin American Film Festival in Havana in 1993, was shown at the 1994 New York Film Festival and is a nominee for the 1995 Academy Awards best foreign film. The popularity and wide appeal of a Cuban film that has a

sympathetic gay man as a main character and deals with issues of homosexuality, homophobia and dissension would seem to indicate a change in popular attitudes as well as an opening of political space. This is a film that deserves wide distribution not only because it challenges some firmly-held beliefs about Cuba, but it's enjoyable and charming as well!

Hopefully, *Strawberry and Chocolate* will soon be playing at a theater near you.

Joan is an adult educator and Central American activist who visited Cuba last spring. She is working to end the US embargo, normalize relations and bring *Strawberry and Chocolate* to Syracuse. She appreciates Frank Ireland's contributions to this review.



"We are happy here," greets visitors to Coppelia, Havana's famous ice cream parlor in the park where a key scene in the film takes place.

its homophobia, would feel justified to cut out the verse which mentions gays and lesbians. This felt like a disrespectful misuse of one movement's story by another.

The taboo of silence is yet another force which inhibits us from making connections across communities. People living with AIDS and survivors of sexual abuse experience unique types of stigmatization because of their survivor status which frequently leads them to be silent. The stigma of cancer is dramatically different than it once was, so Nan did not have to feel shame connected to her disease. She and those near her could discuss it openly and get support from just about anyone we talked to. The shame and stigma attached to AIDS and sexual abuse impede people from speaking and organizing openly around their experiences and from garnering community support. An implication of this is that individuals living with AIDS and sexual abuse, as well as

their caregivers, supporters and loved ones, are isolated and cut off from receiving the support they need. No one is operating with the range of options and resources they could be, adding more stress and hardship to what is already present.

Linking communities of survivors may be our most politically sustaining act as it will forge alliances and help us trust that it is not "those other people" who jeopardize our health, livelihood and happiness. These things are jeopardized by the systems of power and control which separate us and by an economic system which offers a surplus to a minority by enforcing scarcity for the majority. We need the strength we'll gain by joining our stories and experiences together. It is crucial that we learn to do this with respect so that the integrity of each story remains intact as we read and learn from it.

I don't think Nan would be hurt by my use of her death to theorize the connections between people suffering loss. I think she would have cocked her head to one side, raised her right eyebrow and found my project and my interest in something so intimately connected to her intriguing. I know she would be touched that envisioning her like this brings tears to my eyes. Nan continues to be a teacher and an example in my life. The experiences I shared with her and the community of people she died with serve as a bridge between myself and people living and dying with pain.

'The notion that we could control our experiences through ownership of our stories raises an issue which deserves its own essay. Suffice it to say that we cannot own experiences, nor can we control language.'

Karen Hall lives and writes in Syracuse, NY.



Over One Million Served

The Continuing Crime of Black Imprisonment

Steve Whitman

IN THE FALL of 1994, the United States placed its 1,000,000th human being in a prison cell. This does not include those in jails (about 500,000), those on parole (about 600,000), those on probation (about 3,000,000) or those in juvenile facilities (about 60,000). It is difficult to grasp the enormity of these numbers. For example, the number of people in prison would comprise the 11th largest city in the US. The number of people who are incarcerated in jails or prisons is greater than the number of people who live in 13 states. The number of people under the control of the "criminal" "justice" system is almost two times larger than the number of people who live in Nicaragua or Chicago. The number of people in the US who were arrested last year is larger than the population of Cuba.

Placing a million human beings in prison is an extraordinary landmark, the number of prisoners being about five times larger than it was 20 years ago. This growth has more than kept up with the population. Between 1925 (when official imprisonment statistics were first organized) and 1971, the imprisonment rate was on the order of about 100 per 100,000. Then, in 1972, on the heels of the assassination of George Jackson, the Attica rebellion and the COINTELPRO attacks on the black Panthers and the black Liberation Army, the imprisonment rate began to soar and still has not leveled off. Today this rate is about 400 (per 100,000 population). The current nature of this imprisonment is awful enough. The prospects under the new crime bill are absolutely terrifying.

International Comparisons

In 1991 the Sentencing Project, an independent reform organization based in Washington DC, issued a report authored by Marc Mauer, its assistant director, entitled "Americans Behind Bars: A Comparison of International Rates of Incarceration." (In order to

allow for international comparability, Mauer used rates which included people in jails plus those in prison, since many countries do not make distinctions between these two groups.) The report showed that the US had the highest incarceration rate in the world (426/100,000) compared to a distant second, South Africa (333/100,000) and third, the Soviet Union (268/100,000). Other countries had even lower rates—countries like Poland (106/100,000), the United Kingdom (97/100,000), Italy (60/100,000), and the Netherlands (40/100,000). (I summarized specifics of this report in an article that appeared in *Z Magazine* in May, 1992).

Incredibly, when the report was revised using data from one year later, the gap had widened. In 1991 the US had a rate of 455 compared to South Africa's rate of 311. Furthermore, in 1990 the incarceration rate for black people in the US was 3,109 compared to 729 for black people in South Africa. In 1991 this differential also increased; the rates were, respectively, 3,370 and 681. Thus, in 1990 the incarceration rate for black people in the US was 4.3 times greater than the rate for black people in South Africa. One year later that ratio had increased to 4.9.

US Prisons—in black and white

Consider the racial nature of imprisonment with 1,000,000 people in US prisons. Using US Census figures and estimates derived from publications of the Bureau of Justice Statistics, calculations show that the imprisonment rate (we are now using only people in prison for these calculations) for black people is 1,534 (per 100,000 population)) compared to the white rate of 197. Thus, black people are 7.8 times more likely to go to prison than white people.

Further examination of these statistics reveals the depth of their meaning. For example, if instead of the usual per 100,000 rates, we employ percentages (per 100 people), we see that 1.534% of all black people (and 0.197% of all white people) will be in prison at any given moment. Similarly, 3.1% of all black men will be in prison as will 6.2% of all black men aged 18-44.

The New Crime Bill

A new "crime" bill has been passed by Congress. This bill renders the numbers discussed above small by comparison. The goals of this new "crime initiative" are: to place 100,000 more police on the streets; to increase conviction rates; to increase the proportion of convictions resulting in imprisonment; to require those imprisoned to serve at least 85% of their sentence ("truth in sentencing") and to incarcerate "three-time losers" for the rest of their lives.

Political scientists and criminologists have started to estimate the impact that this bill will have on imprisonment. John Irwin and James Austin, two criminologists who often prepare publications for the prestigious National Council on Crime and Delinquency, have estimated, in their book entitled *It's About Time* (Wadsworth Publishing Company, 1993), that a package of laws such as those included in the new crime bill would result in over 9 times as many people being imprisoned. Thus, if we multiply the 6.2% noted above by 9, we see that well over half (55.8%) of all black men aged 18-44 will be in prison on any given day if all projected aspects of the new "crime initiative" are implemented.

There is much that is speculative about this estimate, and that must remain so given the unfolding effects of the crime bill. Other details would have to be taken into consideration to refine the estimates above, details like: using an estimate of the 1994 US population rather than figures from the 1990 Census; estimating the aging effect that the new crime bill will have on the prison population; and using the more recent, much higher, proportions of prisoners who are black (55% in 1993 compared to 46% in 1991, this latter proportion being the one used to generate the estimates above). Whatever these refinements, the numbers will remain staggering. Never before has any society at any time used imprisonment in this fashion. The impact that this will have on the black community is difficult even to fathom.

This gives us still one more reason to

cont'd on next page



Nonviolent Witness

Two Books Explore Theological Politics and Practice


Bruce Freidrich

JIM DOUGLASS SUGGESTS that jail is the 20th century monastery. Bill Wylie-Kellerman, in his Catholic Worker manifesto, recommends a periodic "vacation in jail." In my brief five years at the Dorothy Day Catholic Worker in Washington, DC, I have taken my share of "monastic retreats" behind bars. I generally find this time ideal for focused prayer and reading—a luxury rarely granted us at Dorothy Day house.

The last fifteen-month stint (for my part in the Pax Christi-Spirit of Life plowshares action in December 1993) finds me praying and reading as voraciously as ever, and I wish to share two particularly good books which I think few people would otherwise encounter: *The God of Peace* by Fr. John Dear, S.J. (Orbis, \$16.95) and *Bomber Grounded, Runway Closed* by Ciaron O'Reilly (Rose Hill Books, 28291 444th Ave, Marion, SD 57043: \$9.95)

In *The God of Peace*, Fr. Dear posits that the gospel calls all God's children to a life of nonviolence, and he presents a nonviolent theology in full. In so doing, Fr. Dear offers an extremely accessible examination of theological topics from violence in the Hebrew Scrip-

fight against law-and-order hysteria and the racist use of imprisonment in our society. Rather than devoting our resources and energies to proven-failed strategies like the use of massive imprisonment, we should instead pursue those strategies which will build a humane society and thus prevent crime and imprisonment. These strategies include struggling to eliminate white supremacy and poverty while building an economy that meets human needs rather than the needs of profiteers and robber barons. Rather than creating a nation of prisons, we should be creating a nation of human beings.

Steve Whitman is an epidemiologist with the City of Chicago Public Health Department. For more information or to contribute to the work, contact the Committee to End the Marion Lockdown, P.O. Box 578172, Chicago, IL 60657. 

tures to the Trinity, from Liturgy to the Sacraments, from community to prayer and also more timely topics such as Church patriarchy, homophobia, sexism, collusion with war, and usury. Throughout, Fr. Dear roots himself firmly in Gospel analysis and a deep sense of life's sanctity.

The God of Peace may be one of the most Catholic Worker-oriented theological texts yet written. Fr. Dear has been deeply involved in both the Catholic Worker and peace and justice issues more broadly since he entered the Jesuits in 1982, and his sensibilities regarding nonviolence have been deeply influenced by his many experiences. He draws heavily on both these experiences and his extensive reading, reflection, and prayer. He makes frequent reference to Dorothy Day and the Catholic Worker, Mohandes Gandhi and his campaigns and Martin Luther King, Jr. and the civil rights movement. All this makes for a more enjoyable reading experience and a deeper sense of Fr. Dear the man.

Ciaron O'Reilly, as much as anyone I've met, shows what a life of Gospel dedication looks like. Ciaron has been living voluntary poverty with precarity, community, prayer, public liturgy and radical, creative gospel-focused nonviolence for about twenty years since co-founding the Australian Catholic Worker in Brisbane.


Bomber Grounded, Runway Closed relates the January 1, 1991 plowshares action carried out by Catholic Workers from Australia, New Zealand, and D.C. This fine book includes both key ANZUS plowshares documents and Ciaron's letters from a small privately-run jail in South Texas. The ANZUS documents are quite interesting and clearly evince four people dedicated to the God of peace. Ramsey Clark's testimony on the Gulf War is a truly valuable and moving historical document and an impressive complement to the personal testimony and statements of the four plowshares participants.

Ciaron's letters make this book! Ciaron has perhaps the most appealing style of letter writing I've encountered, and none of these letters disappoint. Readers are offered a truly incredible jail chronicle of inmate revolts, racist soccer games, and cultural commentary, all from Ciaron's unique perspective. Ciaron's letters show great hope and humor through everything. I found myself moving



quickly through laughter and huge grins to horror and deep vicarious pain and back to amused joy with Ciaron's easy treatment of intense topics and amusing commentary. I thoroughly enjoyed this anecdotal ancillary to *The God of Peace*.

In January 1992, Ciaron wrote: "The basic ethical clash between the imperial state and the Kingdom of God is that for the state everyone is expendable. For the kingdom, all life is sacred, having been created in the image of God." Clearly *The God of Peace* and *Bomber Grounded, Runway Closed* invite all of us to change our lives and lifestyles, to focus on the God of Peace, to see that all human beings are called to lives of dedicated and sacrificial nonviolence. Fr. John Dear offers the theory (with a pleasant quota of anecdotes) and Ciaron O'Reilly provides analysis and contextual example. I find these books a blessing and reaffirmation, appealing in presentation. They have made this particular "monastic vacation" all the more bearable.

Bruce is currently living in the Catholic Worker community at Dorothy Day House in Washington, DC. 

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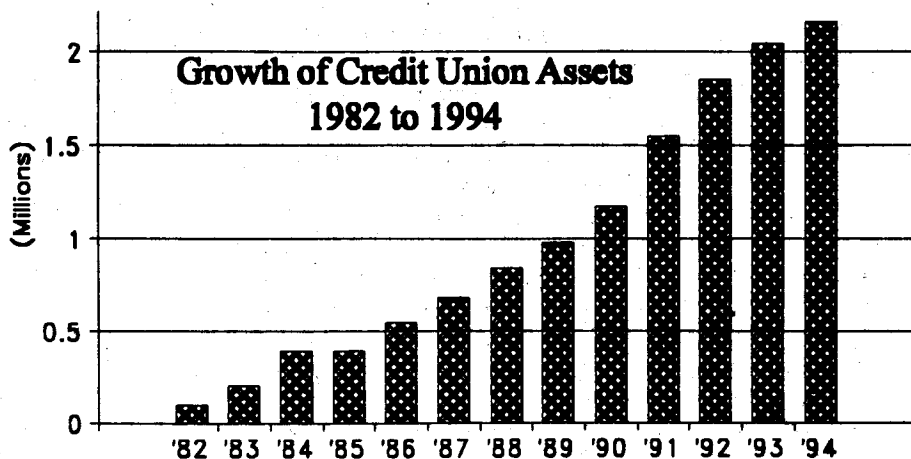
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PEACES

The center for Peace and Reconciliation is currently organizing an effort to bring about the demilitarization of Haiti. The center believes that the outright abolition of armies is an essential step that developing countries must take to guarantee democracy and future prosperity. Development is seriously hindered, the center maintains, when scarce resources are wasted on the military, an unproductive sector that is more often used against domestic populations than used to stave off perceived security threats. By most estimates, a very significant majority of Haitians would support the abolition of their country's armed forces.

Businesses operating in Burma are barred from doing business with the city of Berkeley, California under a new resolution approved February 28 by the Berkeley City Council. The resolution, the first of its kind in the world, prohibits the purchase of goods and services from companies who do business in Burma because of the country's repressive human rights record. The three largest U.S. companies with operations in Burma—Pepsi, Texaco, and UNOCAL—are likely to be affected by the resolution.

A new, free and confidential GI rights hotline has been established. Tell military men and women who need help to call 1-800-FYI-95GI. Available information includes: how to respond to abuse, discrimination or harassment, how to get out of the military, how to resist deployment and how to apply for conscientious objector status. —*Nonviolent Activist.*

NASA and the Department of Energy (DOE) have recently released the Draft Environmental Impact Statement (DEIS) for the 1997 Cassini space mission to Saturn. This statement infers that the 73 pounds of plutonium 238 and 239 on board will not be a danger. NASA and the DOE use a computer model called the "Monte Carlo Simulation" to come up with their accident probability figures and contamination numbers in case of an accident. The most extreme disaster scenario that they computed for would mean an excess of 2,300 extra cancers over a fifty year period. Other experts outside of NASA feel that their numbers are significantly underestimated, and have come up with their own calculations. One doctor writes, "It [plutonium 238 and 239] is so toxic that less than one-millionth of a gram, an invisible particle, is a carcinogenic dose. One pound, if uniformly distributed, could hypothetically induce lung cancer in every person on Earth." Send your comments of protest about the Cassini plutonium mission to: Dr. Peter Ulrich, Solar System Exploration Division, Office of Space Science, NASA HQ, Washington DC 20546.

The average American man has a 50% chance of death by heart attack. The vegan American man has a 4% chance of death by heart attack. —*AnimalLife.*

The Gillette Company is still using animal testing in order to test the safety of its hygiene products. Laboratory workers drip test substances into the eyes of restrained rabbits, smear them on animals' abraded skin, force the substances down animals' throats, and fill the animals' cages with sprayed fumes. No law requires these tests. For more information, call PETA at 301-770-PETA. —*How on Earth.*

Last November the Ukrainian Parliament voted overwhelmingly in acceding to the Non-Proliferation Treaty as a nonnuclear state. With about 1500 nuclear warheads on its territory. Ukraine is the third largest nuclear weapons country in the world. "It's the first time in history that a state that owns nuclear weapons is voluntarily giving them up," said President Leonid Kuchma. —*War Resisters League*

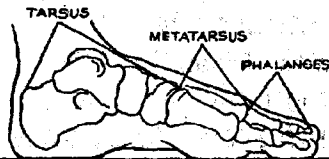
Women, especially Buddhist nuns, are in the front-line of the nonviolent resistance to the Chinese occupation of Tibet. According to the Tibet Information Network, there are often no protests after a crackdown by the Chinese authorities until nuns take to the streets. Typically a procession of nuns shout slogans in the historic center of Lhasa, with lay people occasionally joining in. The protests last only a few minutes before participants are arrested. — *War Resisters League*

"Peaces" is compiled by Ryan Goldberg.



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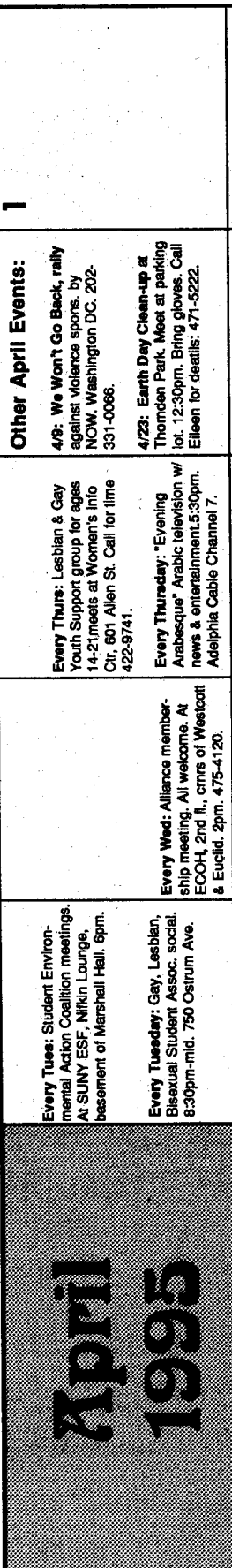
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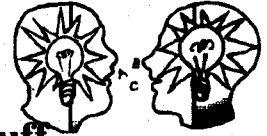
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<p>2 Boys From Syracuse meets at Trinity Episcopal Church Parish House, 7pm.</p> <p>Every Sunday: Support group for former and current mental patients. Spons. by Alliance, Plymouth Church, 3-5pm. Peggy Anne 475-4120.</p> <p>Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.</p>	<p>3 Every Mon: Survivors of Incest Anonymous 12 step program mtg. 6-7:30pm. Bishop Harrison Cir. 1342 Lancaster Ave. Men & women 18 and up.</p> <p>Every Mon: Discussion/reading group at the Peace Council. Topic is nationalism/multinationalism. Co-facilitated by Karen Hall & Bill Mazza. 7pm. 472-5478.</p>	<p>4 PNL Committee meets at 924 Burnet Ave. New members always welcome. 5:30 pm. 472-5478.</p> <p>Peace Action program: new video on the Non-Proliferation Treaty & discussion, 7:30pm. May Memorial, 3800 E Genesee. 478-7442.</p>	<p>5 Organizational Maintenance committee of Peace Council meets at 924 Burnet Ave. 7:30pm. 472-5478.</p>	<p>6 SPC council meeting, 924 Burnet Ave. 7pm.</p> <p>Taste of the Arts, John Cadley, CNY singer/songwriter of ballads. Free lunchtime entertainment at Plymouth Church, 232 E. Onondaga St. 12:15-1pm</p>	<p>7 Gay Men's Support Group meeting. Info: 422-5732.</p> <p>Socialist Scholars Conference "Building a Viable Left" at Borough of Manhattan Community College, NYC. A wealth of panels, discussions, connections. Call 212-642-2826. \$20-\$45. Also on Sunday.</p> <p>"Therapeutic Storytelling - the Art of Imagination" presentation at closing of Children's Dreams, Children's Futures art show at Altered Space, 922 Burnet Ave. 12-1pm.</p>	<p>8 Nuclear Waste Conference at State College, PA. Speakers, activists, reps. of Western Shoshone Nation. Call Peace Action to carpool 478-7442.</p>
<p>9 Brunch at the Syracuse Peace Council. 11:30am. discussion at 1pm. \$3-\$5.</p> <p>Public hearing on storage of plutonium at Seneca Army Depot. Seneca Falls Holiday Inn on Rte 414S. 1-5pm and 7-10pm. Call 478-7442 to carpool.</p>	<p>10 Artists' Books: bookworks for the Arts. Opening & reception at Altered Space Gallery, 922 Burnet Ave. 7-10pm.</p> <p>Every Mon: "Radiovision" on Adelphia Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.</p> <p>Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p>	<p>11 Coalition for the Common Good mtg. united for budget priorities serving human needs. noon-1pm. 658 W. Onondaga St.</p> <p>Amnesty International Group #373 mtg., Mundy Branch Marine Midland Bank, 360 S Warren, Syracuse. call 487-3188. 7pm.</p> <p>Hiroshima Coalition planning mtg. At Peace Council, 924 Burnet Ave. 7:30pm.</p>	<p>12 Central America Caribbean Coalition potluck & mtg at Plymouth Church, 232 E. Onondaga St. Topic: process. 6pm.</p> <p>NOW CNY Chapter mtg at Cooke & the Bus Boys. Free lunchtime entertainment at Plymouth Church, 232 E. Onondaga St. 12:15-1pm</p>	<p>13 Political Action committee of Peace Council meets at 924 Burnet Ave. 7pm. 472-5478.</p> <p>Taste of the Arts, Short order Cooke & the Bus Boys. Free lunchtime entertainment at Plymouth Church, 232 E. Onondaga St. 12:15-1pm</p>	<p>14 Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.</p>	<p>15 War Taxes Due</p>
<p>16 Every Sunday, People's 60 Minutes. Adelphia Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.</p>	<p>17 Syracuse Real Food Coop Council meets. 7-9pm.</p> <p>Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p> <p>Sierra Club conservation committee meeting. 7:30pm. Call for place: 488-2140.</p>	<p>18 PNL Committee meets at 924 Burnet Ave. New members always welcome. 5:30 pm. 472-5478.</p>	<p>19 NAACP general mtg. 7pm. NAACP Offices, 1125 S. Salina. 422-6833.</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECHO, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 428-8724.</p>	<p>20 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>SPC council meeting, 924 Burnet Ave. 7pm.</p>	<p>21 Every Fri. Survivors of Incest Anonymous 12 step program mtg. 6:30-7:45pm. Women's INFO Center, 601 Allen St. Women 18 and up.</p> <p>4/20-21: International Citizens' Assembly to Stop the Spread of Weapons, NYC. Info: 212-750-5795.</p>	<p>22 Nine Mile Creek Earth Day Clean-up w/Sierra Club & other groups. Meet in Camillus. 10-3pm. Call Sue for details: 445-1668.</p> <p>Disarmament Rally in NYC near the United Nations.</p> <p>Earth Day</p>
<p>23 Panel discussion, poetry, freedom songs on two prisoners of conscience on death row: Mumia Abu-Jamal, Kofi was Warmers. Spons. by Syracuse Cmte for Assertion of Human Rights. Maxwell Aud., SU. 4-7pm. Re-freshments served. Free.</p> <p>30 Co-op membership mtg. at ECHO, Parkside 5pm. Meeting 9pm.</p>	<p>24 "Middle East Peace Process" a talk with Bill Quirt, National Security Council. Hendrick's Chapel, SU. 4pm. 478-5393. Additional event at 7:30pm (call for place).</p> <p>Earth Lobby Day at State Capitol in Albany, 9-5pm. Call NYPIC for more info: 518-462-5526.</p>	<p>25 Coalition for the Common Good mtg. united for budget priorities serving human needs. noon-1pm. 658 W. Onondaga St.</p> <p>Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.</p>	<p>26 Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Marge 472-5478.</p> <p>Latin American Film Series: "Details of a Duet" (Colombia: 1988) "very comedy about escalation, anticipation & manners". At Uris Hall Auditorium, Cornell University, Ithaca. Free. 607-255-7289.</p>	<p>27 Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome.</p> <p>Political Action committee of Peace Council meets at 924 Burnet Ave. 7pm. 472-5478.</p> <p>Yom Ha Shoah</p>	<p>28 Every Fri: Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Ctr, 601 Allen St. 422-9741 for time.</p> <p>To have your group's event or meeting time listed, call or send the info to SPC. 472-5478. April deadline: 3/25.</p>	<p>29</p>

¿How We Treat Each Other?

An Ongoing SPC Brunch/Discussion With Food and Talk and Stuff



Basically we had another exciting, interesting and filling brunch, followed by some really good discussion. Actually, I'll focus on the brunch food 'cause it's really good, but we aren't getting nearly as many people to eat as we are getting to talk. Pretty much the opposite problem than was expected. Go figure.

So about the food. The culinary wizardry of Nick and Helen brought us a Mexican brunch-feast, featuring corn and wheat tortillas, refried beans, yummy rice, greens, fresh-made salsa, tofu and not-tofu sour creams, and some really good coffee. And since all of my friends tell me I am a food and coffee snob (not that my friends are judgmental or anything), I am to be believed.

Anyway, the point is that the food is excellent, and the price is a sliding-scale of \$3-5 (pay what you can). This month we were unable to cover the food costs—not to mention the Nick and Helen costs. If you can only come for the food, just come for the food. If you can only come for the talk, just come for the talk (which is, of course, free). But for the full experience—I highly recommend the combination food-and-talk.

Of course, since we all have internal police telling us not to talk with our mouths full, please remember that the food part is 11 AM - 12 noon, and the talk part is 12 noon - 2 PM. We have had some difficulty sticking to that rhythm.

The Talk

When we started the discussion, about 50% of the people were new to the brunch thing, so we began with a go around of people's interest in the topic. As the discussion picked up, so did our population, with 11-12 people contributing to the discussion by the time we closed at 2 PM.

This month the talk turned to the issue of structures for dealing with conflict within organizations. We discussed patterns of conflict that we have each seen develop within various organizations. We discussed how we see these patterns connected to individual personalities and the possibility of establishing ways of confronting conflict without taking individual responsibility/blame (kind of like losing your job for being an emotional whistle-blower, I guess).

We also touched on the difficulty of recognizing the diverse ways that individuals react to, or engage in conflict, and how that effects the way conflict needs to be approached. Questions such as: what skills are needed to build trust in organizational relationships; how do you keep organizational decisions fluid so as not to exclude new people; and how do you pass down the history of decision-making to new people (quotable quote: "history is a weapon").

Mix all this stuff in with occasional jokes and giggles and you have a good idea of an SPC brunch.

The April brunch will examine issues of organizations and history, what tools are available to explore conflict (such as conflict resolution) and how to set up forums to deal with conflicts. New people are welcome, and there is a rumor of Indian Brunch (eastern Indian) in the works. Yum.

Next Brunch: Sunday, April 9

11AM - 12 noon, munch
12 noon - 2 PM, chat
\$3-5 sliding scale for food

Syracuse Peace Council

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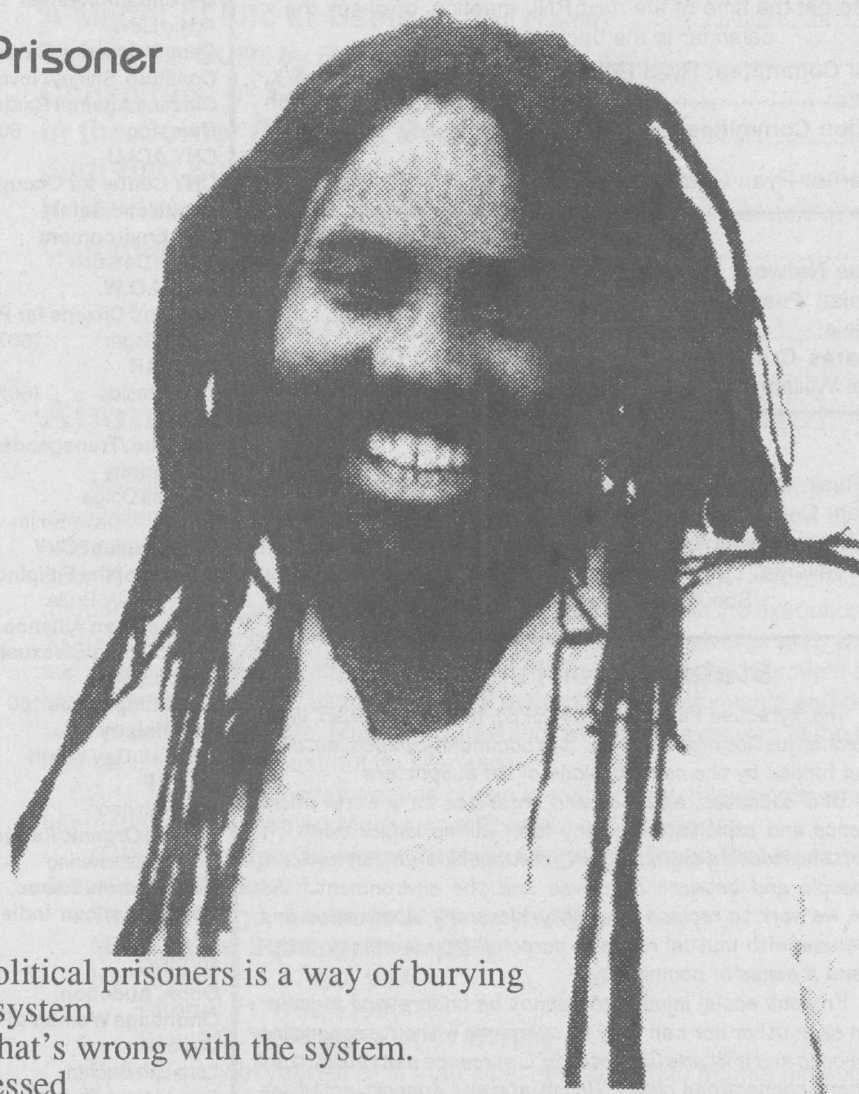
Freedom, On Penalty of Death

Peace Newsletter

Central New York's Voice for Peace and Social Justice May 1995 PNL 631

Free Mumia Abu-Jamal!

Political Prisoner



denying that there even are political prisoners is a way of burying
people who fight against the system
it's a way of trying to bury what's wrong with the system.
all the ways people are oppressed
the the peoples who are oppressed
all the ways people fight against oppression
people aren't going to agree with the ways people have chosen
to struggle
but we must remember it's the system that's criminal - *elana levy*

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.

The House: check calendar for meeting times

- **SPC Staff**
Bill Mazza
- **Bookkeeper**
Duane Hardy
- **SPC Press**
Paul Pearce
- **The Front Room**
Bookstore Joe Carpenter
- **Program Committee**
- **Political Action Committee**
- **Organizational Maintenance Committee**
- **SPC Council:** Marge Rusk, Fatma Husein, Rafael Sorkin, Daniella Salzman, Andrianna Natsoulas, Duane Hardy, Frederic Noyes

The Peace Newsletter

Call to get the time of the next PNL meeting, or check the calendar in the back of this *PNL*.

Editorial Committee: Ryan Goldberg, Ed Kinane, Elana Levy, Bill Mazza
Graphics: Anita Welych
Production Committee: Joy Meeker Andy Molloy

PNL Interns: Ryan Goldberg, Jason Sullivan

SPC Projects

Syracuse Network for Israeli-Palestinian Peace
Brent Bleier 479-5393

SPC-TV
Paul Pearce, Frederic Noyes 472-5478

Plowshares Craftsair
Margaret Williams 422-4201

SPC Brunch Discussions
472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Upasatti, Kathy Barry, Brian Caufield, Andy Molloy, Fredric Noyes, Lauren Wing, Art Lum, Carolyn, Darlene Veverka, Lynne Woehrle, Ray Kramer, Lizz King, Ron Schuffler, Christine Detwiler

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

Alliance-Psychiatric System Survivors		Peace Brigades International	
George Ebert	475-4120	Ed Kinane	478-4571
Alternative Media Network		P.E.A.C.E., Inc.	
Jim Dessauer	425-8806	Louis Clark	470-3300
Alternative Orange		People for Animal Rights	
Brian Ganter	423-4466	488-PURR (7877) or 488-9338	
Alternatives to Violence Project		Persons With AIDS Support Hotline	
Jay Liestee	449-0845	Sandra	471-5911
Americans For Democratic Action		Physicians for Social Responsibility	
Jack McTiernan	488-6822	488-2140	
American Friends Service Committee		Planned Parenthood	
	475-4822	475-5525	
Amnesty International		Reconsider	
422-3890		Nick or Alex Elye	422-6231
Animal Defense League		Religion: Other	
Kris Qua	471-0460	Phoenix or Kat	474-8801
ARISE		Rose Center	
472-3171		Teri Cameron	422-3426
Atlantic States Legal Foundation		Sarah House	
	475-1170	475-1747	
Beyond Boundaries		Save the County	
Aggie Lane	478-4571	637-6066	
Central America/Caribbean Coalition		SEEDS	
Shirley Novak	446-6099	607/749-2818	
Citizens Against Radioactive Dumping		Seneca Peace Council	
	607/753-6271	568-2344	
CNY ACLU		Service Employees Int'l	
471-2821		Chris Binaxis	424-1750
CNY Center for Occupational Health and Safety		Sierra Club	
471-6187		Sue Carlson	445-1663
CNY Environment		Small Claims Court Action Center	
Janine DeBaise	437-6481	443-1401	
CNY N.O.W.		Social Workers for Peace	
487-3188		Dick Mundy	445-0797
Cortland Citizens for Peace		Socialist Party	
Andy Mager	(607) 842-6858	Ron Ehrenreich 1	478-0793
CUSLAR		Spanish Action League	
Dan Fireside	(607) 255-7293	Sam Velasquez	471-3762
ECOS		Student African-Amer. Society	
492-3478		443-4633	
EON, Inc./Transgender Community		Student Environmental Action Coalition	
Charliss Dolge	475-5611	Kelly Ault	423-7896
ECOH		Syracuse Commtee for the Assertion of Human Rights	
Dave Smith	478-8634	Mumbi Mugo	445-0413
Food Bank of CNY		Syracuse Community Choir	
437-1899		Karen Mihalyi	428-8724
Friends of the Filipino People		Syracuse Community Radio	
John & Sally Brule	445-0698	Frederic Noyes	437-9579
Gay/Lesbian Alliance		Syracuse Cooperative Federal Credit Union	
422-5732		471-1116	
Gay/Lesbian/Bisexual Student Assoc. (SU)		Syracuse Cultural Workers	
443-3599		Dik Cool	474-1132
Hotel Employees 150		Syracuse Gay & Lesbian Chorus	
437-0373		476-4329	
Jail Ministry		Syracuse Greens	
424-1877		471-1611	
Lesbian/Gay Youth NAACP		Syracuse HOURS	
443-3599		471-6423	
Van Robinson		Syracuse N.O.W.	
422-6933		472-3294	
Natural Organic Farmers Assoc.		Syr. Real Food Coop	
Ammie Chickering	365-2299	472-1385	
New Environ. Assoc.		Syracuse Solidarity	
446-8009		423-9736	
North American Indian Club		Syracuse United Neighbors	
	476-7425	Rich Puchalski	476-7475
NYPIRG		S.U. for Animal Rights	
476-8381		443-4199	
Onon. Audobon		University Democrats	
457-7731		Syracuse University	443-0958
Onondaga Women's Political Caucus		Urban League	
	457-4739	472-6955	
Lora Lee Buchta		Veterans For Peace	
476-0466		Ray Stewart	422-5023
Open Hand Theatre		Women's Center (SU)	
Geoff Navias	476-0466	443-4268	
Oswego Valley Peace & Justice Council		Women's Health Outreach	
Barbara Steinkraus	342-1675	425-3653	
Pax Christi		Women's INFO Center	
Frank Woolever	446-1693	478-4636	
Peace Action of CNY			
Diane Swords	478-7442		

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

In This Issue:

Happy May Day. You know, Spring, Labor and all things sunny. Well, it seems Michael H. spent some time in Nagasaki that left an impression (a *left* impression, if you will). Captain Rockwood is done no disservice by Nancy R, as he deals with massive press and infamy. Ed K. talks Fast. All sorts of community stuff, animals, and bombs and stuff. What to do about the Death Penalty, comes from Paul F., but don't neglect Mumia and the "About the Cover" on this very page. Because we can't seem to leave Ogden Martin alone, Ryan G. takes another stab. Joan G. updates J. Harburry, Karen H. "rings out," Christine D. talks about Green war, and then you can plan your month on the calendar.

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.

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June Issue Deadlines

Articles	May 17
Ads	May 18
Calendar Items	May 18

PEACE NEWSLETTER

May 1995
PNL 631

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About the cover: Mumia Abu-Jamal

Mumia Abu-Jamal is an African-American political prisoner currently on death row in Huntingdon State Prison, Pennsylvania. In 1982 he was framed by the police, who had been searching for an excuse to neutralize his advocacy of justice for the poor. A racist proceeding—with a handpicked, mostly white jury—convicted him of murder, but until now public pressure has been able to hold off the execution. Recently a pro-death penalty governor has been elected in Pennsylvania and, according to some news reports, he may sign the execution order any day. Mumia's supporters have appealed to all of us to petition the governor in Pennsylvania and prevent this terrible crime of the state. Mumia has devoted his life to the causes of the oppressed and his brave voice must not be silenced.

An international movement has arisen in response to this appeal, and Amnesty International has adopted Mumia as a Prisoner of Conscience.

Call, write or fax Governor Thomas Ridge and insist that he not sign Abu-Jamal's death warrant.

**Thomas Ridge, Governor of Pennsylvania,
Main Capitol Building, Room 225,
Harrisburg, PA 17120, USA
Phone: 717-783-1198,
Fax: 717-783-1396 or 717-787-7859**

Send a copy of your letter to your local newspaper, to Mumia himself at Mumia Abu-Jamal #AM-8335, 1100 Pike St., Huntingdon, PA 16654-1112, USA and to Equal Justice USA/Quixote Center at PO Box 5206, Hyattsville, MD 20782, USA; Phone: 301-699-0042; Fax: 301-864-2182.

To get involved in Syracuse contact the Syracuse Committee for the Assertion of Human Rights (SCHAR): Fatma Husein (472-0670), Elana Levy (472-5711), Benita Miller (423-8330), Micere Mugo (425-0413), Ibrahim Rubama (455-5958x215 voice mail), Fanon Wilkins (423-9532).

LETTERS

After returning to Berlin, PNL photographer and volunteer Jürgen Scheer traveled to Mostar, Bosnia to facilitate photography workshops with teens there. What follows is some text from a recent FAX about the project:

Hi,
As you might have expected, the pictures are not ready yet... In whole we set up two darkrooms, one in the east and one in the west. Same with the photography groups. The darkroom in the west was pretty easy to realize because we had an extra room in the Mladi-Most house. Same thing with the students. By the time we got there everybody knew about our project, and instead of the planned six students we had twelve. In the east we hooked up with Mary Stopes International and ended up misusing their bathroom five days a week. The whole project lasted way longer than expected, and the way it looks now, it even keeps going after we are gone.

Nicole, a friend of mine from Boston, is working with the groups right now. She is planning on exhibitions in NYC and Boston, so I am pretty positive that there will be something crossing the ocean even if I am not going to make it.

After a short phase in the beginning where they all took pictures only of each other and their dogs, some of them turned out to be

seriously good photographers. By the way, the main language was English even though we had to have everything translated into Bosnian for three of them in the east. Lucky enough we had Blue Cards, identifying us as members of the UNHCR, which made crossing to the east easier. Basically we had no major problems with the authorities. If there were any, it was usually from the Croatian police.

The way the photography classes worked, was that we explained the cameras, gave them film and told them to come back with a full roll of film. Once the pictures were taken, we explained the darkroom-thing and made them work. So just before our departure the kids (about 15-18) had their own exhibition. Because of the divided city there had to be one in the east and one in the west. Unfortunately if you are male and over the age of 16 you cannot cross the border from one side to the other, so this part of our group was not able to come visit. Due to the fact that our group in the east was held at a women's center it was mostly women and more than half the group came for an exchange to the west.

Totally unexpected we had two members of the German Parliament and Hans Koschik, the EU Administrator of Mostar, at the opening in the east. The opening in the west I missed by a day.

Mostar update: There was shelling about three weeks ago in east Mostar after the Bosnian army attacked a Serbian military camp. About 14 shells and a grenade hit the city. Again there was shelling last night. This is the war raging between Muslims and Serbs. The front-line Croats and Muslims are quiet right now, but the kids at our house tell us that it will break out again. East Mostar is in ruins but people are quite busy rebuilding it, and within the six weeks of staying there I saw major progress....

All humanitarian aid is delivered through major cities like Mostar. Therefore there is no real shortage of goods in the city. This looks way different once you go cross-country. A lot of small villages are short of everything. Everybody thinks that the war in Bosnia is over and therefore do not donate enough. All the humanitarian aid organizations are complaining about this...

The outlook for the future is bad. There are only small enclaves of Muslim territories left, and the Muslim generals say that by now they are trying to get the surrounding countries into the war as their only hope to survive and push the Serbs back. With that goal in mind they started their offensive three weeks ago. And who is to suffer? The civilians in Mostar...

In Peace,
Jürgen Scheer
Berlin, Germany

All God's Children

returning to upstate NY
to perform a benefit concert
for the Syracuse Peace Council

Friday, June 2

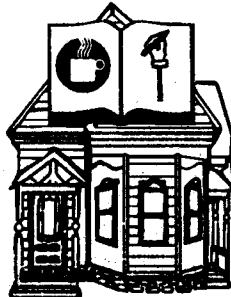
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SYRACUSE PEACE COUNCIL PAGE

"We're finally reaping the violence we've sown abroad..."

These were the words that alerted me to the recent tragedy in Oklahoma City. I was working in the office when my friend (and SPC volunteer bookkeeper) Duane came in, slowly repeating this sentence "...we're finally reaping the violence we've sown abroad."

It took a few minutes for what he was saying to sink in, as he explained what he had heard about the bombing of the federal building. At that time it was mostly vague reports about numbers missing and children's day care, but it was clear that the damage was severe.

The word "terrorist" comes easily off the lips these days. How often can you go through a day without having the word jump off a printed page, or slide smoothly off an anchor-person's tongue. But some words are tricky and need to be treated carefully. If we hear them too often we may stop listening to what they mean, or worse, we may miss what was meant by them. Words are delicate, and run the danger of losing their identity through familiarity.

A federal building was bombed. A building of the state. And people lost their lives. Many, far too many people were victims of the explosion. And these victims *implied* terrorists. (The word "people" includes children. Among so-called civilian populations we still try to divide casualties in to the deserving and the undeserving, the innocent and the not so innocent. These definitions are relics from what some would call "civilized war")

Foremost is an expression of concern and grief for those who were lost, their friends and their families. No one deserves to have their life torn from them through violence.

However, beyond the grief and the pain I feel a gnawing fear. Not a fear that the Syracuse Federal Building will be next, despite the local media comparing city-sizes and relative "vulnerability." Neither is my fear based in potential danger if I leave my house, or worse, if I travel. I remain well aware that "American" is not a popular term abroad.

Instead my fear takes hold as I watch our liberties erode beneath our feet. Home grown terrorists will only hasten this trend, endangering us as citizens, most especially those with little power and those who define themselves as political or working for social change. (Of course an act of *international* terrorism would have had similar consequences.)

The Monday, April 24 *Syracuse Post-Standard* ran an AP cover story quoting the steps announced Sunday by the White House

"to give the government new powers to fight terrorism." They list the following:

- Legislation to establish a Domestic Counter-terrorism Center to be headed by the FBI.
- Legislation to give the FBI increased authority to comb through hotel and motel registers, to search phone logs and to gain access to credit card records.
- Pressing for passage of the administration's Omnibus Counter-terrorism Act, which would give the government more power to fight terrorism and greater authority to protect the confidentiality of sources in official proceedings.

Like most mainstream news sources, the article goes into detail in all the wrong places. So to get a sense of what we may be facing in the way of political repression, I'll quote an item from the April 1995 *Progressive Review* called "Land of the Free":

...Senators Biden and Specter, along with Rep. Schumer and Dicks, have introduced an anti-civil liberties bill that would provide a maximum ten year sentence for those who support the lawful activities of an organization the president has declared to be a terrorist group. In the past, such organizations might well have included the African National Congress, the IRA or the PLO. There would be no appeal to the President's ruling. The bill also authorizes secret trials for immigrants accused of supporting such organizations. And it would suspend the *posse comitatus act* and allow the use of military in domestic law

enforcement, something that has been prohibited in the US for over a hundred years.

Be assured, it is not enough to assume you live a *legal* life. In fact legal may soon have very little to do with living. We must remain vigilant. We cannot allow the state to use mass-constructed fear to increase their powers at the cost of what freedom to organize we have. More to the point, organizations currently considered "terrorist" by the US government and the FBI include the environmental EarthFirst! and the radical, and mostly youth-based, animal rights group PETA.

When culture is defined through fear, and protection defines policy, activists risk definition as the enemy. Historically the US government has imprisoned, deported or murdered activists in labor and liberation movements. For "domestic security" it doesn't matter if it's right-wing extremists, teenagers liberating animals from a medical lab, or "Arabs" (the body count was 800-1,000 dead from the precision bombing of the Amariyah shelter in Baghdad, again "civilians"—women and children). We stand to lose what was hard-bought with centuries of blood and struggle.

Mourn the tragedies, but remember also to raise your voices before we face Newt Gingrich presiding over the latest witch trial. Those in power will fight to protect what they claim is theirs.

In Peace, Bill

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A Visit to Nagasaki

A Report From Ground Zero

Michael W. Hovey

THE LATE MAY morning was sunny and pleasant as my friends and I boarded the train for our first visit to Nagasaki. It was 1974. We were stationed at the US Navy base in Sasebo, 20 miles north of the bombed city. Six months after our arrival on the island of Kyushu, the southernmost of Japan's four main islands, my boss, his wife and I decided it was time to check out some of the local sights. The ancient—and of course more recent—historical significance of Nagasaki and its proximity to Sasebo made it a good “day trip.”

The train ride took us through the beautiful Nagasaki Prefecture countryside. The scenery is similar to that found along Route 20 between Cazenovia and Skaneateles in New York State; lots of rolling hills and small mountains, valleys that stretch for miles, farms dotting the way (although Japanese farms are more compact and often ascend in terraces up the hillside). As is customary in Japan, children were in school that Saturday morning, so the only people we saw as the train passed through the fields were elderly women and men dressed in gray kimonos and sun hats, bent with age and from a lifetime of farm work. And perhaps, memories of war.

In spite of the peaceful surroundings, however, I felt increasingly anxious as we approached the central train station in Nagasaki. Since few foreigners visited Nagasaki in those days—the city is over 900 miles from Tokyo—I was sure that I would be assumed to be a “Bei-kai-gun-jin” (a US sailor). For several days before our trip, anticipating my discomfort, I practiced a sentence in Japanese in case someone asked where I was from: “Watashi wa Ingurish-jin desu (I am an Englishman).” No one ever asked.

We walked from the train station up the hilly streets to the Peace Park, at least a kilometer. As we talked about some of the other sights we should see that day (like the house where Puccini wrote the opera “Madame Butterfly,” as he looked out over Nagasaki harbor), I sadly realized that everything around me was built in the past 30 years. This ancient

city, the Japanese “window to the West” in the 1500s, when Dutch traders and Portuguese Jesuit missionaries walked its streets, and the center of Japanese Christianity for centuries, showed no signs of age. On its surface at least, the city glittered with newness.

A sense of heaviness settled upon us as we entered Peace Park. To the left, at the far end of a football-field length of flower beds, stood a stark black obelisk, slowly twisting as it rose. It marked “ground zero,” the point at which the bomb exploded 1,800 feet above the earth. Just 30 feet to the right of the granite finger I saw, to my surprise, the remains of the entry arch to the Catholic cathedral. A statue of the Virgin Mary was perched precariously on a pedestal in the archway, her hands clasped to her breast, her eyes looking mournfully upward. Little did the sculptor know, I thought, how appropriate her expression would become. We would learn later, in the museum, that among the first persons to be killed by the

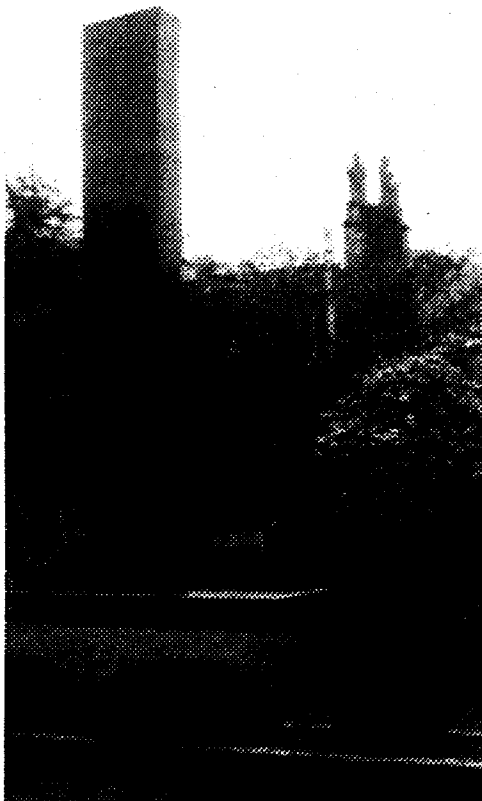
atomic blast were Father Saburo Nishida and ten parishioners attending Mass at 11:02 AM on August 9, 1945.

My friends and I walked in silence along the flower beds, watching other visitors do the same, and entered the museum at the other end of the park. Inside were large photos of the scenes of destruction around the city and artifacts found in the rubble: pictures of children broiled to death by the blistering atomic fire; silhouettes of men whose bodily image was burned onto walls by the atomic flash just before they were vaporized; pictures of women whose breasts are drawn into a pucker by keloid burns; bottles and windows fused to brick walls; clocks stopped forever at 11:02.

Even though I had only been in the country for six months, I knew how unusual and unlikely it was to see any public display of emotion among the Japanese people. It was therefore especially startling to see middle-aged and elderly men and women break down with sobs as they viewed the scenes of misery and death. I, too, broke down when I came to a picture of the charred body of a young boy, clutching his throat as the air was sucked out of him by the firestorm.

My most vivid memory of our visit to the museum is of a comment my boss made as we looked at a map of the city, with its concentric circles showing the power of the blast and number of casualties. With a temperature of around 300,000 degrees Centigrade at its epicenter, the atomic burst immediately caused nearly 70,000 deaths—almost all civilians—and an equal number of wounded. Thousands more died in the next few months from radiation sickness and related lingering effects of the bombing. As we studied these mind-boggling numbers, my boss remarked, matter of factly, “You know, the bomb missed its intended target. It was supposed to explode above a munitions factory, not a church.” Stunned, I looked at him and asked softly, “After all we’ve seen, that’s all you can say?”

That visit to Nagasaki, and a few more that followed, changed my life. Until then, I had been able to ignore the horror of the Vietnam war—and my participation in it. Facing the draft, and unaware of how the process of conscientious objection worked, I uneasily enlisted in the Navy in January 1971, hoping to avoid direct combat and orders to kill. My gamble worked; during my first year of duty, I was assigned to a jet bomber training squad-



Obelisk at Ground Zero, Nagasaki
photo by M. Hovey

ron in California as a personnel clerk. I was then trained as a drug and alcohol abuse counselor and stationed, first in California, and later in Japan. I never came face-to-face with the reality of war until my visits to Nagasaki. Finally, after several visits to Nagasaki and many long nights of wrestling with my newly awakened conscience, I requested a discharge as a conscientious objector on July 15, 1975. Following a series of interviews and interrogations by Navy officials in Japan and almost three months of impatient waiting for the Pentagon to act, I was honorably discharged from the Navy on February 11, 1976. I viewed—and continue to view—my act of conscientious objection as an act of personal penance and reconciliation with the Japanese people. I also view it as the first step in a life-long commitment to seeking nonviolent ways of resolving conflict on every level of society, and to work for the abolition of war in any form. As an activist/educator, I have taken on the task of joining with others to promote understanding and acceptance of conscientious objection to war and military service in this country and abroad.

Especially because of my personal history, I have found the recent controversies over the proposed US postage stamp commemorating the atomic bombings and the now sabotaged Smithsonian exhibit to be painful and frustrating. Those who defend the use of

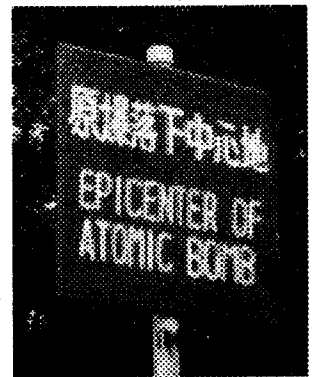
the bombs because the lives of American soldiers who might otherwise have been killed in an invasion of Japan were saved, or because they believe the bombings hastened the war's end, justify and ignore the immense suffering and death inflicted upon tens of thousands of innocent civilians. Compare this insensitivity with the tremendous outpouring of sadness and sympathy for the victims of the recent bombing in Oklahoma City; people are outraged at the murder of innocents, especially the children. Where is the sadness, where is the outrage over the killing of the innocents, including the children, of Hiroshima and Nagasaki?

Even though Bill Clinton has refused to offer an official apology on behalf of the United States, to the government or the people of Japan, we ordinary citizens can do so. I believe we *must* do so, not only for the people of Japan, but for the people of the United States. In their 1983 pastoral letter on war and peace, the US Catholic bishops called for a major effort "to shape the climate of opinion which will make it possible for our country to express profound sorrow over the atomic bombing in 1945. Without that sorrow, there is no possibility of finding a way to repudiate future use of nuclear weapons or of conventional weapons...." Jesuit theologian Richard McSorley sees another profound aspect of our society's inability to apologize for the bomb:

The "taproot of violence" in America, he has written, is the willing acceptance of the use of nuclear weapons. The implications of this insight are staggering. If we are morally prepared to annihilate entire cities, why should semi-automatic weapons on our streets be of any concern?

The Fellowship of Reconciliation is circulating a "call for repentance and reconciliation" for signatures, and a delegation will present the call to the people of Hiroshima and Nagasaki this August. Along with all your other good work on behalf of peace in this year of sad anniversaries, I urge you to consider signing and distributing this simple, eloquent expression of sorrow and commitment to building an international "culture of peace."

Michael Hovey is a Ph.D. candidate at Syracuse University. His dissertation is on the international human right of conscientious objection. He will be representing Pax Christi USA on the delegation mentioned above to present statements of apology to the people of Hiroshima and Nagasaki in August. For copies of the statement, contact him at 443-5293.



原爆落下中心地

ここは原子爆弾が落下した中心地です。
 原爆の名称はその中心点を示しております。
 昭和20年8月9日午前11時2分、爆撃機B29により投
 げられた原子爆弾は、この地上約500mの上空で炸裂、爆風
 30万度の熱線と放射能によって附近一帯地上一切のものを
 つくし、叩きつぶし、荒廃たる瓦礫の原と化せしめた。
 そのため長崎市は市街の姿を失い、約15万の死傷者を出しま
 した。75年草木の生しることなし、といわれたこの地も
 長崎平和公園となり平和を強く世界にうったえております。
 平和文化会館に当時の惨状のわかる原爆資料の展示がありま

被害の被害状況は次のとおりである。
 被害面積 6,714,080平方メートル (2,031,000坪)
 被害戸数(中破以下のものは含まず)
 焼失 11,574戸
 壊滅 1,326戸
 大破 5,509戸
 合計 18,409戸
 死者 73,884人
 負傷者 74,909人
 行方不明者 148,793人
 (多くは死したものの多くない)

EPI-CENTER OF ATOMIC BOMB

THIS IS THE EPI-CENTER OF THE ATOMIC BOMB.
 AT 11:02 A.M. AUGUST 9, 1945, THE ATOMIC BOMB DROPPED FROM
 THE B-29 EXPLODED ABOUT 1,600 FEET IN THE AIR ABOVE THIS BLACK
 STONE PILLAR. BY THE BLAST AND THERMAL RAYS EXCEEDING 300,000
 CENTIGRADE AND RADIOACTIVITY THE ENTIRE AREA IN THIS NEIGHBORHOOD
 WAS TRANSFORMED INTO ASHES AND DEBRIS.
 AS A RESULT OF THIS ABOUT ONE-THIRD OF THE CITY AREA WAS DESTROYED
 AND THE CASUALTIES NUMBERED ABOUT 150,000.
 THIS AREA, AT ONE TIME WAS SAID "TO REMAIN BARREN FOR 75 YEARS"
 IS NOW APPEALING STRONGLY TO THE WORLD FOR PEACE.
 RELICS OF THE ATOMIC BOMB ARE NOW PRESERVED IN THE INTERNATIONAL
 CULTURAL HALL.

EXTENT OF DAMAGES.		
1	AREA BURNT	1657ACRES
2	HOUSES DESTROYED:	
	COMPLETELY BURNT	11,574
	COMPLETELY DESTROYED	1,326
	BADLY DAMAGED	5,509
	TOTAL	18,409
3	CASUALTIES:	
	KILLED	73,884
	INJURED	74,909
	TOTAL	148,793

A NUMBER OF PEOPLE HAVE LATER DIED OF THE SO-CALLED

NAGASAKI CITY

The Court Martial of Captain Rockwood

Officer Punished for Challenging US on Human Rights in Haitian Prisons

Nancy Rhodes

IN *THE FIRE THIS TIME* (1992), former US Attorney General Ramsey Clark writes, "The very purpose of law is peace." Yet many lawyers find international law "too exotic, if not embarrassing, to contemplate," and most US courts decline to consider its arguments. Inaction in such tribunals as the Inter-American Court for Human Rights at San Jose, Costa Rica, "stems from the lack of participation" by the US, he writes. "One consequence is widespread human rights violations throughout the hemisphere." On the page facing this remark is a photo of himself as a young man at the Nuremberg Trials.

Ramsey Clark is also current civilian defense counsel for US Army Capt. Lawrence Rockwood, whose court-martial trial is set for May 8 at Fort Drum in Watertown, NY. Clark agreed to defend him pro bono less than 24 hours after Rockwood managed to call Amnesty International's 800 number during a 20-minute delay at Syracuse's Hancock Airport during his escort back to Fort Drum on October 2 from Haiti. Rockwood passed two Army psychiatric exams, but now faces up to ten years in Leavenworth as a consequence of trying to inspect the National Penitentiary in Port-au-Prince for human rights violations on September 30, 1994 (see March, 1995, *PNL*, pg. 15).

Contrary to some reports that he was interrupted by an Army attache' "catching up" with him, Rockwood wanted the Army notified of his whereabouts. He hoped to provoke the arrival of troops who would be forced to take over the prison once they were physically "in the presence of" abuses. He was not allowed to see the main cell block, but in the infirmary he glimpsed two dozen male and female inmates, unshaven, skeletal, crammed in a tiny cell. At this time Rockwood was a counterintelligence

officer with Fort Drum's 10th Mountain Division under the command of Maj. Gen. David Meade, also supreme commander of the multinational forces (MNF) in Haiti.

On April 4 Rockwood wrote in the *Wall Street Journal* that his defense will be that he "witnessed, and tried to stop, serious—if not criminal—negligence by my superiors." His op-ed appeared as President Clinton had just transferred US military operations in Haiti to United Nations command.

Only a day or so prior to that, the US was pushed to give a formal accounting of its human rights record for the first time ever to the United Nations to comply with the 1992 International Covenant on Civil and Political Rights. Indeed the Rockwood case may be occurring in the context of a growing human rights movement buttressed by increasing awareness of US responsibilities to comply with international treaties. Besides this 1992 Covenant (ignoring prison abuses would violate at least eight of its articles), in 1990 the US Senate ratified the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. This Convention's text seems to indicate that ignoring the National Penitentiary's abuses violated at least five of its Articles. It sets clear directives on the responsibility to proactively prevent abuses in any territory under a nation's control. In 1994 the US Senate also ratified the Convention on Elimination of All Forms of Racial Discrimination.

As we go to press, Capt. Rockwood is preparing for a crucial April 22 hearing in which lawyers will argue motions about the scope of the upcoming trial before military judge advocate Lt. Col. Robert D. Newberry of Fort Rucker, Alabama.

In the face of growing international media coverage of his case, the military will try to

reimpose a gag order on Rockwood that was lifted January 10. The national ACLU office is assisting him on this issue. He says this "tactical blunder" by the Army could work to his advantage as so much coverage will hit just as any gag order is imposed.

At the hearing Rockwood will ask that Maj. Gen. David Meade be replaced as the court-martialing authority for conflict of interest. This could mean the trial is moved, or an officer from outside the 10th Mountain Division is brought in.

But most critical is the prosecution's motion that Rockwood cannot raise issues of command negligence or dereliction of duty for what he has termed his superior's "inexplicable indifference" in not seeking an accounting of Haitian confinement facilities.

Rockwood says this motion could severely restrict what evidence he could ask for and which witnesses he could call.

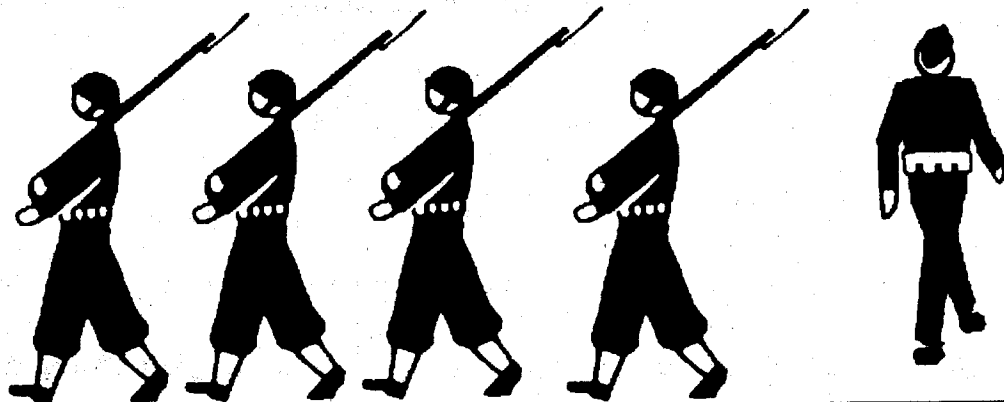
The Army at first was trying to show me as an eccentric individual—a Buddhist and all that—in allowing the discussion of motive. But now they'd like to avoid all mention of motive, human rights or otherwise," said Capt. Rockwood on the evening of April 17. "This could be very hard on my initial defense, though it would lay strong grounds for an appeal. I have a number of individuals who would testify regarding human rights and international law, and today I received word from Hugh Thompson that he will support my case too.

On March 16, 1968, Chief Warrant Officer Hugh C. Thompson, Jr., a helicopter pilot, ordered his gunner to fire on US troops to halt the killing during the My Lai massacre. For this he later received the Distinguished Flying Cross. In the 1973 Military Court of Appeals decision against Lt. William Calley

for My Lai, the court noted in response to the classic defense of obedience that "a soldier is a reasoning agent."

Setting the Stage

Hugh Thompson is a Rockwood hero, along with German Col. Claus von



Stauffenberg, who led the 1944 attempt to assassinate Hitler, and French counterintelligence officer Col. Georges Maria Picard, imprisoned for exposing the anti-Semitic scheme to railroad Capt. Alfred Drayfess on espionage charges in 1894.

Rockwood often notes another precedent: the 1945 death sentence of Gen. Tomoyuki Yamashita, former commander of Japanese forces in the Philippines, who failed to prevent his subordinates committing atrocities, though he neither approved nor even knew of their acts. This standard of responsibility was upheld by the US Supreme Court in 1946.

I first heard of Lawrence Rockwood about a week before his "Chapter 32b hearing" at Fort Drum on February 22 (equivalent to a grand jury). Jail activist Kathleen Rumpf handed me some clippings, including a February 5 *Washington Post*

article by Anna Husarska (who's since written a lengthy profile in the April 11 *Village Voice* and returned to Haiti twice for further research), and a copy of Rockwood's November 18 letter to Gen. Meade. Apologizing for "approximations" since his notes were taken from him, Rockwood proceeds in eight single-spaced pages to detail exactly what thorough, systematic efforts he made to go through channels to effect an inspection of the five detention centers around Port-au-Prince that most concerned him, from his first working shift upon arrival on September 23. He details how he was thwarted by his superiors' repeated assertion that their primary objective was "force protection." He lays out his own basis for action in President Clinton's September 15 directive to stop atrocities, his military oath of office, historical precedent and the written directives of both the US military and his own Division. Finally, he refuses to disavow military service wholesale for what he sees as "aberrations" in Vietnam and Haiti.

Testimony

The tiny courtroom was packed that wintry day. Even mentioning tropical Haiti seemed incongruous. Periodically we civilians had to vacate into the hall during discussions of classified material. The military prosecutor (who jauntily identified himself throughout as Major Chuck Pede) spent much time discussing the tone of Capt. Rockwood's voice during one exchange with his superior, Lt. Col. Frank

Bragg, and never asked what he found in the National Penitentiary or why he went there. Indeed, Pede asserted there had been "no specific" evidence of human rights abuses in the National Penitentiary.

On her first trip to Haiti, after the February hearing, Anna Husarska discovered from Gen Meade's successor there, Gen. Hill, that the 10th Mountain Division didn't mention actually inspecting the National Penitentiary in its "situation reports" until December 19. Gen. Hill had assumed the MNF would have gone into prisons right away, "absolutely," before he asked an aide to get the exact date. For more than three months, 20,000 US soldiers patrolled Haiti without being ordered to inspect the largest—and by accounts of Danish investigators, worst—prison in the country.

"For the last 28 years we haven't taken seriously what we thrust on the rest of the world at Nuremberg."

Prior to the US invasion in September 1994, Rockwood had spent two months at Fort Drum preparing. He found Army sources misinformed—vague about abuses by military and police but heavily weighted toward fearsome, detailed accounts of Aristide supporters as "mobs." An extensive March 20, 1995 article by Dan Coughlin from *Haiti Progres* (now on Internet) also details the Army's habit of categorizing violence against Haitian poor as simply "Haitian-on-Haitian." This equating the two sides (FRAPH versus Lavalas) is somewhat reminiscent of Holocaust deniers claiming they hold merely another equally viable opinion. Other sources, especially Amnesty International, had clearly reported the horrific prison conditions well before the invasion. (As we go to press, the Amnesty International investigator in London is completing an updated report on Haitian prison conditions since the return of Aristide.) Once in Haiti, Rockwood discovered his new intelligence reports on abuses were being filtered out of the "all source analysis" daily summary for his superiors.

He's since observed that the "enthusiasm" he saw among US soldiers for anti-Communist projects while serving in the Honduras was generally lacking for Haiti. On August 10 Rockwood requested material from the Pentagon about conditions in Haiti's confinement facilities. He didn't get an answer until September 30, the same day he complained formally to his division's Inspector

General (who urged him to complain anonymously and thus save his 15-year career as a commissioned officer), the same day he decided he would act alone. The Pentagon material supported the some 70 "hair-raising" reports daily crossing his desk regarding abuses against Haitians, not threats to US forces.

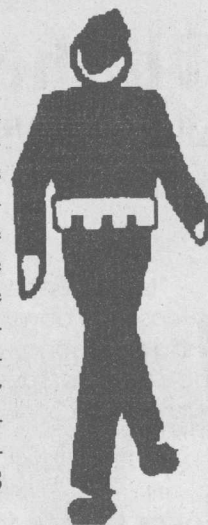
On September 27, Rockwood's company received word of the US Army's discovery of shocking prison conditions at Les Cayes, outside Port-au-Prince, and he briefly thought he could organize an official inspection team for the National Penitentiary. He now says the Les Cayes report added definite momentum to his own course.

Ironically, on October 1 *The New York Times* printed an article on another Port-au-Prince prison used as a Cedras stronghold, Fort Dimanche, "the Auschwitz of Haiti." On October 10, the *Miami Herald* printed an expose of the squalid prisons at both Les Cayes and Aquin as US Special Forces ordered clean-ups. On the 12th, the *Washington Post* printed more details about torture in Les Cayes. Rockwood notes also that there have been comparisons between the Green Berets outside Port-au-Prince and the 10th Mountain Division in the capital. On March 13, President Aristide's new "Truth and Justice Commission" invited Rockwood to testify on these and other matters as soon as they begin public hearings in Haiti.

Capt. Rockwood insists military professionalism has to do with service and the capacity to be self-regulating. "I'm taken aback by the idea that an officer is an executive, a businessman. It rubs me the wrong way," he says. He further decries the model of intense competition for promotion since 1973 in the wake of Vietnam.

Rockwood's father, an Air Force intelligence officer who had help liberate a Nazi death camp, later took his young son to visit Dachau in Germany. In the May 95 issue of *Shambala Sun*, a Canadian-based journal, practicing Tibetan Buddhist Rockwood says that experience "became the key to my whole belief system. That's what 'All men are cre-

"key beliefs" cont'd on page 10



On the Fast Track

An Activist's Guide to Fasting

Ed Kinane

"Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?" —Isaiah 58:6

ONCE SPENT A YEAR teaching at a one room Quaker school in a remote hamlet in the highlands of Kenya. It was a drought year; like my students and the family I boarded with, I ate only twice a day. The nearest grocery was 11 miles down a rough dirt road; and the roundtrip fare into town would cost me half a day's wage. Often I would go to bed hungry. I lost lots of weight and eventually caught hepatitis.

For years afterward I hoarded food. At home here in Syracuse, I always kept my refrigerator, and even my backpack, well stocked. I still get anxious when our cupboard thins out. You could say I have some baggage around food.

But the baggage is diminishing. I think that's because of my experience with voluntary fasting. Several years ago some of us fasted for a week in front of the Cathedral. We did so to protest the 1989 assassination of, among so many others, the six Jesuits in El

Salvador by graduates of the US Army School of the Americas.

Now when I find myself in jail, I always refuse food. A couple of years ago during the Colrairie, Massachusetts war tax resistance campaign, I consumed only water during my ten days in jail. Last year with about a dozen others I did a 40 day juice-only fast on the steps of the Capitol in Washington, DC.

We were protesting the School of the Americas (S.O.A.). For some months before and after that fast, my partner Ann and I would fast one day a week in solidarity with the people of Haiti. This March a group of us fasted for a week on the steps of the Capitol, again to protest the S.O.A., that school of assassins.

Apart from some normal hunger, most of the time during the S.O.A. fasts my body didn't seem to know it was going without food. Not being new to me, and not being outside my control, the S.O.A. fasting wasn't a shock to my system. Besides, a juice fast is far less demanding and risky than a water fast. V-8 and fruit juice are remarkably sustaining. Also, having come from out of town, we weren't drained or distracted by daily responsibilities.

Both this year and last year hundreds of

folks from DC and around the country came to fast or otherwise provide support for one or a few days. There was lots of good conversation and networking. Such solidarity makes a fast less arduous.

Some folks in DC and elsewhere fasted on their own, apart from the main group on the steps, which must be a much tougher way to go. Remarkably, Harvey Pinyoun of Plymouth Church fasted on his own last year in Syracuse for 85 days to protest US policy towards Haitian refugees.

Politically, public fasting can be useful. When a fast is in DC or some state capital, it can provide the occasion for legislative lobbying. The fast can capture some (though usually not much) media attention and thereby help publicize the issue. It draws in activists and concerned citizens, whether to fast or provide support and solidarity, thus strengthening the movement.

In the case of the S.O.A. fasts, our presence at the Capitol, along with our banners, leaflets, and conversation, helped educate the thousands who tour the Capitol everyday. Most of the public we talked to had never heard of the S.O.A., and when they learned

fasting makes us more mindful of our addictions and over-consumption

"heroes" cont'd from page 9

ated equal' means." Indeed it forced a crisis for him because Christianity did not explain such things. Elsewhere he's said, "If you studied the lives of people like the concentration camp commandants, the problem is they are not evil. They're your next door neighbor." The same of course has been said of those who rescued Holocaust victims, who—like Rockwood himself—vigorously claim not to be "heroes."

Professor Rebecca Riehm at Jefferson Community College in Watertown has recently had Rockwood speak to her classes several times. She is so struck by the 70-85% approval rating of his actions among her students—from a conservative area that both

identifies with and relies heavily upon the military, and she says the most moving responses are from other vets—that she is studying this further and would welcome comments from other citizens. She also speculates whether it's "odd" that peace and human rights groups "who are stereotyped as being anti-military" would rally to his cause. This reminded me of charges that citizens seeking police accountability are only "cop-bashing." Perhaps it is the ultimate inadequacy of such dichotomies that the discipline of Buddhism resolves for Lawrence Rockwood.

Recently I asked him how, as a trained military historian, he sees his situation. He said, "This really addresses principles the Army decided not to adhere to during Vietnam. But the dilemma is, these standards are still legal in international law. For the last 28 years we

haven't taken seriously what we thrust on the rest of the world at Nuremberg."

The evening of the February 22nd hearing, the CNY Chapter of the ACLU decided to award Lawrence Rockwood this year's Kharas Award for civil liberties. The award dinner takes place Wednesday, May 17, at the Carousel Skydec. Ramsey Clark's keynote address at 8 pm. is free and open to the public. Local Amnesty International is working on this event as well. For further information about dinner tickets, sponsored tables and arrangements for limited incomes, call the ACLU office at 471-2821.



Nancy works with the Syracuse Task Force on Community & Police Relations, and the Coalition for Justice in the Jail. She edits Policing by Consent for the National Coalition on Police Accountability.



about it, many were aghast. Some then agreed, while they were visiting Washington, to lobby their Congress people to close the School.

Fasting also has personal value. Like many other North Americans I eat too much: fasting probably improves my health. Because of the discipline and self-knowledge that comes with fasting, I'm less grouchy or immobilized now when a meal is delayed. This greater resiliency is empowering.

As an embodied metaphor for non-attachment and reducing consumption generally, fasting makes us more mindful of our addictions and over-consumption. Over-consumption is an immense threat to the planet and its creatures. In the US, our over-consumption is directly linked to the US imperium perpetrated by the School of the Americas. The S.O.A. does this by training Latin American military officers to torture and kill workers and peasants seeking wage and land reform in their own countries. Such reform threatens US corporate profit.

Fasting—and the “time out” that goes with it—helps me focus on the issue and deepens my investment in it. I feel closer to those in the Caribbean and Latin America who often go hungry thanks to US trade and labor policy. And to US subversion. In Latin America workers and peasants have been on a coerced

fast not for a mere 40 days, but for five centuries.



Ed is a member of the Peace Newsletter editorial committee.

Here are some rules for fasting:

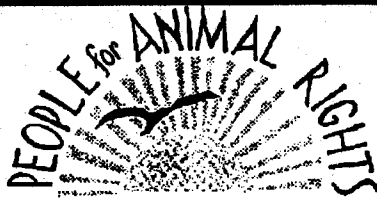
- Pace yourself. Avoid the strenuous and get enough rest and sleep.
- When it's chilly, have extra layers of clothing at hand. Fasters are vulnerable to the cold.
- Drink plenty of water. Drink enough so that you urinate frequently and your urine is clear.
- On a long fast get monitored medically. During our 40 day fast, thanks to the Community for Creative Non-violence clinic, we all had two or three medical check-ups.
- Be careful going off the fast. Go off slowly, gradually—eating clear soups and broths, etc. for a few days until your stomach gets used to food again. Avoid fatty food. Resuming regular eating habits too quickly can result in prostration and painful cramping.

As we go to press the Fast to Abolish Nuclear Weapons is going on at the UN.

Daniel Ellsberg and the other organizers are asking world political and religious leaders, outstanding figures in the arts, in the sciences, and concerned citizens to fast for at least one day during the period of the Non-Proliferation Treaty (NPT) Review and Renewal Conference taking place at the UN from April 17 to May 12.

The purpose of the Fast and associated activities, is to demand that—before or during the NPT Renewal Conference itself—the US and other nuclear weapons states take concrete steps to free the world of nuclear weapons. Specifically such states should immediately schedule multilateral negotiations toward this goal.

Those taking part in the Fast are asked to inform their local community and media, their political representatives, others who might wish to join, and the nuclear Age Peace Foundation, (805) 965-3443, FAX (805) 568-0166.



Ah, Spring! Flowers...and Fleas
Linda DeStefano

With the joys of spring come unwelcome guests. How do we rid ourselves of fleas without harming our companion animal, ourselves or the environment? My own experience shows me it's important to act quickly before there is a serious infestation. My cats are strictly indoor felines so it's much easier to control the few fleas which are carried in on people's shoes or clothes (probably as eggs).

If I do see suspicious scratching by Jasmine or Sombra, I groom them with a flea comb (available at pet supply stores). I then dunk the caught flea in a nearby glass of warm, soapy water where s/he seems to die quickly without prolonged distress (Yes, I do have some sympathy for the fleas; I don't want to cause them unnecessary pain). If you don't drown the fleas, they may jump back on your dog or cat.

I follow this routine almost daily until I see no more fleas. Meantime, I sprinkle table salt and Borax Laundry Booster in a ration of roughly 26 oz. salt to 84 oz. of Borax. I then sweep or brush it into the rug. Quantity depends on the size of your home. This seems to kill the fleas at all stages of development. Even with weekly vacuuming, this doesn't seem to need reapplication for weeks, months, or until there is a new flea sighting.

Scooping up fleas or flea eggs with a dry-bag vacuum can result in eggs hatching in the bag. For this reason I use a Rainbow Vac, with a water receptacle which I empty down the drain.

What not to do to control fleas? Try to avoid using commercial pesticides on your cat or dog. If you do use them, please read and follow the directions carefully. One dangerous example is Hartz Blockade Flea and Tick Spray. According to various sources Blockade caused many poisonings when it was introduced in 1987. The director of the National Animal Poison Control Center told me that although the formula hasn't changed, in his opinion it was now acceptable because there is a new warning label.

The warning label tells you not to use the product on pregnant cats, cats under one year, puppies under three months, old animals, sick animals or debilitated animals. It tells you to

ADL
Animal Defense League

Kris Qua

With winter behind us, the fur/anti-fur debate is heating up. Activists in Syracuse continue to slam Bonwit Teller for selling furs and are rejoicing at store projections of a bad season. Meanwhile at the national level fur farms are being attacked for using genital electrocution to kill animals, even as the fur industry runs a multi-million dollar media-blitz to brighten its tarnished image

For example, genital electrocution is an industry standard for chinchillas, with the Chinchilla Industry Council arguing that the practice is humane. This claim is countered by the American Veterinary Medical Association who point out that the animal feels full pain of cardiac arrest for two minutes. Remember that approximately 100 chinchillas die to make one full-length coat.

Although our attention is currently on chinchilla, keep in mind that 80 percent of all furs sold are made from minks. Minks are an active, solitary furbearer. They have a range in the wild of five square miles but are confined to cages 10 to 18 inches in length on fur farms. As semi-aquatic animals they normally spend 65 to 70 percent of their time in the water. However, on fur farms they are denied water beyond drinking needs. Without water to cool off during the hot summer months, their body temperatures reach unbearable highs and as many as ten percent die from heat-related diseases.

apply it lightly and no more than once a week. It continues, "Some animals may be sensitive to ingredients in this or similar pesticide products. Pets should be observed following treatment. If salivation, tremors or vomiting occur after treatment, pets should immediately be bathed with a non-pesticide shampoo and wrapped in a towel to prevent chilling and taken to a veterinarian, with the product container." Why chance using such a product on you trusting companion animal?

Meanwhile, perhaps you have some advice to share with us. Have you tried any of the "natural" flea control products? What has or hasn't worked for you? Contact us at People for Animal Rights, PO Box 35B, Syracuse, NY 13215, 488-PURR (7877) between 9 AM and 10:45 PM.

After seven to nine months of intensive confinement the minks are killed and skinned. Our organization, the Animal Defense League, has video footage of a mink rancher killing the animals by breaking their necks. The animals do not die instantly and the video shows them writhing in agony as they lie on the floor to die. It is estimated that 85 percent of the smaller mink farms, and one-third of the large ones, kill by neck-breaking. One reason for this and other killing methods is cost efficiency.

Other farms gas the animals. This can be done with carbon monoxide or carbon dioxide. Some mink farmers' handbooks recommend using carbon monoxide from a car exhaust pipe. Carbon dioxide kills by suffocation. These unfiltered gases burn the eyes and lungs of animals. Often times, not enough gas is used and the animal is still alive when the skinning process begins.

Fox farmers kill by anal electrocution, although the American fur industry claims US fox farms kill by lethal injection. This public relations tactic is used to deceive the public. Lethal injection is perceived to be humane because animal shelters often euthanasia animals with this method. However, animal shelters use sodium phenobarbital which is rather expensive. Most fox farms use magnesium sulfate, nicotine sulfate, curariform drugs or strychnine. These chemicals all cause prolonged, painful death.

In reality, even if US fox farmers did kill by painless means, it wouldn't make much of an impact. US fox farmers produce less than two percent of the world's fox. Ranchers in other nations don't hide the fact that they kill by anal electrocution. And regardless, investigators still found that some US fox farmers kill by anal electrocution.

All of this should provide reason enough to not buy or wear fur. ADL believes killing an animal for vanity is fundamentally wrong. ADL does not believe a living, feeling being should lose his or her life so that someone can dress up in the victim's skins for a night on the town.

If the truth about the fur trade makes you angry and you want to do something about it, contact the Animal Defense League, P.O. Box 6845, Syracuse, NY 13217.

The A.D.L. is asking that people boycott Bonwit Teller until it stops selling fur. To express your concern in writing you can contact:

Mr. Murray Daitchman
 9569 Carousel Center
 Syracuse, NY 13290.



May 2 Program and Fast

Why does Peace Action, an organization that works towards the long term vision of the abolition of nuclear weapons, oppose indefinite extension of the Non-proliferation Treaty (NPT)?

It seems obvious that everyone wants to stop the spread of nuclear weapons. That, as the name implies, is the purpose of the Non-proliferation Treaty. But the purpose of the treaty is not *just* to keep weapons out of new hands, but to also to *remove* them from the nuclear "haves." Peace Action calls for limited extension of the treaty with periodic review to check for progress on Article VI which spells out the responsibility of nuclear nations to disarm:

Each of the parties to the Treaty undertakes to pursue negotiations in good faith on effective measures relating to the cessation of the nuclear arms race at an early date and to nuclear disarmament, and on a treaty on a general and complete disarmament under strict and effective international controls.

Many nations feel that the nuclear powers have not acted in good faith to fulfill this treaty obligation. Even after the US and Russia fully implement the START II treaty in 2003, they will have about the same number of strategic nuclear warheads as when the NPT went into effect. China, France and the United Kingdom all have increased their nuclear arsenals since that time. Wrangling over the Comprehensive Test Ban continues, and is not near a conclusion.

Review of the NPT is now underway at the United Nations. Peace Action members from Syracuse will be attending the International Citizens Assembly to Stop the Spread of Weapons during the review conference in New York City, and will have the opportunity to speak to people from all over the world who have come to the UN during the review session about a global view of the treaty.

Our May 2 program will be a report on reviews of the treaty from around the world. We invite everyone to this program, at May Memorial, 3800 E. Genesee St., at 7:30 PM. You are also invited to join a solidarity fast on May 2, to support Rev. William Sloane Coffin,

Beyond Boundaries

Founded in 1993, Beyond Boundaries (BB) is a small, independent grassroots organization serving Central New York. BB is based in the near South Side of Syracuse. Through the vehicle of planning, fund-raising, and participating in an annual work project, we get diverse Central New Yorkers meeting together bi-weekly. Working and personal relationships ripen among those who otherwise would be separated by barriers of race, culture and class.

BB actively recruits from distinct neighborhoods and from distinct ethnic and class backgrounds. While we are now made up of Euro- and African-Americans from various socio-economic strata, our 1995 goal is to recruit two members of Syracuse's Latino community.

Each year we work hand in hand with a community in another region or in another culture helping it to meet a basic need it has defined. In 1994 BB spent three weeks helping to build a technical school in Ghana, West Africa. In '95 we will take part in a tree planting and rehabbing project in Nicoya, Costa Rica.

BB is committed to making participation feasible for highly motivated low income individuals. While BB's major aim is to break down barriers here in Syracuse, it is undoubtedly the promise of educational, cross-cultural experience abroad that attracts most recruits. To make this possible, BB submits grants and organizes two fund-raisers: an art auction (on May 7, see flyer) and a dinner. Our fund-raising events involve a wide diversity of Central New Yorkers to further BB's goal of eroding the barriers of race, class and culture that divide Syracuse.

For more information about Beyond Boundaries or the upcoming art auction, call Aggie Lane at 478-4571.

Daniel Ellsberg, Joanna Macy, Bishop Thomas Gumbleton and other prominent peace-makers who will be fasting during the NPT review calling for nuclear abolition. Fasters will gather at 6:30 PM for mutual support before the meeting.

Don't forget to also join us for a great concert on May 6. See the enclosed flyer and please post it for others.

Fightback!

Fightback! Course Offered

Fightback! a unique course teaching physical and emotional self-defense skills for women, will be offering another class starting in May. The class consists of 25 hours of intensive training, and will be held on the following evenings and weekends—May 13, 14, 17, 20, and 21, 1995. The class meets in the Dr. Martin Luther King School on West Castle Street in Syracuse.

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 women can do it, there are no age or physical limitations.

The course fee for 25 hours of training is \$325 and financial arrangements are possible. If you are interested in this class, please contact Fightback! at 422-0555.

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Central America / Caribbean Coalition Update

Paul Weichselbaum

April was another active month in Central America Work:

- **Haiti:** Haiti continues to generate great concern, as violence has escalated there and planned elections have been postponed until June. People from the Syracuse area are still expected to participate in delegations through Peace Brigades International and Witness For Peace. In refugee news, Haitian youth are being detained at Guantanamo, Cuba in very difficult conditions, even when they have relatives willing and able to sponsor them in the US. The threat is that they will be held until they are 18 years old (and some are young children), at which time they can be deported.

- **Cuba:** Mary Sopchek has applied to join the Pastors for Peace Friendship delegation which will go to Cuba at the end of June. Contact her at 426-0730 if you have any material aid, particularly school supplies, to send with the caravan. On a cultural note, Doug Igelsrud is exploring whether the Cuban band Mezcla can be brought here for a concert on June 24.

- **Guatemala:** Ed Kinane was among nine people arrested in March at the Guatemalan embassy. Solidarity work continues to sup-

port Jennifer Harbury's and others' efforts to have a full accounting of US involvement in torture and political repression in Guatemala (see page 17 of this PNL). By time you read this it will probably still be relevant to call the White House comment line at (202) 456-1111 to request that all CIA documents on Guatemala be declassified. The School of the Americas trained many of the Guatemalan officers involved in torture.

- **Peace Brigades International:** There will be a PBI delegation to Colombia from June 30 to July 11, and Ed Griffen-Nolan can be contacted for more information about that.

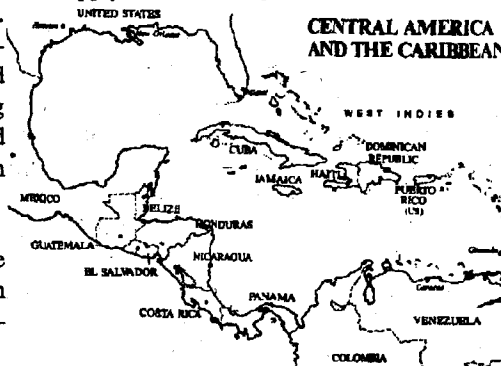
- **Syracuse / La Estancia Sister Community Project:** The Estancia project is working on a newsletter to be sent out in May. On April 30 there will have been an evaluation meeting to consider a plan for the next year. We have a supply of woven bags (matatas) which sell

for \$10 each. The funds support day care centers in La Estancia.

- **Witness for Peace:** Witness for Peace has its Mid-Atlantic Regional Retreat on May 19-21 at Bucknell University. For more information, please contact Richard Gardner (472-9942).



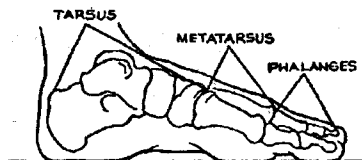
The Central America/Caribbean Coalition had its long-promised discussion on process. Two major points emerged. One is that we make decisions by a process of developing consensus, and two is that we need to continue a discussion about our identity and role. When CACC was formed, the various Central America activist groups generally held meetings immediately following the CACC gathering; only Estancia consistently meets at that time now. Those of us present felt that coalitions are an essential and vital part of left/activist organizing. Along the way of discussing process, we reached consensus to formally express our support for the Coalition for the Common Good in the struggle against the Contract on America and for humane priorities at home and abroad



Next CACC meeting: Wednesday, May 10, 1995, at 6 PM, at Plymouth Church. Potluck while meeting, followed by Estancia and possibly other meetings.

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A Matter of Life or Death

Local Organizing Against the Death Penalty Shifts Gears

Paul Frazier

MORE THAN 200 Central New Yorkers braved freezing February temperatures protesting the death penalty at Columbus Circle. Their rallying cry joined New Yorkers state-wide as organizing efforts against state-sanctioned executions move into higher gear.

"Death penalty supporters may believe that their battle is over," stated Damaris McGuire, Executive Director of New Yorkers Against the Death Penalty, "but opponents know that is not the case. Our ultimate goal is that New York does not execute. The passage of the death penalty bill is a setback, but by no means an insurmountable setback."

Norman Siegel, Executive Director of the New York Civil Liberties Union, states: "We are committed to a visible, vocal and activist campaign to invalidate and repeal the new death penalty law. Governor Pataki must understand that the signing of the death penalty legislation did *not* end the debate surrounding the issue of whether New York should engage in the business of premeditated executions of our citizens."

Following the February Rally, Central New Yorkers have committed to a schedule of monthly education/business meeting on death penalty organizing, with an in-between, bi-weekly "nuts-and-bolts" meeting.

On the first Monday of each month, the CNY People Against the Death Penalty meets at 3049 E. Genesee Street (back door across from Nottingham high school) for a one-hour business

meeting and a one-hour educational forum, beginning at 7 PM and ending promptly at 9 PM. The next meeting is on Monday, May 1.

The exciting part of this educational/organizing work is the unique combination of legal/ethical/moral/political views about a state-sanctioned act

and the immensely complex legal/procedural issues connected to the death penalty. Such issues include; understanding the exact nature of the bill, learning about constitutional issues; developing clarity regarding the role the local district attorney plays in a possible capital punishment case, and understanding the economics of prosecuting a death penalty case and Appeals Court tie-ups.

Local educational/action strategies that fight against state-sanctioned executions necessarily follow. There's something for everyone.

We are all connected. The students who march to the Federal Building protesting budget cuts. The citizens protesting crime and drugs. The support people who keep sending in those small, essential contributions that make mailings possible and trips to Central America a reality. Those who visit prisoners with messages of nonviolence. A long list, indeed.

As one of several who work with the CNY People Against the Death Penalty Committee, my hope is you will also "take a turn" for a little while in a way that sense for you. You could help; help organize the upcoming events, learn about the legal issues, clarify the different bases for opposition to the death penalty, or help develop a long-range strategy that will keep executions from originating within the courts of Central New York.

Opposition to the death penalty comes from many different directions. Ron Tabak, President of New Yorkers Against the Death Penalty, is convinced the recently signed law

is so badly flawed no one will be executed under it. "We will work to make sure there are no executions under this statute and endorse the broader effort to educate the public about the real problems of capital punishment, so that after this law is over-

turned, the Legislature will not enact a new one."

According to Linda Thurston, Death Penalty Coordinator at Amnesty International, U.S.A., "Amnesty International opposes the

death penalty because of its long-standing support for human rights. The death penalty is a violation of human rights standards."

Noting that the trend internationally is to abolish the death penalty, she states, "Sadly the United States is heading in the opposite direction. New York should join the rest of the world."

CNY People Against the Death Penalty has given support to two major events within the next two months: a state-wide March and Rally at Sing-Sing Prison, Saturday, May 20 and a "Syracuse EVENT" against the death penalty on Sunday, June 4. Attend the organizing meeting May 1, at 3049 E Genesee St, 7 PM. Tom Mueller (422-1679) is the contact person for rides to Sing Sing; Lance Hogan (425-1480) is the contact person for the June 4 "EVENT."

The Syracuse EVENT will be a part of a network of state-wide Anti-Death Penalty activities on June 4. Hundreds of local community anti-death penalty activities, ranging from public education forums, religious sermons, peaceful picketing, marches, block parties, art exhibits, performances, concerts and demonstrations will take place.

The time for regular, steady, organized protest and educational work is here. Come be a part of making history for the 21st century.

Paul is a Syracuse agricultural and political activist.



Recommended Reading

- *Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States*, by Sr. Helen Prejean
- *In Spite of Innocence* (1992), by M. Radelet, H. Bedau & C. Putnam
- *A Punishment In Search of a Crime: Americans Speak Out Against the Death Penalty* (1989), by Ian Gray & Moira Stanley (For Amnesty International U.S.A.)
- *The Execution Protocol: Inside America's Capital Punishment Industry* (1993), by Stephen Trombley

Money to Burn

Ogden Martin Tied to Incinerator Scam in Lee County, Florida

Ryan Goldberg

THE NAME OGDEN MARTIN conjures up many images for central New Yorkers. The largest of which is probably the connection to the 810 ton-per-day incinerator burning in Onondaga County right now. Unfortunately, leaving central New York does not get you outside of Ogden Martin's realm, for they are the number one operator of municipal trash incinerators in the United States, controlling 26% of the trash incineration market. Many across the country are familiar with the name Ogden Martin.

One group all too familiar with Ogden Martin is the residents of Lee County, Florida. In November of 1990 the residents fought hard to defeat Ogden Martin's plans to build a 1,200 ton-per-day incinerator in Fort Meyers, Florida, a city in Lee County. A signed contract between Lee County and Ogden Martin made the possibility of defeating the incinerator slim. However, the residents of Lee County saw hope when in September of 1990, Vicki Lopez-Wolfe began campaigning as an anti-incinerator candidate for the position of Lee County Commissioner. The anti-incinerator

campaign won by 500 votes, and anti-incinerator commissioners Vicki Lopez-Wolfe and Ray Judah took office in January of 1991, amidst celebrations that Ogden Martin had been defeated. At this time Ogden Martin began a large scale grass-roots campaign urging residents to change their commissioners minds about the incinerator. This campaign included full page newspaper ads and telephone canvassing which told people about the supposed upcoming county landfill crisis, and how, if the incinerator wasn't built, economic catastrophe would befall the county.

Ogden Martin had previously worked with its sponsor Smith Barney, in Fort Meyers on how to get an incinerator in place with the least amount of public opposition. They also held a secret symposium in Philadelphia, again with Smith Barney, educating the experts on the benefits of an incinerator and how few negative possibilities existed. This symposium was attended by individuals hand picked by Ogden Martin itself, while others who wished to participate were forbidden because Ogden Martin claimed they lacked the "ability to be impartial."

Apparently, Ogden Martin achieved some level of success, because five months later, after threatening to sue Lee County on breach of contract, the incinerator project was up and running again. This reversal was also due to two key commissioners who changed their minds about the incinerator issue. Ray Judah and Vicki Lopez-Wolfe were now pro-incinerator. Both had campaigned against the incinerator, and both made it possible for the Lee County incinerator to begin burning in the fall of last year.

It is odd that individuals who were so against the incinerator project were the ones who helped push it through. Apparently the FBI thought so too, because on March 6, 1995, the United States Attorney for the Middle District of Florida announced that a federal grand jury returned an eleven count indictment against formed Lee County commissioner Vicki Lopez-Wolfe, AKA Vicki Lopez-Lukis, and Washington DC lobbyist Sylvester Lukis, charging them with mail fraud, bribery, and use of a private carrier in interstate com-

merce to facilitate an unlawful activity. Lukis, now Vicki's husband, is accused of providing money to Lopez-Wolfe in exchange for assistance for his clients, Goldman-Sachs Company and Ogden Projects Inc. Yes, Ogden Projects is the parent company of Ogden Martin, and now with these indictments released it raises serious questions as to what actually

occurred in order to get the Lee County Incinerator running.

These indictments also include an accusation against

Lopez-Wolfe and Lukis that they extorted against 1992 Lee County Commissioner candidate Susan Anthony. Anthony was running as an anti-incinerator commissioner when she was approached by Lopez-Wolfe and Lukis who claimed that they had an uncomplimentary video of Anthony and Waste Management lobbyist Bruce Strayhorn. Coincidentally, Lopez-Wolfe was involved in an intimate relationship with Strayhorn from around the fall of 1990 to the fall of 1992. Lopez-Wolfe then began an intimate relationship with Sylvester Lukis, the Ogden Martin lobbyist, which later developed into marriage. If Lopez-Wolfe and Lukis are convicted on the eleven counts for which they are charged, they could spend up to five years in prison and a fine of up to \$350,000 on each count charged except the bribery charge which carries a maximum of ten years incarceration. There are also more indictments pending.

Currently, Lopez-Wolfe lives near Washington DC, where she is involved in another incinerator battle. Again, she claims to be against the 1,800 ton-per-day incinerator that Ogden Martin wants to build in Montgomery County, Maryland. She has even offered her assistance to local environmental groups getting signatures on petitions against the incinerator. Lopez-Wolfe said she opposes the Montgomery County incinerator because she doesn't think the taxpayers can afford it, since the county has already borrowed \$400 million and has a population of 700,000. Lee County had to borrow \$197 million, but they have a population half the size of Montgomery county, at 350,000. How could Lopez-Wolfe claim that Montgomery County residents can't afford the incinerator when she was responsible

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Conspiracy of Silence

Evidence of CIA Complicity in Everado's Disappearance and Death

Compiled by Joan Goldberg

JENIFER HARBURY, a US lawyer, spent 1985-6 in Guatemala documenting human rights abuse testimony. Returning in 1990 she met and subsequently married Efrain Bamaca Velasquez, a URNG resistance commander known as Everado (see January, 1995, PNL, pg. 12). Jennifer's story has once again reached international attention with evidence surfacing of her husband's capture, torture and death. Of particular note has been the implication of CIA involvement in the case.

Following are some excerpts from a recent letter...

Dear Friends,

This is probably one of the most difficult letters I have ever had to write. As most of you have already heard, Everado is dead. From what Congressman Torricelli has told me, he was ordered to be executed sometime in 1992 by Col. Julio Alpirez. The name is all too familiar...far back in 1993 the eye witness Santiago Cabrera Lopez, named Alpirez as the man bending over Everado's torture table. Clearly the US Embassy staff didn't trouble themselves too much with investigating the

case all these years. Worse yet, Alpirez was a CIA contact...and had been for years. He had ordered the killing of Michael Devine...and an investigation had been called off. Then in 1992 he was given a large sum of money right about the time they say Everado was killed. To date I have been given no documents or any further information. I do not know where or how he died or where he is buried. But I certainly plan to find out.

In an added twist, it turns out that the military aid supposedly cut off after Michael Devine's death was simply rechanneled to the Guatemalan army through the CIA. In other words, my tax dollars went to kidnapping, secretly imprisoning, torturing and then assassinating my own husband.

Everado grew up starving and illiterate on a plantation. As a Mayan, he was treated as if he were less than nothing. He fought for seventeen years with all his heart and soul to make things change. His first wife died at his side during and ambush, his second wife was tortured to death by the army. He outlived most of his dearest friends. And yet he found his life rich and rewarding, and refused steadfastly to retire to a safer and softer position outside of the mountains. When it came to his values he was quiet immutable. Now his life has been snuffed out, his bones tossed who knows where. My own life will never be whole again, but I know that I am alive still for a reason, and this is to finish what he began. I need your help.

The Guatemalan army and the CIA are both monsters of our making. We must pull them out by the roots. Let's get to work.

First of all we must get hold of the files. This can be done quickly by insisting that President Clinton

simply declassify them. We must insist that this is a necessary step in order to restore public confidence in our own government, and to promote justice. Please call the White House and demand this. Call (212) 456-1111.

We must also ask for:

- In depth Senate and Congressional hearings on CIA and State Department misconduct in Central America during the last twenty years.
- An immediate phasing in of sanctions against the army if human rights violations do not immediately cease. Examples of such sanctions would be: cancelling military visas to the US, cancelling private sales of weapons and mechanical parts, such as helicopter parts, halt all covert aid, extradite military drug traffickers, withdraw the national guard, halt all training programs of any kind.

In closing this letter, I want to tell all of you how much your support and caring has meant to me. It has kept me alive both literally and also emotionally. I miss all of you and hope that

very soon I will be able to see you in person again. Meanwhile, there is much to be done. Let us work together to free Guatemala for once and for all.

Abrazos,

Jennifer Harbury

Joan is an adult education consultant and a local activist with the Central America/Caribbean Coalition.

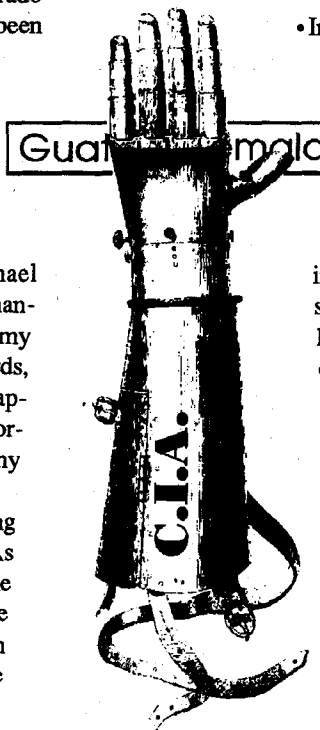


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for one of the most expensive public works projects ever in Lee County?

It is easy to make speculations as to what could have occurred during the Lee County Commissioner elections of 1990 and 1992. Obviously Vicki Lopez-Wolfe, Sylvester Lukis, Bruce Strayhorn, and Susan Anthony know, as does Ogden Martin; but what Ogden Martin really cares about is that their incinerator is up and running. They don't care about the pawns they use to help them achieve their goal. After all, once an incinerator is built, who is going to tear it down? Also important is that Ogden Martin was initially defeated after that first election. Big business can lose, but unfortunately corruption can also win.

Ryan is a senior at Syracuse University majoring in English Textual Studies. He is currently an intern with the Syracuse Peace Council.

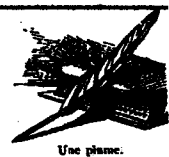


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In the Corner Stands a Boxer

Or, What I Get From My Workouts

Karen Hall



Round 1

THE MOMENT I SAW HER on the "Mike Douglas Show," I knew that's what I wanted to be, a woman professional boxer. I had spent hours in front of the television watching amateur fights on "Wide World of Sports." I had watched Mohammed Ali win and lose his title, and I had watched Sugar Ray Leonard's Olympic and professional success. Now this woman boxer's appearance as a comic oddity on an afternoon talk show told me I could be a fighter too.

Violence existed just beneath the surface in my childhood household, and I longed to just get it over with. If they would only hit me, I thought, I could duck, jab, and run. I wanted to be like the fighters in the rings on television who were determined, disciplined, and who won and lost by rules they knew before they entered the ring.

Round 2

WHILE AT OHIO STATE University, I taught an English composition class for high-risk students, many of whom were athletes. During the same season that Dante Lee returned more than one kick off for a touchdown, his girlfriend received anonymous phone messages; the callers threatened "to kill Dante Lee's nigger bitch girlfriend." Raymont Harris, who would be recruited by professional teams his junior year, would show me pictures of his baby daughter and talk to me about working to support two families, his mother and younger siblings and his own wife and daughter. Kevin Griffey, Ken Griffey's son, said very little. Due to his low SAT scores, he fell under the jurisdiction of Proposition 48, which meant he couldn't play, practice, or workout with the team, yet he was stripped of a year of eligibility. I could see the NCAA's rule was doing little good for this athlete; he was giving up before he was even issued a locker. I was witness to how Division I athletics used this "stable of horses," as one sports writer referred to Coach Cooper's Buckeyes, and all I could do was try to teach them how to write a persuasive essay.

Round 3

IT'S MONDAY MORNING and Charles is filling me in on how his fighters performed in the weekend's tournament. One young fighter was warned by the referee to control his temper or he would call the match. The young man didn't control his temper and lost his bout. This makes me think of the sign I walk passed every day as I enter the gym, "Boxing, Martial Arts, Self-Improvement." If self-improvement for him is at least in part controlling his anger, what is it for me?

When I started taking boxing lessons, friends asked me, "Why would you want someone to hit you in the head?!" It's hard to explain why I like going to the gym, but it's not about hitting or getting hit. I like talking to the men I work out with about what Iron Mike Tyson's release from prison means to his boxing career and to the public perception of African American athletes. We've talked about the treatment of Tyson versus the treatment of OJ, and it was one of the few intelligent conversations I've had about the Simpson trial. I like watching Charles interact with the man with Down's syndrome who comes in to work out at the same time I do. Most of all I like entering into a world that is supposed to be remote from my own and seeing the common ground we stand on. However, when Charles and I discuss rising incarceration rates and the fact that more African American males between the ages of 18 and 24 are in prison than in college, I remind myself not to romanticize these connections.

The privilege I live with makes the stakes of what we learn at the gym very different. In the wider world, if Charles' young boxer doesn't control his anger, he stands for one of the mass of frightening, angry young black men the government and the media portrays routinely when they want us to fund more prisons and more police because such men need to be controlled if they can't learn to control themselves. And if I fail to control my anger? Chances are people will think it's Karen hav-

ing a bad day, or, if they don't know me, they might think I'm rude, but rarely does my behavior come to symbolize the behavior of all middle class white women. If I express anger connected toward men, I may run the risk of representing all man-hating lesbians, but it's worth noting that only some types of anger connect me to my identity, whereas racism has taught us to be frightened of any anger a black man expresses.

My class and my white skin privilege give me access to anger, and because of this, I don't have to depend on the gym or my workout to give me a safe place to express or be myself. I can expect wider realms of self-improvement. Peter DePasquale's book, "The Boxer's Workout: Fitness for the Civilized Man" begins with this dedication:

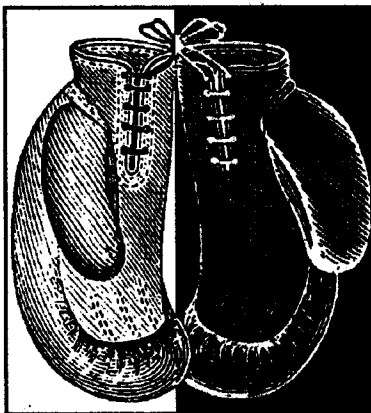
When you make a fist, something primal happens--a return to your roots that sets the stage for a deeper, more satisfying kind of fitness that will make you more effective in your professional life.

This book is dedicated to the growing legion of white-collar men who make a boxer's workout an important part of their professional success—to their courage, elan, and continued good fortune.

Much to my dismay, my privilege places me closer to DePasquale and the "white-collar men" pictured in his book who are identified in each caption by name, executive rank, and company than I am to most of the boxers in my gym. DePasquale's notion that essential/primal man is violent is itself inherently violent and racist. Men like DePasquale are tourists who come to a primitive world to explore and take home souvenirs which will be interesting and helpful in their careers. They use their privilege to travel to other worlds and amass more privilege. Many of you are saying, "Well what did you expect from the world of boxing?!" I can only answer that I expect and receive a lot more.

The self-improvement I get from boxing plays itself out in board rooms and grocery stores. My trips to the gym offer me an opportunity to interrogate my privilege and how it

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Judi Bari Survives Bomb



FBI Violates Bill of Rights

Linda De Stefano

SALUTE JUDI BARI for maintaining her sanity, her courage and her determination to seek truth after the terrible attempt on her life left this mother of two young children permanently injured. In 1990 Judi felt a bomb tear through her body. She and fellow environmentalists, Darryl Cherney, were on their way to a concert when the bomb exploded under the driver's seat of the car Judi was driving. The concert was part of Redwood Summer, a series of events organized by Earth First! to protect California forests from destructive timbering. Judi describes the events as non-violent, but the FBI calls Earth First! a terrorist organization and charged Judi and Darryl with planting the bomb which almost killed them! Refusing to be intimidated, Judi and Darryl brought suit against the FBI for false arrest and violation of civil rights.

In the process of preparing for the upcoming trial, Judi and her attorneys have had access to government files and witnesses and have learned many bizarre facts. For example, a photo of the bombed car shows clearly that

the bomb was placed under the driver's seat since that area of the car was destroyed. The photo also shows that the back floor of the car is intact even though some of the FBI investigators irrationally claim that the bomb was on the back floor, placed there by Judi. Another example: analysis of the fragments of the bomb show that it was clearly designed to be triggered by the motion of the car; thus Judi would have no motivation to place such a bomb in her car since she would be tempting suicide. Another finding: the FBI has a Bomb School, which had a training session on how to investigate car bombings shortly before Judi and Darryl were attacked.

This leads me to wonder whether the FBI actually planted the bomb. At minimum, the FBI used the bomb tragedy to try to discredit Judi, Darryl and Earth First! and to collect information about environmental activists. In at least one instance, they squashed the freedom of the press. In California, the FBI looked through the letters to the editors files of nine



Jason Sullivan 1995

small town papers and confiscated letters from environmentalists. They interviewed local police, personnel from the timber companies and the anti-environmental "Wise Use" movement, asking them to submit names and information about any and all environmentalists. They collected information on about 150 people this way. Nationally the FBI obtained the phone records of 14 mem-

bers of Earth First! and compiled a list of 634 out-of-state calls they had made. They then investigated each of these 634 phone numbers, gathering information which included names, addresses, physical description, employment, criminal records and political associations.

In one memo to FBI headquarters, San Francisco FBI director Richard Held complained about an article written by *Santa Rosa Press Democrat* reporter Mike Geniella. In that article, Geniella had documented the FBI targeting of Earth First! in Arizona, Montana and California. Held states in his memo that he intends to complain to the paper's editors and suggest that FBI chief William Sessions complain to the parent newspaper, the *New York Times*. A few weeks later, the reporter was disciplined by the *Press Democrat* and removed from his position as timber reporter.

What to do about such outrages against our Constitutional rights to freedom of speech, press and association? Judi and her supporters are seeking an investigation by the Justice Department. **Please add your voice to those asking for this by writing to:**

Attorney General Janet Reno
Main Justice Building
10th and Constitutional Ave.
Washington, DC 20530

Meantime, Judi is continuing the lawsuit against the government and desperately needs contributions to pay court costs.

Please send to contributions to:
Redwood Summer Justice Project
POB 14720
Santa Rosa, CA 95402
(707)528-9042

Linda is a local activist and a member of Peaople for Animal Rights.



cont'd from last page

impacts my life and the lives of others. Sports never had to symbolize a lottery ticket to a better life for me. The many options I had in life freed me to enjoy sports in a wider variety of ways than the men I watched on "Wide World of Sports." And the woman boxer I saw on television really was an oddity because, like me, she had many other options available. But I learn more than how the sports industry holds out a lottery ticket to people with fewer options than I; my students at Ohio State had, after all, already taught me this.

I learn how even casual/amateur athletics reenforce the systems and situations of racism. If I don't think against racist training, I run the risk of becoming a white collar boxer, an imperialist/tourist in every world I travel in. If I do think against racism, I have the option of being "a good white person," one who sympathizes, understands yet is still little more than a tourist. These are far more comfortable

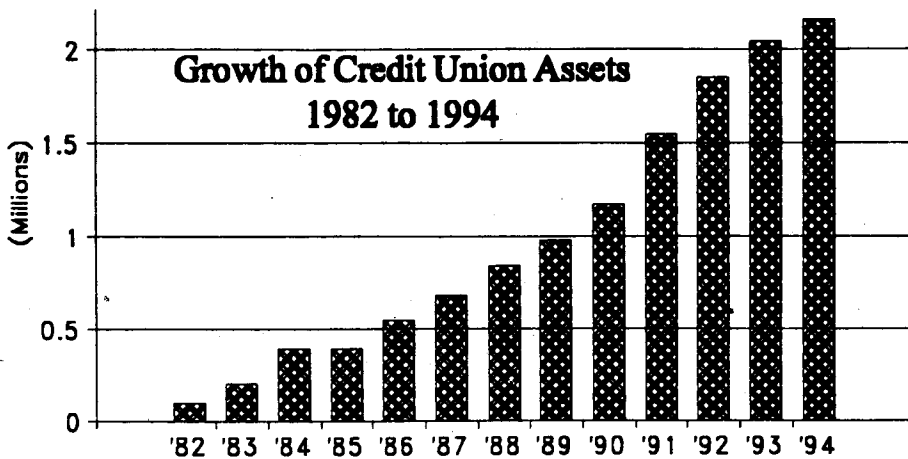
options than the young boxer who lost his match because he didn't control his anger has; he can either learn his lessons of self-improvement and control which will help make him the "good black man" racist society wants him to be, or he can continue to be angry, and thus continue to lose.

Do I really think about ideology in the gym? Yes, I think about the young girl who wanted to be a boxer, the young people I taught who were at risk for more reasons than any teaching assistant or tutor could help them solve, the other boxers who come the gym, and I think about ideology and how we can begin to create other options. I don't want to be a white collar boxer or a good white person, and I don't want the young boxer whom I haven't even met to have to chose between being angry and losing or being numb. I expect my life and my writing and, yes, my boxing to create different options for all of us.

Karen Hall trains at Salt City Athletics, home of The Syracuse Boxing Club.

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The War Against The Greens

A New Book Tracks the Environmental Backlash

Christine Detwiler

Author: David Helvarg
 Publisher: Sierra Club

"Between the best-and-worst-case scenarios, between the faith that we do have a future and today's backlash despair that says 'Take when you can, get while you can get it,' lies only the understanding, the heart and the will of the American people."

SO ENDS David Helvarg's *The War Against The Greens*, published by the Sierra Club. For those of us who still have the heart and the will, Helvarg's treatise on "The Wise-use movement, The New Right, and Anti-Environmental Violence" is packed with valuable information for an expanded understanding of who the anti-enviro's are, where they are coming from philosophically, and what their connections and modus operandi are. Helvarg also chronicles the many acts of violence committed against those who have courageously spoken out to protect the land, the water, the air and the plants and animals. Included is the shocking story of Judi Bari and Darryl Cherney and the subsequent cover-up (see page 19; this PNL). Helvarg writes, "It was hard for me to imagine the environmental conflict in the US might ever begin to resemble some of the haunting scenes of violence and hatred I'd come to know as a war correspondent in North Ireland and Central America. But today, four years later, having seen the bomb and arson damage first hand and having met and talked to people who have been beaten, shot at and terrified, had their dogs mutilated, their cars run off the road and their homes burned to the ground, I'm not so certain."

Helvarg describes cattlemen, direct descendants of the slayers of buffalo and Native Americans; "welfare cowboys" who graze and destroy acres of National Forest paying way below the going rate to do so; flag waving gold miners whose major profits go over-seas to South African white supremacist multi-na-

tionals; and loggers and developers who believe ozone depletion, acid-rain, danger from pesticides and toxic waste are myths, and that global warming (if even real) is good for the planet. Powerful and wealthy, these people are not "nuts on the fringes" but personal friends and conspirators with Newt, Rush and Pat, extremely influential in local and state legislatures, and gaining ground rapidly in Washington.

As noted in the book, "thieves run in gangs" and much is done in secret as real motivations are hidden behind groups with names like "Environmental Conservation" and "National Wetlands Coalition" who have learned from the left the value and language of grass roots organizing and net-working.

Helvarg also familiarizes the reader with lesser known strategists. He describes James "Witt" Wittinghill, whose office around the corner from Bob Dole is decorated with a WRA cap and contains a collection of his favorite books including an autobiography of James Watt written by "Wise-Use" leader Ron Arnold, who once said, "We're out to kill the fuckers. We're simply trying to eliminate them. Our goal is to destroy environmentalism

Logging companies give their workers a paid day off, a bus ride, and a free packed lunch to attend and sabotage Earth First! demonstrations

once and for all." This admirer of Ron Arnolds is Dole's deputy chief of staff.

An important point Helvarg makes is the anti-enviro's have a disproportionate influence on politicians and legislatures compared to their lack of support from the people. "To

date, the strength of anti-environmentalism has been not in its membership rolls, but its ability to mobilize a network of core activists to intervene and politicize local conflicts, creating a per-

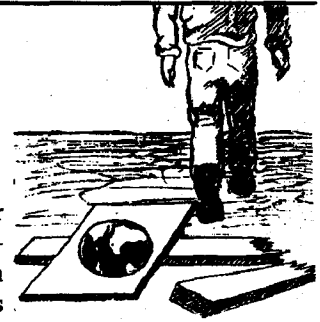
ception of power that they hope to use as a springboard for further expansion." They use fax campaigns that "skew a Sunday newspaper poll to suggest a majority of the readers think environmentalism has gone too far." Logging companies give their workers a paid day off, a bus ride, and a free packed lunch to attend and sabotage Earth First! demonstrations.

Since Helvarg wrote this book we've had elections that seems to prove these tactics have been enormously successful. In New York our new governor has recently appointed Michael Zagata to head the D.E.C. Zagata is former vice-president of Transco Energy Co., and an ex-employee of Tenneco Oil Company and Transcontinental Gas Pipe Line Co. Although Zagata worked for two years for the National Audubon Society in the late '70s, Lee Wasserman of Environmental Advocates, a member of Pataki's environmental transition team calls his career there "short and undistinguished" and reveals that more recently he "has been very active in justifying why industry should be allowed to destroy wetlands and critical habitat." 1

If your time is rationed and you want to learn a lot fast about the anti-enviros and the new right from a writer who will keep your attention: read this book. Available from the Public Library.

Christine is an activist and volunteer with the Syracuse Peace Council.

1. Post Standard, Feb. 25, 1995



Jason Sullivan 1995



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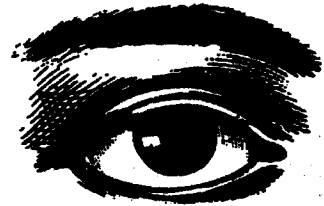
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Syracuse Peace Council Community Event Calendar

SAT

FRI

THURS

WED

TUES

MON

SUN

6
Peace Action benefit concert. Call for details: 478-7442.

To have your group's event or meeting time listed, call or send the info to SPC. 472-5478. June deadline: 5/26.

5
SPC council meeting, 924 Burnet Ave. 7pm.
PNL editorial mtg at Peace Council. 1-2pm. Come join in. 472-5478.
1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.

4
Discussion of prize-winning Cuban film "Strawberry & Chocolate" at Plymouth Church. 7pm. 673-1083.
Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphia Cable Channel 7.

3
Every Wed: Alliance membership meeting. All welcome. At ECHOH, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120.

2
Peace Action program. "Views on the non-proliferation treaty from around the world." 7:30pm. May Memorial, 3800 E Genesee. Call for program topic: 478-7442.
Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave. Men & women 18 and up.

1
Organizing meeting for 5/20 march against the death penalty at Sing-Sing Prison. 3049 E. Genesee St. 7pm.
Every Mon: Survivors of Incest Anonymous 12 step program mtg. 6-7:30pm. Bishop Harrison Center. 1342 Lancaster Ave. Men & women 18 and up.

Other May Events:
May 13, Equality Circle at Harriet Tubman Library, Auburn, NY. 9am-1pm. \$5-\$10 donation. A circle is a 4 hour gathering of people of diverse backgrounds. Discover what racism is and how it works. Helps people talk at a level that defeats prejudice. 252-4983 to register or for details.

13
Benefit dinner for Peace Council hosted by 'Cafe Zapata' Ron Shuffler at ECHOH just before Syr. Comm. Radio event. 5:30pm. Donation. 472-5478.
"Open Mic Conrad Jam: Acoustic Nite" hosted by Syr. Community Radio at ECHOH, corner of Euclid & Westcott. 8-11pm. \$3. Refreshments avail. Bring instrument, poem, friends.

12
Gay Men's Support Group meeting. Info: 422-5732.
Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.

11
Discussion of prize-winning Cuban film "Strawberry & Chocolate" at Plymouth Church. 7pm. 673-1083.
Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphia Cable Channel 7.

10
Central America Caribbean Coalition potluck & mtg at Plymouth Church, 232 E. Onondaga St. 6pm.
NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 487-3188 7pm.

9
PNL Committee meets at 924 Burnet Ave. New members always welcome. 5:30 pm. 472-5478.
"Faith, Fundamentalism & the Freedom to Choose" w/ Rev. Tom Davis at Planned Parenthood annual mtg. Unitarian Church, Ithaca. 7:30pm. 607-273-1526.

8
5/8-5/12: Court-martial of Cpt. Lawrence Rockwood at Camp Drum. Open to public.

7 Boys From Syracuse meets at Trinity Episcopal Church Parish House. 7pm.
Brunch at the Syracuse Peace Council. 11am, discussion at 12. \$3-\$5.
Beyond Boundaries art auction & dinner fundraiser. At Community Folk Art Ctr. E. Genesee St. Call 478-4571 for time.

20
State-wide rally & march against the Death Penalty at Sing-Sing Prison, Ossining. Call Tom for ride or info: 422-1679.
Race for the Cure against breast cancer. 5k, 1 mile run/walk. 6pm. Shoppingtown Mall. 5/20-5/21: Peace Brigades Int'l NE regional mtg in Albany. 478-4571 for info.

19
Wellspring Dinner & Lecture w/ Dr. Sherry Rogers, author of "The Cure is in the Kitchen" at Univ. Methodist Church, Univ. Ave & E. Genesee St. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.
"What do Bookellers Read?" at My Sisters Words. 8pm. 428-0227.

18
SPC council meeting, 924 Burnet Ave. 7pm.
Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.
"What do Bookellers Read?" at My Sisters Words. 8pm. 428-0227.

17
Central America Caribbean Coalition potluck & mtg at Plymouth Church, 232 E. Onondaga St. Topic: process. 6pm.
ACLU award dinner for Cpt. Rockwood at Carousel Skydeck. Ramsey Clark will speak at 8pm. 471-2821.
NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-5833.

16
Elana Levy & Luz Maria Unpilre reading poetry from their works. 7pm. My Sisters Words Bookstore. 428-0227.
Amnesty International Group #373 mtg. Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 668-7441.

15
Every Mon: "Radiovision" on Adelphia Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.
Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.

14
First annual feminist bookstore week celebration at My Sisters Words bookstore, 304 N. McBride St. Many events all week long. 428-0227.
Every Sunday: Support group for former and current mental patients. Sponsored by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.

27
Benefit dinner for Peace Council hosted by 'Cafe Zapata' Ron Shuffler at ECHOH just before Syr. Comm. Radio event. 5:30pm. Donation. 472-5478.
"Open Mic Conrad Jam: Bands Welcome" hosted by Syr. Community Radio at ECHOH, corner of Euclid & Westcott. 8-11pm. \$3. Refreshments avail. Bring instrument, poem, friends.

26
Every Fri: Survivors of Incest Anonymous 12 step program mtg. 6:30-7:45pm. Women's INFO Center, 601 Allen St. Women 18 and up.
Every Fri: Gay & Lesbian Youth Support group for ages 14-21 meets at Women's Info Center, 601 Allen St. Call for time 422-9741.

25
Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome!
Every Thurs: Lesbian & Gay Youth Support group for ages 14-21 meets at Women's Info Center, 601 Allen St. Call for time 422-9741.

24
Every Wed: Syracuse Community Choir rehearsal. At ECHOH, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 428-8724.

23
PNL Committee meets at 924 Burnet Ave. New members always welcome. 5:30 pm. 472-5478.
Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.

22
Syracuse Real Food Coop Council meets. 618 Kensington Ave. 7-9pm.
Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.

21
Every Sunday, People's 60 Minutes. Adelphia Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.

28
Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.

31
Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm, Call Marge 472-5478.

30
Fightback! Women's self-defense class starting 5/13 until 5/21. At Martin Luther King school on W. Castile, Syracuse. 422-0553 for info.

Other May Events:
Coming in June: Peace Council Benefit concert by All God's Children. Details to be announced. 472-5478.

29
Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.

May 1995

¿How We Treat Each Other?

Monthly SPC Brunch/Discussion

This was the third gathering for the food-and-talk experience, and with new food, new talk and a trickling in of new people each time, it's well worth making it a once-a-month ritual.

The Brunch

Yes, Nick and Helen did it again. They filled the table with a smorgasbord of good food, and when we stopped going to the kitchen for third or fourth or fifth helpings, they came to us. Potato wedge homefries, strawberry and orange fruit salad, fresh coffee and juice, and increasingly fluffy pancakes with real maple syrup happily filled our tummies as we chatted or listened away.

The logistics are that the brunch slot is from 11am - 12noon and the cost is \$3 - 5, pay what you can.

The Discussion

We began with a brief go-around on people's thoughts on forms and forums for dealing with conflicts and how to deal with the history of and between organizations. We talked about how conflicts are treated (as a good or bad thing, as a priority, as a personal or community issue), and it brought us to the

idea of using specific conflicts as examples for finding ways to solve conflicts in general.

First addressed was the issue of confidentiality. So as to allow for safety in speaking about a specific conflict, it was decided that we needed to formulate a "ground rule" on what can be openly discussed outside of the group. Differing opinions on the definition (it's separate from secrecy, we need to process stuff with other people) and various scenarios (unintentional harm done with words, we all make mistakes) were given. After all, "responsibility is something we aspire to, not a rule."

We agreed on using the term "agreement" rather than "rule," and to have a working agreement that so far reads: "we encourage people to speak from their own experience, and we ask that the confidentiality of the specifics of the group be maintained."

We were able to make two solid agreements. One is that the meetings are open to new people every month. Period. The second is that the focus of the group is not to resolve conflicts, but we will hopefully have a forum

to which to refer people for resolving them. It was mentioned that if something needed immediate attention, a subdivision of the group could be formed at that time.

The last thing we touched on was how to make these agreements easily accessible to new people. We talked about reading them off at the beginning of every meeting, having a 'nod' go-around to agree to them, and then leaving some leeway for change to include those who are new. What we ended with was that we are creating history, but not as a weapon; we will have the history available for others to read in notes (which are at the SPC), and the rest is yet to be decided.

In short, we are creating a forum to create a forum for conflict resolution.

We were done shortly after the scheduled 2:00 PM with a full starting agenda for the next group. Closing comments were that it felt like real movement was happening with the group. Come move with us! — Daniella Salzman

Next Brunch: Sunday May 7

11 AM - 12 noon, munch

12 noon - 2 PM, hat

\$3 - 5 sliding scale for food

Syracuse Peace Council

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Peace Newsletter

Central New York's Voice for Peace and Social Justice June 1995 PNL 632



Inside:



the
Summer
(Alternative)
Vacation Guide

Syracuse Community Choir

TEN YEARS OF SINGING, GROWING, MOVING

Published Monthly by the Syracuse Peace Council - Founded in 1936 - ISSN 0735-4134

See back cover for updated address for Mumia Abu-Jamal, political prisoner.

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.

The House: check calendar for meeting times

- **SPC Staff**
Bill Mazza
- **Bookkeeper**
Duane Hardy
- **SPC Press**
Paul Pearce
- **The Front Room**
- **Bookstore** Joe Carpenter
- **Program Committee**
- **Political Action Committee**
- **Organizational Maintenance Committee**
- **SPC Council:** Marge Rusk, Fatma Husein, Rafael Sorkin, Daniella Salzman, Frederic Noyes

The Peace Newsletter

Call to get the time of the next PNL meeting, or check the calendar in the back of this *PNL*.

Editorial Committee: Ed Kinane, Elana Levy, Bill Mazza, Anna Schneider

Production Committee: Joy Meeker, Andy Molloy, Karen Hall

Graphics: Anita Welych

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
- SPC Brunch Discussions**
472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Kathleen Barry, Brian Caufield, Andy Molloy, Fredric Noyes, Lauren Wing, Darlene Veverka, Lynne Woehrie, Rae Kramer, Lizz King, Ron Schuffler, Christine Detwiler

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

- | | |
|---------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| Alliance-Psychiatric System Survivors
George Ebert 475-4120 | Peace Brigades International
Ed Kinane 478-4571 |
| Alternative Media Network
Jim Dessauer 425-8806 | P.E.A.C.E., Inc.
Louis Clark 470-3300 |
| Alternative Orange
Brian Ganter 423-4466 | People for Animal Rights
488-PURR (7877) or 488-9338 |
| Alternatives to Violence Project
Jay Liestee 449-0845 | Persons With AIDS Support Hotline
Sandra 471-5911 |
| Americans For Democratic Action
Jack McTiernan 488-6822 | Physicians for Social Responsibility
488-2140 |
| American Friends Service Committee
475-4822 | Planned Parenthood Reconsider
475-5525 |
| Amnesty International
422-3890 | Religion: Other
Phoenix or Kat 474-8801 |
| Animal Defense League
Kris Qua 471-0460 | Rose Center
Teri Cameron 422-3426 |
| ARISE
472-3171 | Sarah House
475-1747 |
| Atlantic States Legal Foundation
475-1170 | Save the County SEEDS
607/749-2818 |
| Beyond Boundaries
Aggie Lane 478-4571 | Seneca Peace Council
568-2344 |
| Central America/Caribbean Coalition
Shirley Novak 446-6099 | Service Employees Int'l
Chris Binaxis 424-1750 |
| Citizens Against Radioactive Dumping
607/753-6271 | Sierra Club
Sue Carlson 445-1668 |
| CNY ACLU
471-2821 | Small Claims Court Action Center
443-1401 |
| CNY Center for Occupational Health and Safety
471-6187 | Social Workers for Peace
Dick Mundy 445-0797 |
| CNY Environment
Janine DeBaise 437-6481 | Socialist Party
Ron Ehrenreich 478-0793 |
| CNY N.O.W.
487-3188 | Spanish Action League
Sam Velasquez 471-3762 |
| Cortland Citizens for Peace
Andy Mager (607) 842-6858 | Student African-Amer. Society
443-4633 |
| CUSLAR
Dan Fireside (607) 255-7293 | Student Environmental Action Coalition
Kelly Ault 423-7896 |
| ECOS
492-3478 | Syracuse Committee for the Assertion of Human Rights
Mumbi Mugo 445-0413 |
| EON, Inc./Transgender Community
Charliss Dolge 475-5611 | Syracuse Community Choir
Karen Mihalyi 428-8724 |
| ECOH
Dave Smith 478-8634 | Syracuse Community Radio
Frederic Noyes 437-9579 |
| Food Bank of CNY
437-1899 | Syracuse Cooperative Federal Credit Union
471-1116 |
| Friends of the Filipino People
John & Sally Brule 445-0698 | Syracuse Cultural Workers
Dik Cool 474-1132 |
| Gay/Lesbian Alliance
422-5732 | Syracuse Gay & Lesbian Chorus
476-4329 |
| Gay/Lesbian/Bisexual Student Assoc. (SU)
443-3599 | Syracuse Greens
471-1611 |
| Hotel Employees 150
437-0373 | Syracuse HOURS
471-6423 |
| Jail Ministry
424-1877 | Syracuse N.O.W.
472-3294 |
| Lesbian/Gay Youth
443-3599 | Syr. Real Food Coop
472-1385 |
| NAACP
Van Robinson 422-6933 | Syracuse Solidarity
423-9736 |
| Natural Organic Farmers Assoc.
Ammie Chickering 365-2299 | Syracuse United Neighbors
Rich Puchalski 476-7475 |
| New Environ. Assoc.
446-8009 | S.U. for Animal Rights
443-4199 |
| North American Indian Club
476-7425 | University Democrats
Syracuse University 443-0958 |
| NYPIRG
476-8381 | Urban League
472-6955 |
| Onon. Audobon
457-7731 | Veterans For Peace
Ray Stewart 422-5023 |
| Onondaga Women's Political Caucus
Lora Lee Buchta 457-4739 | Women's Center (SU)
443-4268 |
| Open Hand Theatre
Geoff Navias 476-0466 | Women's Health Outreach
425-3653 |
| Oswego Valley Peace & Justice Council
Barbara Steinkraus 342-1675 | Women's INFO Center
478-4636 |
| Pax Christi
Frank Woolever 446-1693 | |
| Peace Action of CNY
Diane Swords 478-7442 | |

(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:

It's official. Summer is here 'cause the Vacation Guide is in the *PNL*. No tan included. Other than that we bring you stylish intrigue and activism... Rockwood interviewed on life and stuff, lefties and sports, personal reflections on why no death penalty, some Central America / Caribbean with a Cuba twist, a look at activism and therapy, another look at activism and therapy, lots of community updating and a calendar to help you sort it all out. Because you need another meeting...

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.

The *PNL* is available online: It can be read on the newsgroup: misc.activism.progressive or by subscribing to ACTIVE-L. The small address is: LISTSERV@MIZZOU1.MISSOURI.EDU Leave 'Subject' blank and in the body of your message type: SUBSCRIBE ACTIVE-L YOUR FIRST NAME YOUR LAST NAME.

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 *PNL*s each month. Our circulation is 4500.

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July Issue Deadlines

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PEACE NEWSLETTER

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PNL 632

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About the cover: 10th Anniversary for the Syracuse Community Choir by Karen Kerney and Kathleen Barry

Celebrate! Rejoice! Raise up your voices and sing with the Syracuse Community Choir and special musical guests and recording artists Marcia Taylor and Kim and Reggie Harris for what plans to be its best concert ever, on Wednesday, June 21 at 7:30 PM at the Carrier Theater in downtown Syracuse.

The choir has chosen the theme of "Keep on Moving Forward." Despite the discouragements and set-backs we all feel and experience in life, it is important that we stay together and keep hope alive; "Keep on moving forward, never turning back" (Pat Humphreys). And, as Mother Jones once said, "Mourn the dead and fight like hell for the living." The choir is already looking forward to the next ten years of supporting our Syracuse area community.

Under the direction of Karen Mihalyi, the Syracuse Community Choir has grown and flourished. It has become a powerful and beautiful voice not only for the hundreds of men and women, old and young, physically challenged and physically able, who have sung in the choir, but for the thousands of people who have listened to and been moved and inspired by them.

Karen began the choir ten years after a visit to Nicaragua where she saw inclusive art and music as never before. The idea emerged from her work with the Woman's Information Center and the People's Music Network (PMN). It was artists like Marcia Taylor, Pete Seeger, Kim and Reggie Harris, Pat Humphreys and others who inspired and encouraged Karen to pursue her dream of a community choir.

Over the years the Syracuse Community Choir has reached out consistently and thoughtfully to every aspect of the community. As a result the choir has become a beautiful quilt of many colors and designs all woven together by the musical threads of the people. The choir sings music which challenges us to think about the world and each other in new and different ways. The choir has chosen the ancient sacred times of the winter and summer Solstices as the times of its major concerts in order to highlight the universality of all traditions.

Karen Mihalyi says, "The choir has been an integral part of our community and those who are progressive thinkers and organizers for a better world. We choose music that is often politically challenging to the status quo. We want to be an alternative voice." Pete Seeger has said, "The Syracuse Community Choir is like no other choir in the country." As a result, the choir has been present at hundreds of community events such as Women's Harvest, the ADA rallies by the disabled community, ARISE day, Juneteenth, Gay Pride Day, events for the Onondaga Nation, Hiroshima Day, the rally to protest the Nazis in Auburn, Earth Day and much more.

The Summer Solstice concert will be the first in a series of 10th Anniversary celebrations. In addition there will be a picnic celebration at Thornden Park on July 16, the commemoration of the 50th Anniversary of the bombing of Hiroshima on August 9, the Westcott Fair in September, and the Winter Solstice concert in December.

For more information contact Phil Rose of the Public Relations Committee at 476-6804.

LETTERS

To the Editors:

"In the Corner Stands a Boxer," (Karen Hall, May '95, PNL) in Las Vegas- after 11 rounds of being battered- 23 year old Colombian fighter Jimmy Garcia had his brain displaced by Gabriel Ruelas. After 13 days on life support, brain dead Jimmy was allowed to die. This same week Iron Mike Tyson is fresh out of prison, promoting his new book and ready to fight again. In a sports-obsessed culture we should be looking at the greater costs we pay as we support the greed, violence, brutality and misdirected loyalties that sports promote.

There are many options for self improvement, dealing with anger, and exploring the ways we can be civilized without arming ourselves. I would not advocate fighting (boxing) any more than I advocate buying a handgun to feel confident and secure- or joining the Army to gain self discipline.

Our challenge is to recognize and promote the benefits of disarmament. Whether in personal or governmental affairs, defusing and resolving a conflict or violent situation involves more skills but has more positive results than overpowering and knocking out our "opponents." It is on the pages of this newsletter that I hope and expect to find help with this challenge.

-Paul W. Pearce
Syracuse, NY

SCAHR Action Alert! Re: Koigi wa Wamwere Facing Death Penalty

Below is a sample letter from the Syracuse Committee for the Assertion of Human Rights (SCAHR) to stop the Kenyan government from carrying out its death sentence on Koigi wa Wamwere, former member of Kenyan Parliament and the founder of the National Democratic Human Rights Organization of Kenya (see April 95, PNL, pg. 11). It is critical that you act swiftly. For more information call Mike Koplinka-Loehr (607) 255-5027 or Paul Van Rompay (607) 277-6312 or to contact SCAHR call Mumbi Mugo at 445-0143.

President Daniel arap Moi
Office of the President
PO Box 30510
Nairobi, Kenya

SCAHR
c/o 225 Sherbourne Road
Syracuse, NY 13224

Your Excellency,

I have learned, with shock, from the Syracuse Committee of the Assertion of Human Rights (SCHAR) about the plight of Koigi wa Wamwere and those incarcerated with him. It is my understanding that he is on trial under the death sentence and is being held under atrocious jail conditions. I support Amnesty International on adopting Koigi as a prisoner of conscience and so join them in their appeal for his unconditional release.

Your Excellency, the international community is watching countries like yours where the abuse of human rights is a great cause for concern. I urge you to use your presidential prerogative to have Koigi wa Wamwere released even if for the sake of redeeming the image of Kenya as a nation. I fear that by placing Koigi wa Wamwere on death row, you are tarnishing your nation's image in the eyes of the world. Your timely action can change this unfortunate situation.

Yours faithfully,

[your name here]

c.c. Mr. Amos Wako
Attorney General
PO Box 40112
Nairobi, Kenya.

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SYRACUSE PEACE COUNCIL PAGE

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Performing a benefit concert for the Syracuse Peace Council

"Like a punk-influenced jazz band vacationing in the Middle or Far East." -EC Rocker

SPC Brunch/Discussion: How We Treat Each Other

We met for the fifth time—set the ground-work for more hands-on discussions on conflict. We talked about what forms conflict takes and what forums were needed.

We agreed for next week we'll discuss a specific experiences of conflict in the activist community, fucussing on what specific forms & forums would be helpful in that cotext. All are welcome, including anyone who has not yet come to a meeting. Please join us!

Next Brunch: Sunday, June 11

Brunch: 11 AM - Noon

Discussion: Noon - 2 PM

Update and Call From the Home Maintenance (OM) Committee

An old committee at the Syracuse Peace Council has been revived and edited! The Home maintenance Committee, or otherwise known as the OM Committee, is now in existence. We tend to the structural needs of the Peace Council house. We are looking for people who are interested in doing some physical work with a group of funky people. Now that spring is here the garden has begun growing, but yard work is still needed. Internal plumbing and electric work is essential in order to restructure the kitchen into a more productive space. That restructuring requires carpentry work as well. We are also losing a ceiling in the library. The attic still needs help. The list goes on and on.

We are looking for skilled and unskilled people, neat freaks, landscapers, interior designers, materials, supplies and anything that can help keep the house up.

A Spring Cleaning Party is happening on June 10 from 10 AM to 2 PM. Anyone is welcome to join at any time, especially that day (but your energy will never be turned down *any* day). If you are interested in exercise and great talk call the Peace Council or come to our meetings. They are the 2nd and 4th Wednesday at 7 PM at the Peace Council. Your sporadic or constant involvement would be appreciated and needed!

Bye Andrianna! We'll miss you again!

...and
...we
need
your
sup-
port

9 PM Friday, June 2

Erwin Methodist Church,
920 Euclid (on the corners
of Euclid and Westcott),



**Don't Miss This Band!
Prepare yourself!**

All God's Children is back! If you didn't catch their show at Styleen's last year, you can't know what you missed. This 10 piece band (they're more than a band, they're an adventure!) defies stereotypes with an unstoppable energy—moving through percussion, jazz, fusion, blues and Latin rhythms like *no other*. Talk is Cheap! Comparisons are futile! I know of no-one that would dislike this band! They must be experienced to believe! But don't take my word for it...

Start out with some moody bebop. Mix in some spicy Latin jazz and a pinch of Dixieland. Add bits of R&B, mariachi polkas, gospel, klezmer, and rock. Shake it up and turn over the cooking to a 10-piece band with horns, a four-piece percussion section, guitars, drums, and lively vocals. The end result is **All God's Children, a group that gives new meaning to the word eclectic.**

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Conscience and Command

Captain Rockwood After the Court-Martial

Nancy Rhodes

ON MAY 17, the CNY Chapter of the ACLU gave Captain Lawrence Rockwood the Ralph E. Kharas Award here in Syracuse. First given in 1965 to a local journalist who exposed how the then-new, "state of the art" Public Safety Building was bugged down to the last cell, the annual award has gone for work around prison issues a number of times. Two years ago the award was given to attorney Joe Heath for two decades of work with the Attica trial.

Local mainstream media was quick to ask if the ACLU "still" stood by Rockwood after conviction, and whether the award had been a "difficult decision." In fact, a single evening's meeting on the same date as his Chapter 32 hearing rendered him the unanimous choice. Rockwood himself said, "Whether it's a jail in Syracuse or a prison in Port-au-Prince, when it comes to human rights, there are no 'local issues.'"

The event included presence by the local Amnesty International (AI had originally put

Rockwood in touch with Ramsey Clark, who continues as his civilian attorney), and a presentation by representatives of Syracuse's Haitian Solidarity Committee, Jean-Phinaud Jean-Pierre and Widens Norcilus. Called Ramsey Clark's "oldest friend in the room," former NYPD detective and whistleblower Frank Serpico had also driven to Syracuse to hail Lawrence Rockwood.

Clark remarked in his keynote that military operations will increasingly be cast as peace-keeping missions, and unveiled the Rockwood Defense Fund for Protection of Human Rights in Military Operations. This will fund the lengthy appeals process ahead for this case and begin a comprehensive effort for federal-level legislation that ties US military operations more explicitly to the international conventions and law upon which Rockwood's defense is based, emphasizing training in protection of human rights for UN as well as US forces.

The full text of Ramsey Clark's initial appeal is available from the Peace Council. Clark invites comments and tax deductible contributions payable to "Rockwood Defense Fund" sent to 36 East 12th Street, New York, New York 10003, (212) 475-3232, FAX (212)979-1583.

The next evening, Rockwood said he was "about as talked out as I've ever been." He looked forward to a quiet week-end with his mother, up from Florida. Here's part of our conversation:

How do you feel after the Kharas Award?

I was really in awe. I never thought that people would make this much of what I was doing in Haiti. I had no idea. You have to remember that the first few months I was under a gag order. The only person I was talking to was Ramsey. But I've seen how the military operates, how it holds onto the truth. It doesn't have to lie. It just holds onto the truth and in a few months thinks no one cares. That didn't happen with this.

The exchange between the Haitian community and yourself last night was overwhelming too—their statement and embrace of you.

Well, I met the Haitian Solidarity

Committee at Plymouth Church in early February. There had hardly been any notice in the local press. All the local support really started from meeting with them. And really the issue is what's going on in Haiti. My case focuses on military issues and tradition, but it's what's happening in Haiti that's the issue.

Are you in touch with folks in Haiti now?

Yes I am, with the Washington Office on Haiti, and with the International Liaison for President Aristide.

You're invited to testify before President Aristide's Truth and Justice Commission.

Yes, I received that invitation six weeks ago. I haven't heard anything since, but—Ramsey brought this up—prior to the court-martial, Aristide was in a sensitive position with regard to my case. Now it would be more appropriate to bring up my testifying.

What might have happened?

Well, in December and January things were very tenuous in Haiti. There was the question of who would make up the new police, of who would be removed from the military. Aristide had to fight the US Embassy and US forces to relieve everyone in his army above the rank of major. He did that, but over the objections of the Americans. He might like to get more involved in my case but he has to keep the perspective of his office as president. *You've said that now you will be looking for work. Could you talk about that?*

I'll have some reprieve, because it will take a couple months to type the trial transcript for General Meade's review. I'm interested in work with non-governmental organizations, human rights work, maybe relief work. I'm not particular where. I have lots of study in the area of Southeast Asia. I have served, spent time in Central America in the Honduras. I have about ten days in Haiti [laughs]. I'm very interested in the Third World. Unfortunately many of my contemporaries in the army don't have much sophistication about these areas. I'd like to work perhaps as a liaison. A liaison would've been very helpful to me in Haiti in my situation.

During your testimony the prosecution asked you that, when they were going through who you'd contacted before you went to the National Penitentiary yourself—they asked you who among international non-military organizations you'd tried to contact. I had the sense they were going to be contacts that would've been inappropriate if you had made them.

Yes, those were very misleading questions on their part. In such missions certain

We hear the prophet's cry of old
ring through the prison wall
We've waited 30 centuries
to hear that hammer fall



If we think we've got 30 more we cannot hear at all

for swords into plowshares the hammer has to fall!
(CHARLIE KING)

staff officers have certain responsibilities. They have this mission wherever we have an embassy. In Haiti we had greater responsibility because we had military control. Under the Cédras government, the de facto government, the prisons were inspected four times a year. They'd walk in and look around for any Americans and then they'd leave again. When there are over 20,000 troops, it's a different situation.

Some people have the idea that US forces were in such danger, what you were doing was dangerous, that there is this sense that a few soldiers were stranded in this enormous territory. With so much media coverage, why is that?

The prison was only a few blocks from the US Embassy. There was a solid military convoy between the port and downtown. My greatest obstacle was to get to the prison undetected by my own forces. To think we were out at the end of some rope is absurd. I think it comes from Somalia and TV coverage there, what happened to some isolated troops. And it's current military culture. That we need an almost casualty-free war, that we can't take risks. For lack of a better word, it's cowardice. We shouldn't be there then. In the Gulf War, Colin Powell was asked what he thought of these 1,400 Iraqi deaths. He said, "That's not the type of statistic I'm interested in." These things have crept into our military culture, but they are counter to our success. Even if your ethics aren't based on human rights concerns, even from just a military point of view, this is decisive to success.

You talked about liaison work. Journalist Anna Husarska was telling me she's from Sarajevo, and she's spent a great deal of time with you during this case. What about that region?

In the former Yugoslavia there are many, many brave people—many journalists—who see far more than any American soldier in a war zone. Non-combatants are seeing more than combatants. It's an inverted situation. I've always been very, very troubled with the indifference to what's gone on in Bosnia. I have a lot of sympathies that people achieve rights first as humans. Then we can go to the next stage and look at the rights of ethnic groups. This is occurring on about half the planet. This is really the challenge of our time, these ethnic clashes.

You have said that the real core of the matter in Haiti was the attitude that "they're only Haitians." Have people heard you about this, do you think?

There is a small Fort Drum newspaper, and they've said I don't understand force protection. We are talking two different languages. I've served since 1977. In Central America we weren't intoning "force protection." "Force protection" was not the mantra when we were fighting communism. It depends on what the mission is, if they really don't want to be there, the Commander in Chief isn't popular. In Congress they asked if Haitian democracy was worth American lives. The answer for many was no.

In Dan Coughlin's long Haiti Progres article he talks about US intelligence reports during the Cédras regime that seemed weighted against Aristide, already fearful of popular democratic forces.

In Haiti we had one commander who told us that under Aristide, you were insecure. There were all those demonstrations. But after the coup, it was peaceful. You saw bodies by the side of the road, but it was peaceful driving to work. He said this in total sincerity, no hint he was being facetious. What's violence to one isn't to another. People were being killed every night, but he didn't feel threatened. *You were involved in pre-planning as well, in preventing the initial plan of letting the FRAPH attachés keep guns.*

Yes. A Somalia vet was very vocal about that, that it would save lives. You'd be legitimizing one side, the one that was armed, giving them the US imprimatur. Also I assisted at Fort Bragg in pre-planning, where I was concerned about the arson threat to the slum Cité Soleil. One officer said it would be a short fire, and we might be better off. I noticed the chair of that committee was in aviation, so I had another idea. Would we have visual access to the airport if there were a fire? He said, "Oh! No we wouldn't. We'll incorporate Cité Soleil then." You had to put it in a military point of view. In the case of the prisons, I couldn't give them any point of view other than human rights.

I'm listening to you recount perceptive, flexible negotiating, not the rigid, tunnel-visioned, compulsive person the prosecution tried to make you out as.

I'm not surprised. This is a very challenging, bitter disagreement. I reported my superior for negligence. It's hard to expect people to be civil in the face of that. This hostility, it's to be expected.

Superior Negligence cont'd on page 21



The Verdict

Ed Kinane

HEROES ARE FEW and far between. Courage, integrity, steadfastness and moral vision in themselves aren't rare. What is rare is to have these qualities combined in one person. Such a person is Captain Lawrence Rockwood.

Rockwood, whose father fought in World War II and whose great grandfather fought in the US Civil War, was a counter intelligence officer with the US Army's 10th Mountain Division when it occupied Haiti last fall.

On May 13, 1995, after a grueling six day court-martial at Fort Drum, Rockwood was found guilty of several charges by an all male, all white panel of five senior officers of the 10th Mountain Division. The charges were: failing to report to duty, leaving his place of duty without authority, being disrespectful to and violating orders of his commanding officer, and conduct unbecoming an officer.

These charges stemmed from Rockwood's going alone to the National Penitentiary in Port-au-Prince on Sept. 30, 1994 to inspect human rights conditions there. Rockwood acted unilaterally when he saw that his commanding officers had no intention of protecting the human rights of the several hundred highly vulnerable prisoners held in that notorious hellhole.

Many of these prisoners undoubtedly were Aristide supporters. As such the US Army was quite willing to let them rot in the human excrement that (according to Republican Congressman Dan Burton who inspected the Penitentiary this past February) was inches deep on the penitentiary floor. This was preferable to "upsetting delicate relations" with the thugs who then ruled Haiti. It was, of course, these same thugs who had long made sure that Haiti's cheap labor pool stayed cheap for the US assembly plants flourishing there.

Rockwood's commanding officers have not been indicted for their dereliction of duty. However it's clear that the chain of command defied international law and the Army's own Field Manual regarding the human rights of civilians under its jurisdiction.

On May 14 the jury panel chose not to give Rockwood the maximum sentence of six and a third years, but instead sentenced him to dismissal from the Army. Rockwood and his attorney, Ramsey Clark, are expected to appeal. In the meantime the sentence is subject to review by General David Meade who has the power of granting amnesty. Such amnesty is unlikely given that it was Rockwood who exposed Meade's dereliction of duty in Haiti.

Out of Left Field

Sports and the Pursuit of Equality and Excellence

Paul Weichselbaum

I LOVE SPORTS. I watch sports on TV and in person, at amateur and professional levels. I play some sports, very poorly, and not as often as I think I should, being a standard late 20th century North American insecure about my fitness and with weight. I also spend a fair amount of time thinking about and acting on a vision of equality and the social good. Among the Left there is rarely much serious consideration of sports, and an affection for sportive activities (whether watching or playing) is pretty well closeted. "The baseball strike," the earnest leftist exclaims, "what does that have to do with turning the means of production over to those who labor and the communities in which they labor?!"

Well, I argue the baseball strike has everything and nothing to do with socialism and left activism. On the one hand, the baseball players have come to the conclusion that they have a definitive right to the major portion of the proceeds generated by their work. For one hundred years the reserve clause made the players the chattel of team owners, but since 1976 the players have progressively carved out and defended their share of the baseball industry.

On the other hand, the baseball players make absolutely no connection between their struggle and any solidarity one might presume they have with other working people in the USA (much less in other parts of the world). It is instructive to note, however, that the just-ended baseball strike is the product of the kind of 19th century dynamics which fueled the American labor movement. The baseball owners still harbor feudal notions of their employees as minimally intelligent hirelings over whom they ought to have absolute control. While the players made their share of public relations blunders in their eight months strike, it was obvious that the owners proposed to break and dismantle the union, so that they might regain full control of the game and its revenue.

Revenue! Bucks! Money! Hundreds of millions of dollars, to the point that the baseball strike, the hockey lockout and the base-

ball and football salary caps might appear to be parts of a conspiracy to extract a gigantic ransom from the TV-watching populace, for the privilege of watching grown men—overwhelmingly *men* in professional, money-making sports—play children's games. Yet these are not games; they make up an entertainment industry, an economic engine of capitalism, and also the circuses which distract "the people" from bread-and-butter community concerns. In the economic contest between sports owners and players, the Left still needs to speak out clearly for the players, who truly "earn" their salaries—did anyone ever go to a ballpark to witness an owner's astonishing derring-do? A socialist principle is that workers create economic value, and are therefore the true owners of the products of their labor. If the American labor movement had the strength and single-mindedness of the Major League Baseball Players Association, the Contract With America might not have had half the impact it is having.

A clear indication of the justice of the baseball players' cause (and earlier, the hockey players') is that the mainstream media cast the issues from the vantage point of the owners. The owners set the terms, and the TV and print media reported on those terms as if they willy-nilly would be the basis for a settlement. Curiously, only conservative columnist George Will consistently backed the players. There was an implicit assumption that the strike could be broken, and a persistent treatment of the players' leaders as wayward children. Their dour negotiator Donald Fehr was almost always presented in a negative light. In the local *Herald American* this winter, the sports columnists quoted "expert" Tim Green—a scab in the 1987 football strike—to discredit the baseball players' union by assuring us (without any understanding of the history of the baseball conflict) that they would come back like good little boys when they realized recess had gone on too long. Tim Green and others spiced their dismissal of the baseball players with a comparison to bread-and-butter strikes by "real" workers in factories. Yet Tim and his

fellow commentators were hardly volunteering to walk a blue collar picket line or even contribute to a trade union strike fund.

There is the problem, however, with enormous sports revenues. Most stadiums are built with social capital—constructed by governments or subsidized by tax abatements and various other special privileges for multi-million-dollar franchises. Cities invest a lot to get and keep their teams. And while there is a substantial spinoff benefit from the economic activity accompanying the playing of games, both revenues and salaries would be substantially lower if cities really owned their teams. In a socially responsible sense, cities and players are ideal partners, and the super-rich owners are the superfluous parasites on the process.

But the problems with the process go beyond the social subsidy automatically granted owners. The major (and minor) sports leagues are integral parts of an international exploitive system, whereby (for instance) team paraphernalia is produced at extremely low wages in Third World countries and then sold as licensed merchandise throughout the world at highly inflated prices. If they saw themselves as partners with all the people who are in any way connected to the game, the players could have an impact on this system by reducing their cut and perhaps freezing out the owners. But don't hold your breath.

The Left's problem with sports, however, is not all grounded in economics. There are also issues of hierarchy, elitism, sexism, racism, homophobia, ability bias and competition. If you like sports, you see a challenge in the fact that all organized sports bureaucracies, from the NCAA to the NBA, are bastions of all the "isms." If you like sports, you can get involved in women's struggles to make Title IX a reality, so that women's college sports get their fair share of university budgets and of public attention. While women's battles for equality in the military, including combat roles, are profoundly disturbing for the Left, it is because we don't believe anybody should join that club. If you don't like sports, however, I





believe it is presumptuous and prejudicial to down-grade university women's efforts to establish soccer, ice hockey, baseball, basketball or other teams on the same level as the men's teams. Getting inroads into professional sports is then the next struggle, whether for women to participate on men's teams or to set up women's leagues.

Racism also has much to do with what is wrong with American sports, from NCAA exploitation of African-American and Latino athletes for the glory of universities' alumni funds, to the false promise of athletic ability as a widely available way out of poverty, to the stereotyping of African-Americans as dumb but athletically-gifted. Again, this struggle should be engaged by the Left, rather than shunted aside as not really serious, while we have endless debates about more marginal concerns, like Louis Farrakhan.

As far as confronting issues goes, homophobia in American sport should be addressed head on, as repression of the athlete by forcing her or him into a single mold, and as a denial of the beauty of our athletes in action. We, both men and women, need to be able to admit that we are attracted to their physical presence and movement—not necessarily in a sexual way—and that it doesn't matter what their sexual preference is, nor whether that preference is public or private.

Concerns about ability bias, hierarchy, competition and elitism are actually more controversial than concerns about the right to participate in sports. It is very easy to call upon people of whatever political persuasion to support equality and oppose prejudice. But in the *Peace Newsletter*, it is less comfortable to celebrate competition, based in part on submitting oneself to the will of a leader (coach, manager and/or team captain), and in part upon the nurturance of the most able participants over the less able. To be sure, there are non-competitive games, but in sports, even when we think of a skater, gymnast or skier measuring oneself against one's personal best, the ideal we celebrate is of a superlative of human form and motion. The way we measure performance is with numbers, which reduce the particular moment that gives pleasure into a sterile, final form—the score, the time, the standings.

The "human interest" side of sports stories "elevates" the performer to heroic levels,

often by emphasizing how athletes overcome physical adversity, such as Mickey Mantle or Jim Abbott, or come back from life-threatening illness, such

as Mario Lemieux. Lou Gehrig's famous speech at Yankee Stadium made his vulnerability heroic and his accomplishments in the prime of his life more poignant. The degenerative disease (amyotrophic lateral sclerosis) which killed Lou Gehrig has become popularly known as "Lou Gehrig's Disease"; in a mythic sense, the hero has conquered his own killer. The way Arthur Ashe, Magic Johnson or Greg Louganis have dealt with HIV/AIDS is often considered to be of a piece with their athletic careers. Their responses don't make them better or worse than other people infected or affected by HIV, but can give added meaning to their victories and defeats on the playing field. There is a serious wheelchair competition in the New York City and other marathons. Yet while sports stories may include an element of identification, they mainly focus on an ideal of the able-bodied which is meant to impress or astound us, and could nourish the culture's discomfort with disability.

To have heroes, and heroes who compete to win or to lose, is not a bad thing in itself. Sport is another world, where the rules are clearly defined and, if violence is a part of a sport, the violence and competitive spirit are theoretically contained. I believe that the American public (of which I am a card-carrying member) spends all too much time and energy on the various games which dominate our airwaves and our daily discourse. But I believe

there is also value in the rhythm and display of those contests. Watching or participating in team sports is a pleasure principle activity,

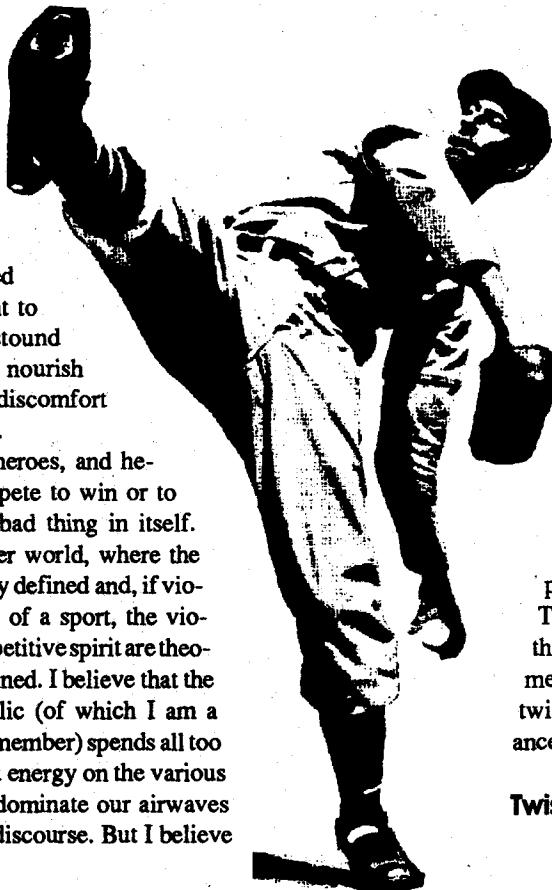
and the Left is often too quick to want to throw away our common entertainments in favor of putatively more uplifting ones. I believe such an attitude is a residue of Puritanism, as much

as it is a critique of enervating entertainment. There is much to learn from individual and team athletes and there are politically significant heroes like Jackie Robinson, who in a widely-recognized way was a precursor of the Rev. Martin Luther King, Jr.

What of the teams and their overblown competition? First of all, the team concept is a valuable one, especially to those of us looking for cooperative models. In team sports there is hierarchy, because every player has a role to perform, whether based upon his or her position or ability or leadership qualities. The best teams are never just a conglomeration of stars, but rather play well together. (There are exceptions, of course.)

And, *pace* Vince Lombardi, we can satisfactorily look at the games in terms of "it's not whether you win or lose, it's how you play the game." The greatest contests are based upon the rhythm and flow of the competition, involving sides in which teammates make sacrifices for each other, and in which opponents mirror each other's strengths and weaknesses and explicitly respect each other. To give a recent example, the 1991 World Series was memorable because of its twists and turns and the balance between the Twins and

the Left is often too quick to want to throw away our common entertainments in favor of putatively more uplifting ones



Twists and Turns cont'd
on page 21

Mercy, Compassion and Forgiveness

Witness and Opposition to the Violence of Penalty By Death

Kathy Dillon

ON OCTOBER 23, 1974 my father, Emerson Dillon, was shot and killed in the line of duty. He had been a State Trooper for 16 years. The news about a robbery earlier that day had not yet been reported on his patrol car radio. My father pulled over a car, probably for speeding. Its two occupants had been involved in the robbery. They shot my father in the chest and left him to die on the side of the road. After a massive search, they were apprehended and charged with murder.

I was 14 years old. I had five brothers and sisters ranging in age from seven to 17. My mother was left alone to raise the six of us. The death penalty was in place in NY state then. At the trial it was the vote of one juror, who was opposed to the death penalty, that prevented the execution of my father's murderer.

I remember hearing mother and godfather express their anger and disappointment that those who had murdered my father would not be executed. It was confusing for me to hear that. I had been born and raised a Catholic, so the seeds had already been planted that it was wrong to kill. Even at 14 years old the death penalty didn't seem right because it meant killing. I remember writing a letter then to a friend saying that I didn't think the death penalty was the answer.

I am grateful for that one juror whose vote said, "No more killing." I believe it would have added to the horror, the trauma and the pain surrounding my father's death if I had to come to terms with another murder—a state-sponsored murder—associated with the murder of my father. I know it would have done me much more harm than good.

Ten years later, in July 1984, my boyfriend of four years was killed. After a two-day search, Dave's body was found with a bullet wound in the head. Once again someone I loved had been left to die—this time on the side of a dirt road. Dave Paul was 26; an engineer at IBM in Fishkill, NY. Neither his family nor I will ever know the answers to many of the questions that remain about Dave's death. We have only the memories of a kind and loving man whose life was cut short by a

senseless act of bloodshed. Those involved in his murder served short sentences and then were released.

Despite grieving the murders of two loved ones, I still feel that the death penalty is too violent in itself to be considered as a solution to crime. If the death penalty is meant to teach others not to kill, then more peaceful solutions are needed to teach that; ones that reinforce the dignity and value of human beings. For those of us seeking a more peaceful world, the death penalty undermines our efforts with its outright violence.

Jesus' message is mercy, compassion and forgiveness. To favor the death penalty is to blatantly reject these teachings.

The pain, sadness and trauma experienced by family and friends when a loved one is murdered is multiplied when the murderer is executed. The executed person leaves behind his loved ones, who must suffer his loss. I believe that no one, including the family of the condemned, should have to suffer such grief as that suffered when a loved one is murdered. I believe that neither my father nor Dave would wish on anyone the pain that their families suffered when they were murdered.

To favor the death penalty is to disregard human life. The death penalty reflects the

same disregard for life that was shown to my father and Dave when they were murdered for it, too, is murder.

My two younger brothers are police officers, as is my brother-in-law. It is important to me that people understand that I deeply loved my father, that I love my brothers, and that I respect police officers. My love is nei-

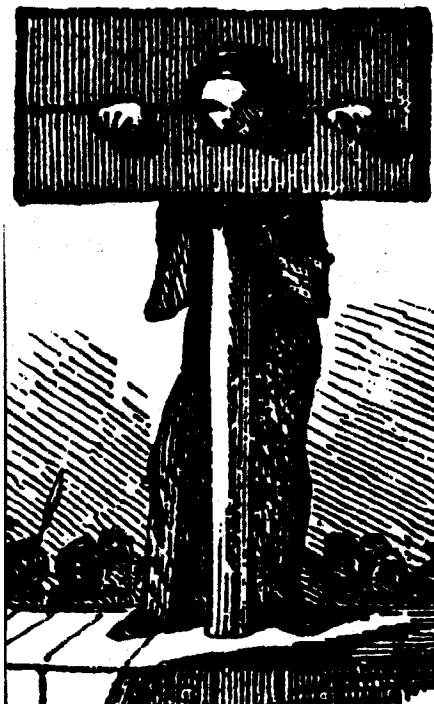
ther negated nor lessened by my opposition to the death penalty. It doesn't mean that I love or respect them any less

than would a person who favors the death penalty.

It is by faith and grace that I have been spared the anger, vengeance and bitterness that can consume the spirit. I have tried to stay grounded in my faith and remain committed to nonviolence. I ask myself, what am I supposed to learn from these two murders? The answer, at least in part, has to be forgiveness.

Anger and vengeance carried in our hearts hurt only ourselves. The likelihood of reconciliation and forgiveness is greater if the murderer is not put to death. All of the negative feelings risk being frozen in time forever at the moment of execution. With time, forgiveness and reconciliation could occur. A face-to-face meeting, in the spirit of reconciliation is still a possibility with those who killed my father. Perhaps one day I will be granted the strength and grace to do that. It could bring mutual healing. It would not even exist as a possibility had they been executed.

Kathy is a social worker and serves as a Visitor Advocate with Jail Ministry in Syracuse.



Rally Against the Death Penalty

Sunday, June 4
1 PM at Columbus Circle
Downtown Syracuse

On this day, communities all across New York will engage in simultaneous, local actions to protest the death penalty. In Syracuse, People Against the Death Penalty will hold a press conference and distribute leaflets at 1 PM.

Call 422-1679 for more information.



1995 Vacation Guide

OUR 1995 SUMMER VACATION GUIDE contains an assortment of progressive events occurring around the U.S. and the world. We used four headings to categorize events: Politics, Festivals, Schools, and Tours. Some events could go in more than one category but a good read-through should help you locate an item. The summer months are filled with opportunities to advance your knowledge, make new contacts, or renew your commitment to social change. Many events are taking place around the 50th anniversaries of the atomic bombings of Japan and the founding of the United Nations. 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. Carry on!

compiled by Andy Molloy



Building the New Mainstream: Third Parties U96 Conference

DATE: June 1-4
PLACE: Washington, DC
CONTACT: Linda Martin, Co-coordinator, (703)642-5710, e-mail: lindamartin@igc.apc.org
COMMENT: one of a series of conferences focused on organizing progressive third party movements to counter the growing influence of the radical right on public policy debates; brings together a coalition of activists to prepare for national elections in 1996.

Internat'l Landmines Conference

DATE: June 2-4
PLACE: Phnom Penh, Cambodia
CONTACT: Ali Ramsay, GPO Box 1112, PhnomPenh, Cambodia, 855 23 60480, e-mail: landmines@pactok.peg.apc.org
COMMENT: The conference hopes to mobilize regional groups to become active in the international campaign to ban landmines.

Social Action Workshops Led by George Lakey

DATE: June 2-4
PLACE: Washington DC
CONTACT: William Penn House, 515 E. Capitol St, SE, Washington DC 20003; (202) 543-5560.

Institute for Social Ecology Annual Conference

DATE: June 2-4
PLACE: New York, NY
CONTACT: ISE Conference, 220 18th St, Brooklyn, NY 11215; (718) 963-4839.
COMMENT: "Social Ecology & the Urban Alternative" covers health, economic strategy, housing, North-South environmentalism.

Interfaith Celebration on United Nations World Environment Day

DATE: June 4
PLACE: Kokstad, South Africa
COMMENT: led by Desmond Tutu; one of many events held around the world.

Northeast Harm Reduction Conference — "Drugs, Sex & Harm Reduction"

DATE: June 9-10
PLACE: New York, NY
CONTACT: Harm Reduction Coalition, P.O. Box 77248, San Francisco, CA 94107, (415) 621-1451.
COMMENT: conference is a venue for direct service providers, activists and others involved with or promoting programs & efforts that reduce harmful drug & sexual behavior.

Liberty: National Council for Civil Liberties Rights Convention

DATE: June 15-17
PLACE: London, England
CONTACT: Liberty, 21 Tabard St, London SE1 4LA, email: liberty@gn.apc.org
COMMENT: A three day program of talks, debates, seminars & entertainments on the theme of rights. Speakers include Noam Chomsky.

Food Not Bombs Gathering

DATE: June 15-26
PLACE: San Francisco, CA
CONTACT: Food Not Bombs, 3145 Geary Blvd., #12, San Francisco, CA 94118, (800)

884-1136.

COMMENT: protests, workshops and music during the 50th anniversary celebrations of the founding of the United Nations.

End the U.S. Economic Blockade of Cuba - March & Rally

DATE: June 17
PLACE: Washington, DC
CONTACT: Cuba Coalition, DC: (202)543-7714
NYC: (212)633-6646.
COMMENT: noon start at Washington DC General Hospital, 19 St. & Massachusetts Ave SE and march to the Capitol.

Voices From the Trenches, a Gather- ing of Grassroots & Scholar Activists: Developing Education and Research for Liberation

DATE: June 22-23
PLACE: Knoxville, TN
CONTACT: Abbie Illenberger, (404) 584-7141, email: projectsouth@igc.apc.org
COMMENT: gathering of grassroots & scholar activists; working groups around critical policy issues - "Poverty & the Global Economy," "Political Economy of the Southeast," "Criminal Injustice & the Police State," "Health Care," and "Environmental Justice." Analyze & critique current policy, propose policy initiatives to solve problems of our communities.

8th Annual Peace Action Conference "50 Years After the Bomb: Empowering the Mandate for Peace & Social Justice at Home & Abroad"

DATE: June 23-25
PLACE: Madison, NJ.
CONTACT: New Jersey Peace Action, 89 Walnut St, Montclair, NJ 07042 (202) 862-9740.
COMMENT: speakers include Bill Coffin, Amy Goodman, Michio Kaku, Ron Daniels, Dave Lippmann; skills training, workshops.

POLITICS
Cont'd

Earth First! Round River Rendezvous

DATE: June 26
PLACE: see below
CONTACT: EF! Journal (503) 741-9191.
COMMENT: call for more details.

Summer Lecture Series: United Nations at 50: Looking Toward the 21st Century

DATE: July 5, 12, 19
PLACE: Syracuse University, Syracuse NY
CONTACT: Ruth Charles (315) 443-9382.
COMMENT: Lectures include: "Reinventing the Enemy", "Sharing the Burden of Peace: Changing Role of the Security Council" & "Defending Human Rights: Role of NGOs at the UN".

Peacemaking Initiatives for East Timor

DATE: July 10-12
PLACE: Canberra, Australia
CONTACT: Dr Michael Salla, Department of Political Science, Faculty of Arts, ANU Ph: +61-6-249 4697; email: michael.salla@anu.edu.au
COMMENT: speakers will discuss practical solutions or schemes of action for achieving peace in the territory of East Timor.

Remember the 50th Anniversary of the US Atomic Bombings of Hiroshima & Nagasaki

DATE: July 16-August 9
PLACE: Washington DC
CONTACT: Pax Christi Metro DC, 3047 Fourth St., NE, Washington DC 20017 (202) 635-0441.
COMMENT: series of nonviolent actions, prayers, reflections; speakers every evening including Martin Sheen, Dan Berrigan, Howard Zinn, Anne Montgomery.

National Greens Conference

DATE: July 27-30
PLACE: Albuquerque, NM
CONTACT: New Mexico Green Party, PO Box 22955, Santa Fe NM 87502-2955; email: moore@santafe.edu
COMMENT: wide range of panels and speakers including Ron Daniels, Dolores Huerta.

Fair Trade Conference

DATE: July 30-August 4
PLACE: Berkeley, CA
CONTACT: Fair Trade Federation, PO Box 126, Barre, MA 01005, e-mail: ftf.igc.apc.org
COMMENT: The Fair Trade Federation (FTF) was formed by over 100 members, including producers from Latin and South America, the Caribbean and Africa.

ELF Walk and Encampment

DATE: July & August
PLACE: Chicago, IL to Clam Lake, WI
CONTACT: ELF Walk for Peace, 1460 West Carmen Avenue, Chicago, IL 60640, (312) 7848065, e-mail: kkelly@igc.apc.org
COMMENT: Project ELF is a US Navy nuclear starter pistol program. The walk will consist of direct action & education to stop the program.

12th Annual Pantex Peace Camp

DATE: August 4-6
PLACE: Amarillo, TX
CONTACT: Red River Peace Network, HCR 2, Box 25, Panhandle, TX 79068, (806) 335-1715.
COMMENT: Pantex is a storehouse of nuclear weapons; camp will include speakers, music and workshops.

Global Youth Forum - United Nations Environment Program

DATE: August 9-13
PLACE: Berkeley, CA
CONTACT: Mr. Brock H. Dickinson, 1995 UNEP Global Youth Forum, United Nations, 1 UN Plaza, Room DC1-590, New York, NY 10017 (212)963-4931, email: gyf-info@igc.apc.org
COMMENT: interactive discussions, training sessions, workshops, exhibitions & hands-on activities. Activities are aimed at enhancing knowledge of today's critical environmental issues & improving leadership skills.

Fifty Years Since the Bomb: What Have We Learned about Peace and Social Change? - COPRED Conference

DATE: August 10-13
PLACE: Salem, OR
CONTACT: COPRED, c/o Institute of Conflict Analysis & Resolution, 4103 Chain Bridge Rd, Suite 315, Fairfax VA 22030 (703) 273-4485, e-mail: bwien@gmu.edu.
COMMENT: COPRED is Consortium on Peace Research, Education & Development.

Commemorative Suffrage March on Women's Equality Day

DATE: August 26
PLACE: Seneca Falls, NY
CONTACT: (315) 568-2703
COMMENT: celebrates 75th anniversary of the 19th amendment, costumes & banners encouraged. Register by June 30.

Cove/Mallard Defense

DATE: all summer
PLACE: Idaho
CONTACT: Cove/Mallard Coalition, 127 East Main St #319, Missoula, MT 59802.
COMMENT: help protect forests from logging by US Forest Service; base camp set-up to coordinate actions.

A Call to the National Independent Politics Summit Meeting

DATE: August 18-20
PLACE: Pittsburgh, PA
CONTACT: Ted Glick, (718) 643-9603, email: tglick@igc.apc.org.
COMMENT: National People's Progressive Network (NPPN) & the National Committee for Independent Political Action (NCIPA) are calling upon representatives of national, regional & local organizations & campaigns, especially youth, rooted in the new movements of resistance & the various new/labor/green/third parties, to join together in a broad, urgent conversation about the future direction of progressive politics.



16th Annual Otsiningo Pow Wow

DATE: June 2-4
PLACE: Apalachin, NY
CONTACT: Waterman Center, PO Box 288, Apalachin, NY 13732 (607) 625-222.
COMMENT: Also Indian Craft Fair, Allegany River Indian Dancers, Zuni Rainbow Dancers, lectures, exhibitions, foods, campfire storytelling, art.

7th Annual Appel Farm Arts & Music Festival

DATE: June 3
PLACE: Elmer, NJ
CONTACT: Appel Farm, PO Box 888, Elmer NJ 08318 (800) 394-1211.
COMMENT: folk music, crafts fair, children's programs; features Christine Lavin, Arlo Guthrie, Shawn Colvin, Women's Sekere Ensemble & more.

Old Songs Festival

DATE: June 23-25
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, crafts; features Cajun, harp, banjo, fiddling, Renaissance, Flamenco music and more.

Great Blue Heron Music Festival

DATE: June 30-July 2
PLACE: Sherman, NY
CONTACT: Great Blue Heron, PO Box 791, Jamestown NY 14701; (716) 487-1781.
COMMENT: all kinds of music (Xalat, Horseflies, Zydeco Experiment; camping, food.

Winterhawk Bluegrass Festival

DATE: July 13-16
PLACE: near Ancramdale, NY
CONTACT: Winterhawk, PO Box 161, Tremont City, OH 45372.
COMMENT: all kinds of performances, workshops, contests, dancing; camping, food.

5th Annual Finger Lakes GrassRoots Festival of Music & Dance

DATE: July 20-23
PLACE: Trumansburg, NY
CONTACT: Finger Lakes Grassroots Festival, PO Box 941, Trumansburg, NY 14886, (607) 387-5098.
COMMENT: over 40 performing groups on 4 stages for 4 days; including Horseflies, Flirtations, Donna the Buffalo, Bubba George Stringband.

Cuba International Youth Festival

DATE: July 30-August 7
PLACE: Havana, Cuba
CONTACT: Global Exchange, (800) 497-1994, email: globalexch@igc.org
COMMENT: Join Global exchange as participants travel to various provinces to engage in activities & discussions on employment, Young Women, Health, Democracy and Participation, Development and Environment, Education and Childhood, and Cultural and National Identity. Cuban Youth organizations also offer work brigades & campaigns before and after the festival. This delegation will be fully hosted by Cuban organizations.

International Vegan Festival

DATE: August 6-13
PLACE: San Diego, CA
CONTACT: Vegetarian Resource Center, PO Box 38-1068, Cambridge, MA 02238 email: vrc@tiac.net; 617-625-3790
COMMENT: Julia Hope Jacquel will present on the McLibel case.

Seattle Peace Concerts

DATE: all summer, every Sunday
PLACE: Seattle, WA
CONTACT: Seattle Peace Concerts, 333 N. 74th St. Seattle, WA 98103 (206) 789-5651; email: seapeace@scn.org.
COMMENT: free summer park concert series and food bank benefit.



REMEMBER:
 You have heard



Otsiningo Native American Workshops

DATE: June 7-11; 17
PLACE: Apalachin, NY
CONTACT: Waterman Center, PO Box 288, Apalachin, NY 13732 (607) 625-2221.
COMMENT: taught by master crafters; workshops on Pueblo pottery & making sterling silver jewelry; fee \$35/\$160.

Developing Youth Leadership for Peace & Justice: United for Change

DATE: June 24-30
PLACE: Santa Cruz, CA
CONTACT: Fellowship of Reconciliation, Box 271, Nyack, NY 10960, (914) 358-4601.
COMMENT: intensive week of leadership development & nonviolence training

Residential Training in Applied Deep Ecology

DATE: July 7-16
PLACE: Whidbey Island, WA
CONTACT: Institute for Deep Ecology, PO Box 1050, Occidental, CA 95465; (707) 874-2347.
COMMENT: join Joanna Macy, Bill Devall, Mutumbo Mpanya & more.

21st Annual Feminist Women's Writing Workshop

DATE: July 9-16
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. Special guest writer Ruth Stone.

Developing Youth Leadership for Peace & Justice: International Training

DATE: July 17-31
PLACE: Nyack, NY
CONTACT: Fellowship of Reconciliation, Box 271, Nyack, NY 10960, (914) 358-4601.
COMMENT: gathers youth from Bosnia, Germany, US to explore local & global violence & alternatives.

Center for Popular Economics 13th Summer Institute

DATE: August 5-11
PLACE: Amherst, MA
CONTACT: CPE, Box 785, Amherst, MA 01004

(413) 545-0743.

COMMENT: gives social change activists, organizers & educators an opportunity to learn how the economy works & gain tools to help change our nation's economic priorities.

Deep Ecology Workshop

DATE: August 14-18
PLACE: Aspen, CO
CONTACT: AECS, POB 8777, Aspen, CO 81612.
COMMENT: join Dolores LaChapelle, Max Oelschlaeger & others.

Developing Youth Leadership for Peace & Justice: Skills for Change

DATE: August 15-22
PLACE: Washington, DC
CONTACT: Fellowship of Reconciliation, Box 271, Nyack, NY 10960, (914) 358-4601.
COMMENT: focus on multiculturalism, racial & social justice, strategies for creating positive social change.

Peace Internships

DATE: begins in September
PLACE: Nyack, NY
CONTACT: Fellowship of Reconciliation, Box 271, Nyack, NY 10960, (914) 358-4601.
COMMENT: openings in Racial & Economic Justice, Communications, Local Group Opening.

Traditional Music Workshops at Augusta Heritage Center

DATE: July-August
PLACE: Elkins, WV
CONTACT: Augusta 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.

Year Round Syracuse

DATE: all summer
PLACE: Syracuse, NY
CONTACT: Year Round Syracuse, 117 Butternut St., Syracuse, NY 13208, (315) 472-1950.
COMMENT: for young people age 17-22; in spirit of an urban Peace Corps, volunteers provide full-time community service for not-for-profits.

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.

1995 VACATION GUIDE

Omega Institute Workshops

DATE: All summer

PLACE: Rhinebeck, NY

CONTACT: Omega Institute, 260 Lake Dr, Rhinebeck, NY 12572, (800) 944-1001.

COMMENT: over 250 workshops, trainings, retreats in Personal Health & Development; Gender, Relationships & Family; The Arts; Sports; Nature & Society; and Spiritual Understanding.

Internships with Institute for Central American Studies

DATE: All summer

PLACE: Costa Rica

CONTACT: Institute for Central American Studies, Apartado 300-1002, San Jose, Costa Rica.

COMMENT: research and write articles for *Mesoamerica*; send resume w/letters of recommendation.

Learning Alliance Summer Programs

DATE: all summer

PLACE: New York, NY

CONTACT: Learning Alliance, 494 Broadway, New York, NY 10012, (212) 226-7171.

COMMENT: Varied, comprehensive programming on censorship, art, culture, women's issues, Native Americans, ecology, race & politics etc (write for catalog).

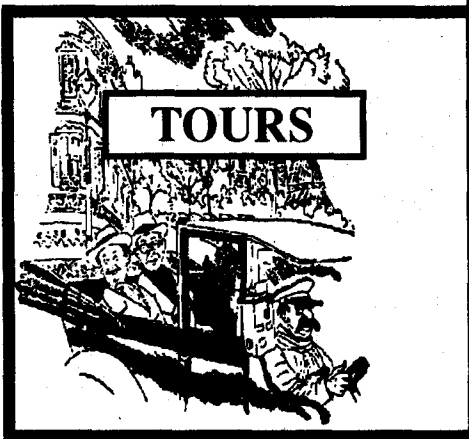
Herbal Medicine & Wild Wise Woman Workshops

DATE: all summer

PLACE: Woodstock, NY.

CONTACT: Susan Weed, PO Box 64, Woodstock, NY 12498 (914) 246-8081.

COMMENT: write for listing; examples: Sacred Sex, Green Witch Intensive, Herotica, Advanced Herbal Intensive, Faerie Gathering.



Peace Tour '95

DATE: June 1-August 29

PLACE: all over the US

CONTACT: Donna Price, 449 Auburn Ave, Buffalo, NY 14213, (716) 881-1040.

COMMENT: coast-to-coast bicycle tour while performing service to others along the route.

US-Nicaragua Women's Empowerment Project Delegation

DATE: June 24-July 1

PLACE: Nicaragua

CONTACT: Wisconsin Coordinating Council on Nicaragua, PO Box 1534, Madison WI 53701; (608) 257-7230.

COMMENT: meet w/Nicaraguan Center for Human Rights, participate in women's rights conference, meet w/women's groups, attend cultural events.

Peace Brigades Delegation to Colombia

DATE: June 30-July 11

PLACE: Colombia

CONTACT: Natalia Lopez, PBI Colombia Project, 186 Bonview St, San Francisco, CA 94110; (415) 282-6941.

COMMENT: cost \$1350.

Delegation to Guatemala

DATE: July 1-10

PLACE: El Quetzal, Guatemala

CONTACT: Organization in Solidarity with Guatemala PO Box 25333, Chicago, IL 60625, (312) 281-7954 e-mail: pbandy@igc.apc.org.

COMMENT: meet w/community leaders, monitor returning refugee communities.

Witness For Peace Delegation to Guatemala

DATE: August 5-19

PLACE: Guatemala City, Guatemala.

CONTACT: Heather Dean, 3426 16th St., NW, Apt. 306, Washington, DC 20010, (202) 745-0485.

COMMENT: Seeks to respond to the request from returned Guatemalan refugees for international accompaniment as they try to rebuild their communities in a highly militarized society.

Coach Tour of Indian Reservations, Historic Sites, Wildlife Refuges & Museums

DATE: August 5-25

PLACE: Northern Plains

CONTACT: Dolores Elliott at Otsiningo Waterman Center, PO Box 288, Apalachin, NY 13732 (607) 625-2221.

COMMENT: stops include Wounded Knee, Little Bighorn, Fort Laramie, Black Hills, Badlands, prehistoric sites. \$2400 includes everything.

Civilian Peace Camps in Chiapas, Mexico

DATE: all summer

PLACE: San Cristobal del Las Casas, Chiapas, Mexico

CONTACT: Carmina Teran (713) 926-2786, email: afsicilemp@igc.apc.org

COMMENT: monitor human rights violations & give witness.

Southern Africa Travel/Study Program

DATE: all summer

PLACE: Botswana, Zimbabwe, Zambia, South Africa

CONTACT: Institute for International Cooperation & Development, PO Box 103-FS, Williamstown, MA 01267, (413) 458-9828.

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.

Visit Alternative Communities

DATE: all summer

PLACE: all across the U.S.

CONTACT: Federation of Egalitarian Communities, Acorn (B4), Rt 3, Box 486A, Mineral VA 23117, (703) 894-0582.

COMMENT: write for brochure and visit one of the many across the country.

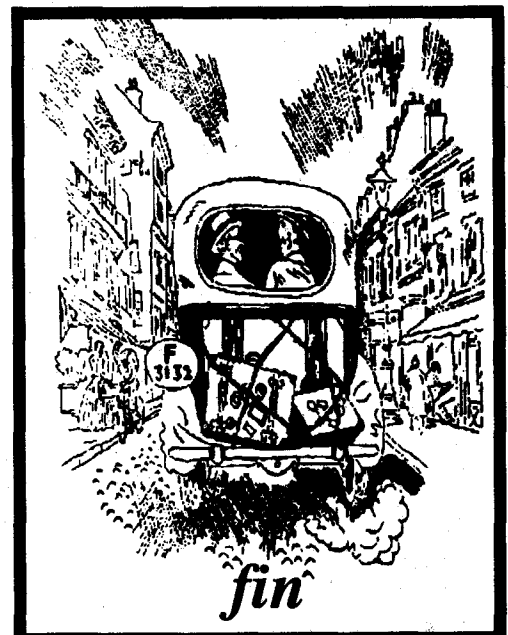
Internships in African Cities

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.



Cental America / Caribbean Coalition Update

Paul Weichselbaum

May's CACC meeting was highlighted by an excellent turnout and an abundance of activity.

• **Against the Blockade of Cuba:** There will be a fundraiser on June 3 at Plymouth Church for the Cuba Friendshipment, in which Mary Sopchak is participating. Karen Wald, a journalist who has lived in Cuba for many years, will speak. Ron Shuffler is preparing a simple Cuban-style beans and rice dinner, and later there will be music. The event commences at 6 PM. A material aid drive is underway to support the Friendshipment. Clothing, school supplies and other essentials can be dropped off at Plymouth Church, May Memorial Unitarian Universalist Society, St. Vincent's Church and St. Margaret's Church. On June 17 there will be a national rally in Washington, DC to Break the Embargo. On June 23 people are invited to cross the border with the Friendshipment in a disciplined fashion from Buffalo to Canada. Please contact Doug Igelsrud (471-5749) for details about these events.

• **Witness for Peace:** There will be a Witness for Peace potluck picnic on June 9 at 6 PM at 340 Midland Ave. Ann Tiffany and Ed Kinane will be leaving later in the month on a delegation to Haiti.

• **La Estancia - Syracuse Sister Community:** The Sister Community Project has embarked on an evaluation process, and is working on details for a revolving loan fund for La Estancia. The Project is looking for outlets to sell *matatas* (woven henequen carry bags) at \$10 each, of which all goes back to the communities of La Estancia. Please contact Shirley Novak (446-6099) about matatas or if you would like to be on the mailing list for the Project newsletter (which had been \$5 a year last year).

• **Coalition Building:** CACC approved a letter to the editor expressing our support for the Coalition for The Common Good's efforts to oppose the Contract With America, and to offer alternative budget priorities.

• **Haiti Solidarity:** The CACC meeting took place in the middle of the week of Capt. Lawrence Rockwood's trial, which is covered in detail on page 6 of this *Peace Newsletter*.

Future meetings will concern the identity of CACC, which is well into its third year of activism. Peter Wirth has suggested an intriguing topic, regarding possible common interests (and mutual education) between activist groups and the development organizations based in the US (CARE, Techniserve, etc.).

• **Next Meeting:** June 14, 1995, 6 PM potluck. At 7 PM we will meet with Peter and Gail Mott, long-time Central America activists from Rochester, NY. They are editors of the new national journal *Interconnect*, which covers Central America solidarity work nationwide. Our discussion will address whether and how solidarity groups should organize at broader levels, while maintaining their grass-roots identities.

Legacy of Imperialism

The Cuban Embargo and an Invitation to Help Break the Blockade

Mary Sopchek



Just at the moment I'm so angry with that infernal little Cuban Republic that I would like to wipe its people off the face of the earth. All that we wanted of them was that they should behave themselves and be prosperous and happy so that we would not have to interfere...

PRESIDENT THEODORE Roosevelt wrote this in a letter to Henry White, September 13, 1906. Unfortunately, while little has changed in our government's attitude toward Cuba, the manifestations of that attitude have become increasingly cruel and punitive.

The embargo initiated by the US in 1963 is now more accurately described as a blockade. Besides imposing a ban on all trade with Cuba, it also pressures governments and businesses in other countries to withhold aid, trade and technology from Cuba. The US also uses its clout in international lending institutions to prevent Cuba access to credit. The Torricelli

Law, passed in 1992, further tightens the embargo by making it illegal for foreign subsidiaries of US corporations to do business with Cuba, and by denying commercial ships access to US ports for six months after having carried goods to Cuba.

This blockade amounts to economic warfare and intervention in the affairs of a sovereign nation. It is in violation of international law and has been condemned repeatedly by the United Nations, most recently in November 1994 by a vote of 101 to 2. Only Israel voted with the US.

The denial of food and medicine to the people of Cuba is an immoral policy which we need to challenge. This June I will be joining the 5th US-Cuba Friendshipment caravan. This massive and continuing campaign to challenge the blockade has delivered over 500 tons of humanitarian aid to Cuba in the past three years.

Although I am a severe asthmatic, traveling to Cuba is possible because of the excellent medications I have available. In Cuba

many asthmatics, as well as diabetics and victims of pneumonia and flu, are dying for want of the medications we take for granted. These unnecessary deaths are a direct result of the blockade. Even when Cuba has been able to purchase medicines from third or fourth parties, it pays 80-140% more than other buyers of medicines, and often has difficulty finding companies willing to ship the supplies.

I invite all *PNL* readers to a fundraiser at Plymouth Congregational Church on Saturday, June 3 at 6 PM for a simple and delicious dinner of Cuban black beans and rice and great deserts. We are also collecting new underwear, Kotex, tampons, soap, toothpaste and brushes, vitamins, OTC Pain medication, school supplies, IBM compatible computers, etc. These can be brought June 3, or dropped off at St. Vincent's, Plymouth Church or May Memorial. If you can't come, please consider a tax-deductible contribution to help purchase medicine for Cuba to: IFCO-Pastors for Peace, 331 17th Ave SE, Minneapolis, MN 55414.

If you have any questions I can be reached at 426-0730.

Pay No Attention to the Structures Behind the Movement

Connecting the Means and Ends in Re-evaluation Counseling

Karen Hall

(Editors note: The following article was written two months ago and distributed to members of the local RC leadership and community to invite criticism and response. The immediate response by the leadership was to ask the PNL to pull the article. After hearing concerns and meeting with members of RC we are keeping the article in it's current state. On the opposing page is a piece by Phil Rose introducing RC.)

I CONCLUDED MY November 1994 PNL essay, "Culture for Sale" which criticized the level of consumerism in the gay and lesbian movement today, with a call for a politics of health. Capitalism can absorb just about anything we activists throw at it; one place to start building an alternative vision is to create a politics which makes physical and mental health available to everyone. As a way of living this politics myself, I began a Re-evaluation Counseling (RC) fundamentals class last year. The fundamentals course is available at very low cost and counseling is then done on a trade-for-time basis with peers who have also completed the fundamentals class.

Near the completion of my course, I went to a RC gay, lesbian, bisexual and allies weekend. The weekend was billed as a "Liberation Workshop" and I wanted to see what the organization had to offer queer activists. I am critical of the experience I had in this work-

shop in large part because I feel I was not given enough information on a number of different levels. Thus, my thesis in this article is that individuals involved in Re-evaluation Counseling and individuals acting in coalition with others who subscribe to Re-evaluation Counseling theory should have some basic information about the organization up front. However, policy, strategies and organizational structures within RC's leadership tend to inhibit, even prohibit, such a sharing of information. As RC positions itself within the Syracuse activist/peace community, there is a potential for tensions if we don't develop strategies for naming areas of conflict which will arise due to different value systems.

I don't know everything about RC, nor do I believe anyone has to be an expert to do a "reading"—disrupting this requirement is part of what this column is about. It's important to keep a clear distinction between the national RC organization and our local organization. The local organization doesn't adhere to or agree with all that the national does and stands for. Good work is being done by good people here in Syracuse and I don't feel my reading erases that work.

I support and hold faith in individuals' right and responsibility to make decisions for themselves once they have been presented with adequate information and time to process it alone and with others. For this reason, I value unlimited access to information and

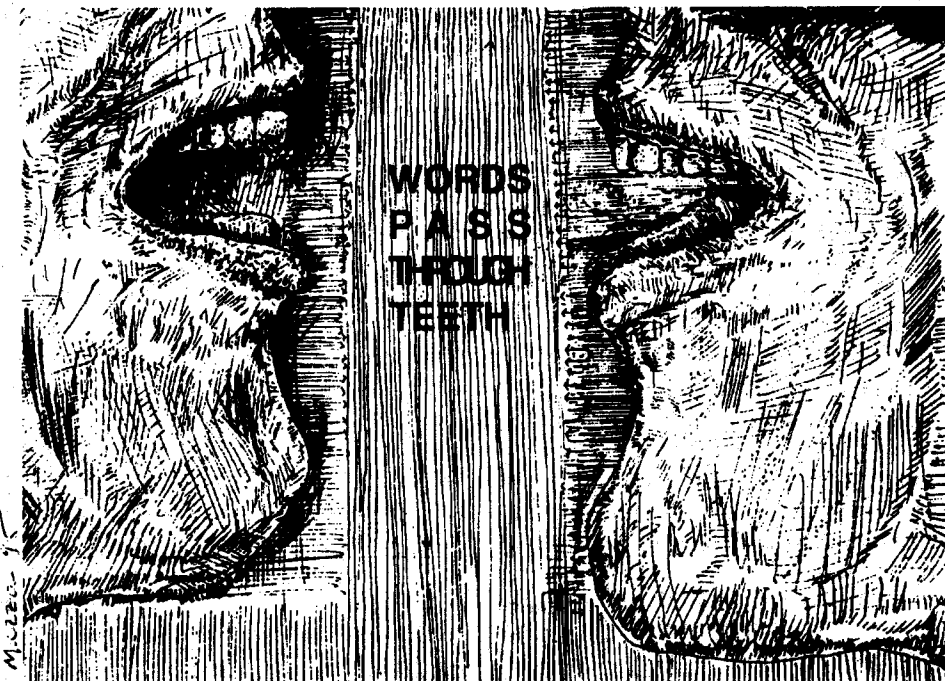
consensus decision making in a democratic organizational structure.

RC as an organization is not set up democratically and operates under a different value system than my own. For example, in the final weeks of my fundamentals class, I learned about a policy, written by the national RC leadership, which forces gay, lesbian, and bisexual (g/l/b) individuals to use a pseudonym when writing about g/l/b issues in RC publications. Leaders developed the policy to protect individuals from feeling pressured by peers to come out and from suffering the consequences of being outed. Despite wide disagreement with this policy among many local groups, including the Syracuse group which has chosen not to adhere to it in local publications, the national leader who spoke at the workshop I attended announced the policy would change when the world changed. Period.

In an act of homophobic paternalism, the national leaders of Re-evaluation Counseling created policy for everyone in their community. This policy is disturbing to me for two reasons: it places the power of decision making in the hands of leadership which has proven to be unresponsive to local groups in discussions surrounding this policy, and because the homophobia which informs this policy cannot be contained in that policy. Consequently, homophobia pervades other policies, decisions and thinking within RC thought and practice.

This policy affected the leaders who organized the workshop I attended. The leaders decided to tell our host that we were participating in a counseling workshop, strategically omitting the fact that it was a gay, lesbian and bisexual counseling workshop. The thinking was that it was better to introduce ourselves to our host and get to know one another before sharing further information, as this strategy had worked in the past.

The fear and homophobia which informs the pseudonym policy contaminated this decision, disallowed our host the chance to show his acceptance and respect for our group, and cut us off from feeling his acceptance and respect. More important is that most participants had no knowledge of the process the leaders went through in making this decision. I won't dispute that there may be issues of creating a sense of safety for some people which may have made this decision neces-



sary. Even so, we all deserved access to the information that this decision had already been made. We should then be able to choose whether or not to participate on the terms established by the leadership. By covertly withholding the information, the leadership gained our participation in an act which I feel was unethical and which I would not have knowingly given even implicit acceptance to. I and others like me who disagree with this decision were not allowed to voice our disagreement because we were never informed as a group that the decision had been made.

My perception of the national leadership of Re-evaluation Counseling is that due to its strong belief in the process of its counseling techniques and theories, some leaders and individuals are willing to withhold the less positive aspects of Re-evaluation Counseling from people until their involvement in the RC community is established. There seem to be various policies besides the pseudonym policy which I was never informed of until I inadvertently asked a question or broke them. This feels dishonest and harmful to me. If a group is deserving of my trust, there will be no need to omit information overtly or covertly in order to gain that trust and commitment.

It is not politically or strategically smart to "gatekeep" information or to allow others to gatekeep information for you. Knowledge and access to information create power. Gatekeeping knowledge and information creates power imbalances which lead to conflict.

Two sites of such conflict have been my interpretation of the workshop I attended and this article. When I spoke openly about my criticisms of the workshop, I heard two responses which felt like attempts to silence me. One was to remind me that I was acting out of my own "patterns of distress" (a common RC phrase). Second was the placement of my criticisms and rebellion in the context of how homophobia sits on lesbians and gays: that we tend to attack leaders and we feel we are the only ones thinking and thus do "compulsive solo functioning." Both responses erase the content of what I am saying by analyzing why I am saying it. Neither response leaves me room to be an active clear thinker in the present, responding not to the ghosts of the past or to the system at large, but to the situations and people in the room. These tac-

It is not politically or strategically smart to "gatekeep" information... Knowledge and access to information create power.

tics are frequently used against people whose analysis of aspects of RC is critical. The end result is that analysis and critiques of RC are easily dismissed because they are expressions of individuals' patterns rather than indicators that the organization is problematic.

When I shared a version of this article with people, some said they perceived it as an attack against a group of people, and an organization, who are doing good work in the Syracuse peace community. Nationally, the policy from Re-evaluation Counseling is to silence "attacks" and to stop people from "oppressing leadership" with criticism, especially public criticism. These responses confirm my analysis of my experience in RC—that there are strict channels and means by which information is intended to flow and that these channels and means need to be made more visible to Re-evaluation Counseling community members. If the local RC community hopes to attract activists to its ranks, the national leaders should either become more responsive to local concerns. The forms our organizations take impact our thinking, acting and living. We cannot participate in a top-down, hierarchical structure and expect the oppressive aspects of this structure to remain contained.

My goal in writing "Reading Privilege" has been to examine events from our lives—social texts—using the strategies I would use to read written texts. I appear to have created a social text with this article. The local Re-evaluation Counseling community deserves and receives my respect. I have disagreements with some of their methods, policies, and theories, and I share many of their goals. I hope that individuals interested enough in the content of this essay will work with the conflicts which arise from it as sites for constructive dialogue rather than acts of destruction. My goal is that we can learn from our points of disagreement and conflict and form more dynamic and mutually productive coalitions as we learn to negotiate the hard spots. Because the leadership style and structural organization of Re-evaluation Counseling is very different from the styles and structures of some other activist organizations, there will be hard spots which we as a community need to speak openly about.

Karen wishes to thank the many readers who offered suggestions during the writing process of this essay.

Re-evaluation Counseling

Philip Rose

RE-EVALUATION counseling (RC), also known as co-counseling, has been in the Syracuse area for over 20 years and has about 200 co-counselors actively engaged in helping each other. The following is a brief description of RC.

RC is a process whereby people of all ages and all backgrounds can learn how to heal the effects of old and current hurts, reclaim their powerful and loving selves, and to live their lives more decisively and clearly. Individuals attend classes to learn the basic theories and practices of co-counseling and then use the process in their everyday life. RC is particularly popular among world-changers and those engaged in ending oppression of all kinds because it not only helps them re-claim the natural and human process of emotional discharge (crying, trembling, raging, laughing etc.) but also offers a profound analysis of oppression, both how it operates in society and how it is internalized by each of us.

RC theory assumes that everyone is conceived and born with tremendous intellectual potential, natural zest and lovingness, but that these qualities have become blocked and obscured in adults as the result of repeated mistreatment and social conditioning. For this reason RC is a very hopeful and life-affirming process. RC breaks this cycle of conditioning by linking individuals together in profound and personal ways within the completely confidential counseling process.

Re-evaluation Counseling is an international organization which has communities in most major metropolitan areas in the USA and around the world. RC publishes literature and audio/video tapes on topics which pertain to the counseling process and to the important issues facing women, men, parents, working class people, gay/lesbian/bisexual people, people of color and more.

While there are fees for classes and workshops (based on a sliding scale to support people of all economic situations), co-counseling costs nothing except the time each person wishes to commit to the process; i.e. two people taking turns counseling and being counseled.

In Syracuse there are classes, support groups and workshops available to new and experienced co-counselors. There are classes now available in the Syracuse, Fulton/Oswego, and Oneida/Rome/Utica areas. For those interested in becoming part of our vibrant and dynamic community, contact Phil Rose at 476-6804.

Animal defense ADL league

Veganism: For the Earth, For the Animals, For Your Health

Veganism is not only the choice of eliminating dairy and eggs from your diet, it is also a lifestyle. Vegans abstain from all products derived from animals, including honey, beeswax, wool, leather and silk. Some call it the purest form of Vegetarianism.

Apparently, many concerned about animal rights don't recognize the hidden cruelties behind the dairy industry. For example, a cow is impregnated yearly in order for her to mass produce milk. The calf that is born is taken from its mother within a few days so as not to consume too much milk (the normal suckling period is six months). The calf is then put on mild substitutes. Female calves are either kept and used later to produce milk or sent to slaughterhouses for beef. Male calves are sent to veal factories. Here they are confined to narrow crates without room to move and fed an iron deficient liquid diet. After two weeks they are killed for veal, rennet for cheese making, calf skin, or reared for beef.

Dairy cows are milked two to three times a day, and for six or seven months each year are milked while pregnant. Instead of producing the normal three liters of milk a day for her calf, she produces 30. Her udder can weigh up to 50 kg (the equivalent of 50 bags of sugar). Consequently, each year 20% of dairy cows go lame, while 25% suffer infections such as Mastitis. The natural lifespan of a cow is 20 years but in these industries they are killed within three to seven years.

In the egg industry, eight to twelve chickens are forced to dwell in battery cages 12 inches wide and 12 inches tall. Close confinement causes many to resort to pecking at fellow chickens, causing serious lacerations or even death. In order to avoid this problem the birds are debeaked, which involves burning the beak where it meets the face, causing much suffering.

These industries also cause large amounts of environmental devastation. Each "Animal Factory" results in hundreds of pounds of fecal matter daily. The defecation leaks into the land and very likely the drinking water. This causes sickness and disease in humans as well as the fish and algae populations.



Cruelty-Free Lawns

America's obsession to have a sterile environment is killing our pets and wildlife. The pesticides used to make our lawn homogeneously green and our houses devoid of "lesser" life-forms are toxic to our companions.

Pesticides are chemicals or biological substances designed to kill, control or repel a variety of living organisms, such as insects (insecticides), weeds (herbicides), mold and fungus (fungicides) and rodents (rodenticide). Pesticides can easily come in contact with your pet from lawn or household applications or insecticides you apply directly to them. Wildlife also is affected by pesticides sprayed on lawns and gardens.

Pesticides can be absorbed through the skin, swallowed or inhaled. Dogs exposed to the herbicide 2, 4-D can be twice as likely to develop lymphatic cancer. Cats are especially vulnerable to pesticides because they have a limited capacity to metabolize drugs. An overdose can occur in a pet exposed to lawn pesticides while being treated with flea control substances.

Symptoms include: difficult breathing, excessive salivation, drooling, vomiting, runny eyes, diarrhea, seizures, poor coordination, muscle tremors, convulsions, weakness, apprehension, depression and other abnormal behaviors. Early diagnosis and treatment can save the animal's life.

Keeping your pet inside may not be adequate protection. Lawn care pesticides can drift through open windows into homes. Pesticides can settle and dry on porches, hanging laundry, children's toys, pet food bowls, outdoor furniture and bird feeders. Do you want to feed toxic chemicals to your companion or wildlife?

Keep your property pesticide free. Work with neighbors to do the same. Don't let your

To be Vegan is to eliminate all forms of animal abuse from your lifestyle whether they be obvious or not. Veganism is a philosophy discrediting all forms of animal use.

To find out more about Veganism contact Denise Lynn, the Animal Defense League, PO Box 6845, Syracuse, NY 13217.

Pax Christi

Peace Walk

Fifty Years ago on August 6 and 9, 1945, the word was awakened to the power and destruction of nuclear weapons. A pilgrimage of repentance and reconciliation for these events and for the subsequent misuse of these elements of creation is being planned by Pax Christi of Syracuse and the Upstate New York region.

Beginning on Saturday, July 22, the walk will proceed from the Seneca Depot, south of Rochester through Syracuse with a destination of the Peace pagoda in Grafton, NY outside of Troy on August 6. This pagoda was built under the guidance of a peace pilgrim, a Buddhist nun, Jun-San as a testimony to the possibilities of reconciliation and peace among people of all colors, nationalities and languages.

Individuals, families or groups are invited to join the walk for periods of time as short as an hour or for the entire two weeks. A community meeting to discuss and plan for the pilgrimage will be held at Plymouth Church, E. Onondaga St., on Wednesday, June 14, at 7 PM. For further info call Dick at 476-0048, Frank at 446-1693, or come to the June 14 meeting.

pets play in places that may have been treated recently.

Before using pesticides, decide if you really have a problem. Many alternative treatments for pets can be found from the following sources: NY Coalition for Alternatives to Pesticides, PO Box 6005, Albany, NY 12206-0005, (518) 426-8246, and Lawn Care Without Pesticides (free), Cornell's Cooperative Extension, (315) 424-9496. If an animal appears to be suffering from pesticide poisoning, call the National Animal Poison Control Centers 24 Hour Hotline: 1-800-548-2423, \$30 per case, chargeable to a credit card, or 1-900-690-0000 (approx. \$2.75 for short calls).

- Cara Burton

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Sierra Club Iroquois Group

Great Turnout for Earth Day!

I was one of about 600 people participating in Earth Day Lobby Day in Albany on April 24. How encouraging to see so many people of different colors and ages—from the youngsters of Kids Against Pollution to the elderly and every age between! We came from throughout the state. We filled a huge legislative hearing room and then broke into teams to speak to legislators about the attacks from the new administration in Albany on New York's environmental protection capability.

Gov. Pataki's environmental report card for his first 100 days consists mostly of low grades. A letter signed by about 1,000 people tells him we want to protect our precious New York natural heritage. An example of how the Republican majority is dismantling hard-won victories for our environment is the raid on the Environmental Trust Fund. The Pataki budget proposal would grab much of the money dedicated to buying land in the Adirondacks and Catskills and money to promote recycling and close old landfills. Pataki has also appointed a Commissioner of the Department of Environmental Conservation, Michael Zagata, who comes from industry and favors industry over environmental protection and public health.

We told our legislators that environmental protection doesn't mean a weak economy. Studies show that states with relatively strong environmental protection also are relatively strong economically. Further, New York is 41st per capita in the nation on spending for environmental protection. So our budget deficit should not be blamed on environmental protection.

Only 16% of respondents to a recent national poll think that US environmental protection laws are too strict. More than 50% think they are not strong enough. If you are among the majority who wants government to protect our environment and health, please contact your state and federal representatives to tell them so. And don't be taken in by claims about how they love to walk in the woods and, of course, they will protect the environment. Look at what they are actually proposing to do; it may frighten you into action.

Locally, the Sierra Club's Iroquois Group participated in a cleanup at Nine Mile Creek in

SYRACUSE COMMUNITY RADIO

Saturday Night Open Mike

After long winter, Syracuse Community Radio gets out and about for an active spring schedule. SCR techies are busy looking for a site that is suitable for our broadcast antenna. When a site is confirmed, a second frequency allocation survey will be completed and the FCC application for a construction permit will be drafted. The other crucial part of the FCC process is showing the Feds that SCR has enough money to build a low power FM station.

With these needs in mind, a series of benefit shows will be held to spread the word and raise some of the funds that will be needed for this pre-construction phase. Euclid Community Open House is the scene for a series of well attended Saturday Night Open Mic events. There has clearly been a need for an all ages, non-bar music event in the area, and SCR is proud to provide a forum for up-and-coming artists to display their talents and learn about performing for audiences. The shows begin at 8 PM and occur two Saturdays of each month. Call the number below for June dates (TBA).

Now is the time to find out more about Syracuse Community Radio. Your help is needed to help create this important community organization. The program schedule will begin to be developed and producers assigned this year. Due to the nature of the project, folks are encouraged to get involved in order to be prepared to produce programming when we get on the air. There are seven committees that have plenty of room for committed and creative individuals as well as room for coalition work with other groups. For more info call 478-5215 & leave a message or write to us at: P.O. Box 6365, Syracuse 13217-6365

Camillus. We had a table and spoke at the NYPIRG Earth Day in Thornden Park, and we compiled a report showing that Onondaga County could expand its blue bin recycling program.

If you want to join Sierra Club, phone Mark at 652-3579 or Sue at 445-1663.

SPUNC

Still Shortages in Cuba

Since October, 1994 when the farmers' markets opened throughout Cuba, the food situation improved for most Cubans. However, shortages are still severe in many areas, including cotton.

Elana Levy is returning to Cuba in June, and is looking for donations of underpants (new, cotton), medicines (particularly children's antibiotics and asthma), ibuprofen, small soaps and shampoos (to give as gifts), outdated eyeglasses, neat pens, or solar calculators.

Donations need to be in by June 10. Call Elana at 472-5711 or mail to SPUNC c/o 1030 Westmoreland Ave, Syracuse, NY 13210.

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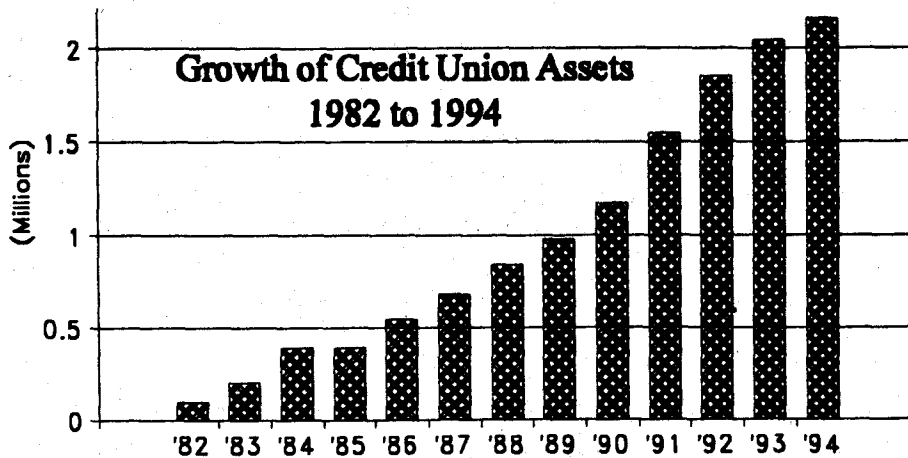
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Superior Negligence cont'd from page 7

Similar cases have gone to the Supreme Court, not stopping with the military appeals process. The My Lai case did, as did the case of one Japanese officer executed for failing to prevent atrocities in World War II. Will your case go that far?

Possibly. It involves such important legal issues, based on the lawyers I've talked to. Even if we win on appeal, the opposite side might go to the Supreme Court. I accept it could take years. But the appellate process is much more indirect and lengthy. I won't be as intensely involved as with the court-martial. If I eventually win, I'll be back in the army. But right now I have a daughter to support.

Nancy Rhodes wrote about Captain Rockwood's case last month for the PNL. She edits the bi-monthly journal *Policing by Consent* for the National Coalition on Police Accountability.

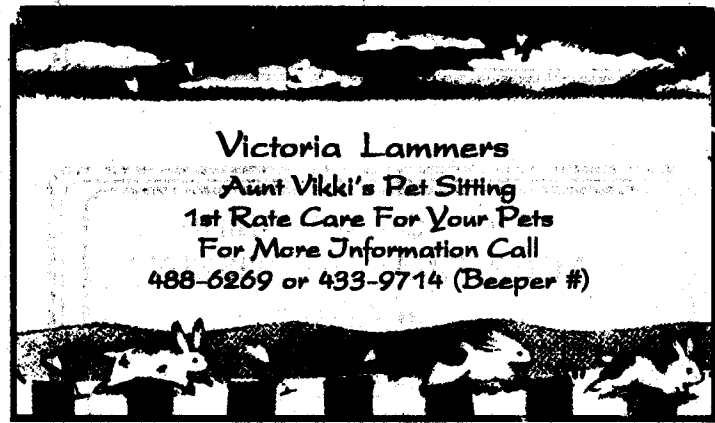
Twists and Turns cont'd from 21

the Braves. While it is not quite true that it is a shame one team had to win (and I personally wished it had been the Braves), the disappointment of supporting the "loser" was sweetened by the games themselves. Perhaps these concepts can never be adequately explained to the non-believer.

The concept of team is valuable for another reason. Yes, there are soccer riots and other manifestations of aggression in the name of rooting for one's side. In the best sense, however, a city coalesces around a team, and boundaries of ethnicity and class and gender become less relevant (never irrelevant, however). The best examples may be the perpetually losing teams, like the Brooklyn Dodgers of the 1930s (perhaps all the way until their first World Series triumph in 1955) or the New York Mets before 1969. These and other teams


were loved because they were *ours*, and their losses and occasional victories reflected our daily struggles. The eternal, ever-hopeful spring of the New York Mets actually lasted until 1976, when part-owner M. Donald Grant traded away Tom Seaver. Grant's petulant and foolish action is a still-remembered example of the fallacy of non-participant ownership of team sports. But this and other examples could motivate us to work toward the day when our teams will belong only to the players and the people. Such a struggle is only one small but poignant piece of a larger struggle, for a time when our communities will also be truly our own.

Paul is a Central America activist, caseworker, and participant in *The Coalition for the Common Good*. He is the father of two active children, who reinforce his love for soccer and ice hockey. (He still wishes they liked baseball, but that day may come.)



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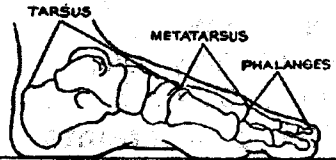
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June 1995

<p>4 Boys From Syracuse meets at Trinity Episcopal Church Parish House, 7pm.</p> <p>Rally Against the Death Penalty. Columbus Circle, downtown Syracuse, 1pm. 422-1678. Spons. by People Against the Death Penalty.</p>	<p>5 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center), 7:30pm. 425-0673.</p> <p>Lesbian & Gay Pride Film Festival. "Choosing Children", "Homoleens", "Queer Son". At Watson Theater, Syracuse Univ. 7pm. Tickets \$6. Benefits Stonewall Committee.</p>	<p>11 How We Treat Each Other SPC Brunch/Discussion at the Peace Council, 924 Burnet Ave, Brunch 11 AM. Noon, Discussion, Noon - 2 PM</p> <p>Every Sunday: Support group for former and current mental patients. Sponsored by Alliance. Plymouth Church, 3-5pm. Peggy Anne 475-4120.</p>	<p>12 People for Animal Rights business mtg. 6:45pm. 488-9338 for location.</p> <p>Lesbian & Gay Pride Film Festival. "Billy Turner's Secret", "If They'd Asked for a Lion Tamer", "Potluck & the Passion", "Get It, Girl: Lesbians Talk About Sex". At Watson Theater, Syracuse Univ. 7pm. Tickets \$6. Benefits Stonewall Committee.</p>	<p>13 NAACP 16th annual Fight for Freedom dinner. 6pm. Call for place. 422-6933.</p> <p>Annex International Group 4373 mtg. Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 668-7441.</p>	<p>To have your group's event or meeting time listed, call or send the info to SPC, 472-5478. July deadline: 6/25.</p>	<p>6 Peace Council program committee meets at 8pm. 924 Burnet Ave. 472-5478.</p> <p>PNL editorial meeting at Peace Council, 1-3pm. Come join in. 472-5478.</p>	<p>14 NOW CNY Chapter mtg at Marine Midland Bank, 380 S Warren, Syr. 7pm. 487-3188.</p> <p>Central America Caribbean Coalition potluck & meeting at Plymouth Church, 232 E. Onondaga St. 6pm.</p> <p>Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p>	<p>15 Syracuse Community Radio mtg. 7pm. Call 437-9679 for place.</p> <p>Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.</p>	<p>16 Gay Pride Event at Altered Space Community Art Gallery, 922 Burnet Ave. Call 478-8875 for details.</p> <p>Every Fri. Survivors of Incest Anonymous 12 step program mtg. 6:30-7:45pm. Women's INFO Center, 601 Allen St. Women 18 and up.</p>	<p>7 Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 428-8724.</p> <p>Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120.</p>	<p>8 Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p> <p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphia Cable Channel 7.</p>	<p>9 Gay Men's Support Group meeting. Info: 422-5732.</p> <p>Witness for Peace potluck picnic at 340 Midland Ave. 6pm.</p>	<p>10 Spring Cleaning Party at the Peace Council. 10am-2pm. 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Fundraiser for next shipment of goods to Cuba.</p> <p>Syracuse Coalition of Accuracy About Abuse meets at Women's INFO Center, 601 Allen St. 11am.</p>	<p>22 Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p> <p>Peace Walk from Seneca Army Depot, south of Rochester, to Peace Pagoda in Grafton NY. To participate call Dick 476-0048.</p>	<p>23 Cuba Friendship Border crossing into Canada at Buffalo. Call 471-5748 to support, take part.</p> <p>Every Fri: Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Center, 601 Allen St. 422-9741 for time.</p>	<p>2 Every Thurs: Lesbian & Gay Youth Support group for ages 14-21 meets at Women's Info Center, 601 Allen St. Call for time 422-9741.</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p>	<p>3 Cuba Friendship Dinner, speaker, music at Plymouth Church, 232 E. Onondaga. 6pm. Cuban-style beans & rice dinner by Ron "Calle Zapata" Shuffler. 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Updated Address for Mumia Abu-Jamal

Well, even though we thought we knew better, we published the old address for Mumia two months in a row. Below is the right address (If you already sent a letter to Mumia, please send another. Your letter will not be forwarded.)

Most Recent Address

Mumia Abu-Jamal
#AM - 8335
SCI Greene
1040 E. RoyFurman Hwy.
Waynesburg, PA 15370

Organizations working in support of Mumia:

International Concerned Family and Friends
of Mumia Abu-Jamal
PO Box 19709
Philadelphia, PA 19143
(215) 476-8812

Equal Justice, USA
c/o The Quixote Center
PO Box 5206
Hyattsville, MD 20782
(301) 699-0042

In Syracuse:
the Syracuse Committee for
the Assertion of Human Rights
(SCAHR)
(315) 445-0413



Sample letter to
Governor Ridge

Governor Thomas Ridge
Main Capitol Building
Harrisburg, PA 17120

Dear Governor Ridge:

I am writing to urge you NOT to sign a death warrant in the case of Mumia Abu-Jamal. It has been well-documented that Mr. Abu-Jamal's original trial was compromised by serious irregularities on the part of the prosecutor's office and the police. Many people are convinced of his innocence. In the interests of justice, Mumia Abu-Jamal deserves a new trial.

In the current political climate, some constituents believe that the state's use of capital punishment will lead to safer cities. But in fact, evidence shows that capital punishment does NOT deter crime. Nine out of ten of the states with the lowest murder rates in the nation have not executed anyone since the US Supreme Court decision in 1976. Not only is the death penalty not expedient, it is not moral. Studies have found that the death penalty is practiced in a racist and arbitrary manner. How can we teach our children to stop violence when we use so-called legal violence against our citizens?

Therefore, Governor Ridge, I urge you to refrain from signing death warrants. Instead, act humanely, and choose the side of justice in the cases brought before you.

With all due respect,

see May PNL for more background on Mumia's case

Syracuse Peace Council

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



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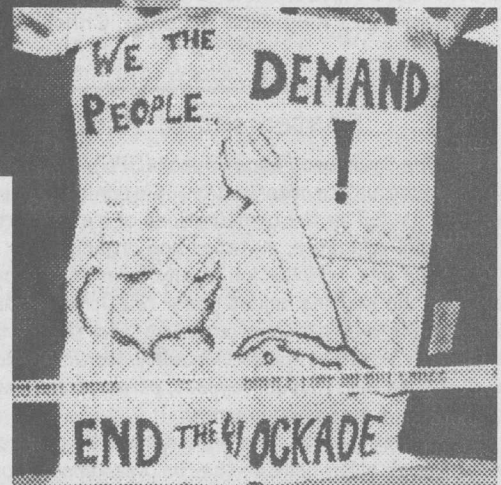
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US - CUBA Friendshipment

Peace Bridge, Buffalo, NY
Friday June 23, 1995



Peace News Letter
Central New York's Voice for Peace and Social Justice July 1995 PNL 633

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.

The House: check calendar for meeting times

- **SPC Staff**
Bill Mazza
- **Bookkeeper**
Duane Hardy
- **SPC Press**
Paul Pearce
- **The Front Room**
Bookstore Joe Carpenter
- **SPC Council:** Marge Rusk, Fatma Husein, Rafael Sorkin, Daniella Salzman, Frederic Noyes
- **Program Committee**
- **Political Action Committee**
- **Organizational Maintenance Committee**

The Peace Newsletter

Call to get the time of the next PNL meeting, or check the calendar in the back of this *PNL*.

- Editorial Committee:** Ed Kinane, Elana Levy, Bill Mazza, Anna Schneider
- Production Committee:** Joy Meeker, Andy Molloy, Marge Rusk
- Graphics:** Anita Welych (on sabbatical)

SPC Projects

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

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Kathleen Barry, Brian Caufield, Andy Molloy, Fredric Noyes, Darlene Veverka, Lynne Woehrl, Rae Kramer, Lizz King, Ron Schuffler, Christine Detwiler

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

- | | |
|---------------------------------------------------------------------------------|----------------------------------------------------------------------------------|
| Alliance-Psychiatric System Survivors
George Ebert 475-4120 | Peace Brigades International
Ed Kinane 478-4571 |
| Alternative Media Network
Jim Dessauer 425-8806 | P.E.A.C.E., Inc.
Louis Clark 470-3300 |
| Alternative Orange
Brian Ganter 423-4466 | People Against the Death Penalty
637-3344 |
| Alternatives to Violence Project
Jay Liestee 449-0845 | People for Animal Rights
488-PURR (7877) |
| Americans For Democratic Action
Jack McTiernan 488-6822 | Persons With AIDS Support Hotline
Sandra 471-5911 |
| American Friends Service Committee
475-4822 | Physicians for Social Responsibility
488-2140 |
| Amnesty International
422-3890 | Planned Parenthood
475-5525 |
| Animal Defense League
471-0460 | Reconsider
Nick or Alex Elye 422-6231 |
| ARISE
472-3171 | Religion: Other
Phoenix or Kat 474-8801 |
| Atlantic States Legal Foundation
475-1170 | Rose Center
Teri Cameron 422-3426 |
| Beyond Boundaries
Aggie Lane 478-4571 | Sarah House
475-1747 |
| Central America/Caribbean Coalition
Shirley Novak 446-6099 | Save the County
637-6066 |
| Citizens Against Radioactive Dumping
607/753-6271 | SEEDS
607/749-2818 |
| CNY ACLU
471-2821 | Seneca Peace Council
568-2344 |
| CNY Center for Occupational Health and Safety
471-6187 | Service Employees Int'l
Chris Binaxis 424-1750 |
| CNY Environment
Janine DeBaise 437-6481 | Sierra Club
Sue Carlson 445-1663 |
| CNY N.O.W.
487-3188 | Small Claims Court Action Center
443-1401 |
| Cortland Citizens for Peace
Andy Mager (607) 842-6858 | Social Workers for Peace
Dick Mundy 445-0797 |
| CUSLAR
Dan Fireside (607) 255-7293 | Socialist Party
Ron Ehrenreich 478-0793 |
| ECOS
492-3478 | Spanish Action League
Sam Velasquez 471-3762 |
| EON, Inc./Transgender Community
Charliss Dolge 475-5611 | Student African-Amer. Society
443-4633 |
| ECOH
Dave Smith 478-8634 | Student Environmental Action Coalition
Kelly Ault 423-7896 |
| Food Bank of CNY
437-1899 | Syracuse Commtee for the Assertion of Human Rights
Mumbi Mugo 445-0413 |
| Friends of the Filipino People
John & Sally Brule 445-0698 | Syracuse Community Choir
Karen Mihalvi 428-8724 |
| Gay/Lesbian Alliance
422-5732 | Syracuse Community Radio
Frederic Noyes 437-9579 |
| Gay/Lesbian/Bisexual Student Assoc. (SU)
443-3599 | Syracuse Cooperative Federal Credit Union
471-1116 |
| Haiti Solidarity
Ann Tiffany 478-4571 | Syracuse Cultural Workers
Dik Cool 474-1132 |
| Hotel Employees 150
437-0373 | Syracuse Gay & Lesbian Chorus
476-4329 |
| Jail Ministry
424-1877 | Syracuse Greens
471-1611 |
| Lesbian/Gay Youth NAACP
Van Robinson 422-6933 | Syracuse HOURS
471-6423 |
| Natural Organic Farmers Assoc.
Ammie Chickering 365-2299 | Syracuse N.O.W.
472-3294 |
| New Environ. Assoc.
446-8009 | Syr. Real Food Coop
472-1385 |
| NYPIRG
476-8381 | Syracuse Solidarity
423-9736 |
| Onon. Audobon
457-7731 | Syracuse United Neighbors
Rich Puchalski 476-7475 |
| Onondaga Women's Political Caucus
Lora Lee Buchta 457-4739 | S.U. for Animal Rights
443-4199 |
| Open Hand Theatre
Geoff Navias 476-0466 | University Democrats
Syracuse University 443-0958 |
| Oswego Valley Peace & Justice Council
Barbara Steinkraus 342-1675 | Urban League
472-6955 |
| Pax Christi
Frank Woolever 446-1693 | Veterans For Peace
Ray Stewart 422-5023 |
| Peace Action of CNY
Diane Swords 478-7442 | Women's Center (SU)
443-4268 |
| | Women's Health Outreach
425-3653 |
| | 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:

Lots of stuff on crime, criminal justice, the death penalty, its connections to the military industrial complex, prison labor, abuse of spending priorities to promote profit for the rich at the expense of the poor (you'll notice how fresh and new all these issues sound), abuse of the courts, racist trials, unjust use (as if there was any other kind) of capital punishment, the punishment of capital, and why jail is not a good thing. Oh, did I leave out corruption of the system? I guess that means cops and judges and lawyers and the media and I guess everyone, but that might be in an article on blame, and there's also the article on backlash against survivors and backlash against people who speak out. What's new.

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

Liz King, Joy Meeker, Darlene Veverka, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Fredric Noyes, Duane Hardy, Millie Webb, Deb Douthit

Mailing Party Helpers

Brent Bleier, Sue Nuccio, Barb Kobritz, Marge Rusk, Devan Ayyankeril, Chuck Durand, Liz Belden-Handler, Molly Handler, Naomi Handler, Samuel Handler, Doug Igelsrud, Ron Shuffler

August Issue Deadlines

Articles	Jul 12
Ads	Jul 19
Calendar Items	Jul 19

PEACE NEWSLETTER

July 1995

PNL 633

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About the cover:

Photos by Joan Goldberg and Daniella Salzman, cover by Bill Mazza

On Friday, June 23, a US-Cuba Friendship caravan crossed the US border at Buffalo to take needed supplies through Canada to Cuba. After initial warnings about arrests and seizures, the caravan was allowed through with little hassle. "Our objective was to defy the embargo, to see to it that every single item gets to Cuba, and that is exactly what is going to happen," said Lucius Walker Jr., a Baptist pastor from Brooklyn who was one of the Friendship coordinators. "On a score of one to 1,000, I'd say we scored 1,000." (Dan Herbeck, *Buffalo News*, 6/24/95)

A solar generator had been the largest item of contention in the caravan. When that item was passed across the border, it was understood that there would be little other difficulty. However, according to Walter Lechowski, assistant Buffalo district director of the Customs Service, it struggle isn't over. "There is more than one way to enforce the law. We did it by having investigators out there with cameras and notebooks," Lechowski said. "We gathered a lot of information that will be sent to the Justice Department in Washington for a possible prosecution down the road." (*Buffalo News*)

Most of the activists at the event were caught off guard at how easy the government gave up the fight. You would think we didn't have any reason to trust their motives...

Anyway, at least one of the organizers had her doubts. As part of the Syracuse contingent was heading out of Buffalo she expressed her concern that the ease with which the caravan passed the border was a means of keeping national attention away from the issue. She was concerned over the Helms-Burton Bill moving towards Congress. If there was a hoopla at the border, than it would be natural for the press to follow up with stories of connected legislation. But with all quiet at the Northern Front, the Helms Bill will continue its relatively silent journey towards ratification.

Believe it or not, the Helms-Burton Bill actually tightens the sanctions against Cuba by attacking the sovereignty of other nations, including the US's closest allies on free trade. According to Jessica Mathews, a senior fellow at the Council on Foreign Relations and vice chair of the Inter-American Dialogue, the bill "bans imports of sugar and related products from countries that import any amount of these items from Cuba...it gives American who lost property in Cuba an unprecedented right to sue third-country companies whose perfectly legal business activities are connected in any way with the expropriated properties...it would deny entry to the US to anyone however remotely connected with such a company...and would direct the administration to seek a UN vote to make the embargo multilateral." (*CUBA Update*, April/June 1995)

The only thing that isn't funny about this thing, is that it's no joke. People are actually thinking that this thing might pass. And if it does we'll have to rely on Clinton (Mr. Blockade himself) to veto it. For further information on the Helms-Burton legislation and what you can do to prevent its passage, send a stamped self-addressed envelope to Helms-Burton, CUBA Update/CCS, 124 W. 23rd St., New York, NY 10011.

LETTERS

Editors,

As regular readers of the PNL, we would like to express our thanks for Karen Hall's thought provoking articles on critical thinking.

Most recently her article on the RC community, with its invitation for "constructive dialogue" has achieved its goal. She has respectfully challenged some thinking in our community and her truthfulness and courage in speaking out about issues which need to be addressed is greatly appreciated.

We anticipate that her article will be an opportunity for growth in both the RC community and the larger peace and justice community in the Syracuse area.

In peace,

Kathleen Barry,

Carol Baum,

Brian Caufield,

Rosaria Champagne,

Stephanie Cross,

Michael DeSalvo,

Wendy Harris,

Mary Ellen Kavanaugh,

Corine Kinane,

Elana Levy,

Linda Malik,

David Martin,

Margaret Mathews,

Nick Orth,

Debbie Pillsbury,

Diane Swords,

Lynne Woehrl.

Editors,

Awards like Oscars, Tonys and Emmys go for the best movies, shows, etc. I just read Project Censored's awards for the "Best Censored" news of 1994, which notes issues under-reported by the national media, including the 1950s human radiation tests, the Pentagon's secret funding of mergers of major military contractors and giant incinerators producing dioxins.

My nomination for a major under-reported Syracuse story: the current negotiations on the new cable TV franchise contract between City Hall and Adelpia Cable. The original four-teen-year CTV contract expires in 1995.

With the coming deregulation of cable, communications and broadcasting, how is Mayor Bernardi going to protect us taxpayers and Adelpia Cable subscribers in the new contract?

And where is the public input and a public hearing?

Sincerely,

William Keefe

Syracuse, NY

ATTENTION WRITERS



RED



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PRESS

RED ROACH PRESS, the publishing arm of Resources for Sustainable Living (RSL), a nonprofit organization dedicated to enhancing the FREE flow of ideas and information on issues concerning radical politics, ecology and social justice is now considering the following types for submissions for publication:

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SYRACUSE PEACE COUNCIL PAGE

Committee Updates

Organizational Maintenance Committee

There was a successful Spring Cleanup of the house at 924 Burnet. Lot's of cool stuff got done thanks to Darlene V., Paul P., Helen C., Lizzie K., and Andy M. The kitchen and bathroom got a good cleaning, the library was "liberated," (although it's still pretty far from being a working library), the back hall was straightened, the hedges were trimmed, the yard trash was cleaned up, the floors were mopped, and trash and the recycling was hauled away. Whew!

All in all very positive, although it could have benefited from more cleaners. Not all the tasks on the goals list were accomplished, and some areas couldn't be cleaned because of clutter. In general, it was long overdue.

The OM committee is planning to organize one big project a month, not including July and August. One idea is that at least one of the two meetings a month will be a work party. OM also wants to reinstitute volunteer night.

The next project on the OM agenda is a toss-up between cleaning the bookstore and cleaning the garage.

If you are interested in working with the OM committee call SPC or attend their meetings on the second and fourth Wednesday of each month, 7:30 PM at SPC.

Program Committee

A good part of the last PC Committee was used to evaluate the last two fund-raisers; the Vietnam "Gathering of Reflection and Reconciliation" and the All God's Children concert.

It was agreed that the Vietnam event (a house party) was good as events go, but lousy as a fund-raiser. The PC postulated why the turn-out was so poor. It was recognized that hasty organizing is always problematic, even in times of desperate finances. The possibility of a better organized, broader-based follow up event was discussed briefly and tabled.

All God's Children was a fantastic success as events go, but a poor return as a fundraiser. (This ongoing run of "great event/lousy fundraiser" has got to stop...) The PC recognized the unfortunate conflict with jazz fest and the problems in finding a good venue. The bands were great (Thanks again Marsha and Full Swing!) and everyone seems to have had a marvelous time. (If you've missed All

God's Children a second year in a row, don't miss them next time—they played a non-stop three-hour set of energized music. Dancing was impossible to avoid.) Not having the event at a club certainly seemed to draw out people who won't go to bars—a good thing. We were, however, short on volunteers for during the actual event. Thanks again to everyone who helped out during the show. Anyway, great music, great food, great press, and still a small crowd. Baffling.

The rest of the meeting was taken up brainstorming ideas to make it through the summer financial crunch without going further in debt. (That includes publishing a reduced newsletter for August which will only go out to subscribers.)

Looking a little bit down the road, the PC is beginning to plan a fall dinner—yes, we are going to reinstitute SPC dinners! We are just in the early planning stages, and are conscious that this fall dinner is a prelude to the upcoming 60th Anniversary dinner next year. If anyone is interested in working on either dinner/event, give us a call at SPC.

Yes, we are definitely looking for more people to join this committee. The Program Committee meets twice a month. Call SPC for July's meeting times. Everyone is welcome.

Political Action Committee

PAC's main focus at the moment is preparations for the upcoming Hiroshima/Nagasaki 50th Anniversary. As part the weekly work of

the committee, PAC has agreed to do the press work for the coalition organizing around the event. They are also planning to participate by enacting a shadow project in Syracuse for the weeks events.

Part of PAC's work has been developing an updated phone list and phone tree. If you are interested in being part of the phone tree, or would like to be on one of our contact lists for actions and emergency responses, call SPC or drop us a note with your name, address and phone number so we can tag your listing accordingly.

Everyone is welcome to join the Political Action Committee. Meetings are the second and fourth Thursday of each month.

Coalition Work:

Fair Trial for Mumia Committee

SPC is part of the Fair Trial Committee, see page 10 for details and actions.

General Bad News Box

We just want to whine a little. The Peace Council was broken into this June. A definite drag considering how there is nothing to take except old newsletters and political books.

The person or persons ended up taking a good chunk of the Front Room Bookstore's T-Shirt stock. Of course it won't be easy for us to catch back up on this kind of thing, even with insurance. The Front Room is always so tenuous anyway.

Anyway, that's the scoop.

Peace Newsletter

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Prisons: The Third World Within

A PNL Interview with Kathleen Rumpf

Ed Kinane

THANKS TO HER remarkably persistent and imaginative activism, Kathleen Rumpf is a well-known figure in Central New York. Among numerous other actions and protests, she exposed the shackling of inmates in the Public Safety Building, our notorious local jail.

Kathleen—I'm honored to say—has long been my friend. I first met her in 1986 when she got out of prison after serving 18 months for a Plowshare action at Griffiss AFB. We both then lived at Slocum House, a ministry inspired by the Catholic Worker movement, on Syracuse's near-west side. Since then Kathleen has worked with Jail Ministry, which has its office at Slocum House.

Living with us in those days was a Salvadoran family who were in Sanctuary. They were in the States "illegally," but shielded from arrest by a local community of support who would raise a ruckus if the feds tried any funny business. Harboring these political fugitives was good for the soul, and sharpened our awareness of certain Third World realities.

Over the years Kathleen and I have often talked about such realities and about their dovetailing with domestic jail issues. Recently I took some notes as we talked. The following isn't verbatim, and sometimes may even mix up who said what. But this "transcript" reflects the gists and piths of our talk.

• • •

(E) *When we were first talking about doing this interview you said, "Jails and prisons are the greatest civil rights issue in our communities today." How about expanding on that?*

(K) Statistically, prison issues have got to be major. Right now there are over one million people in jail or prison in the US. Except for Russia, the US leads the world in the percent of those behind bars. We need to look at why the US is so jail-happy.

There are reasons for this that reflect the power structure and the political economy. Racism and classism play a key role in deciding who gets arrested. Those same factors

affect who stays in jail without bail and who does or doesn't get a fair trial.

Once someone is in prison, racism and classism affect the length of the sentence and how soon, if at all, they'll get parole. Race and class also help determine how likely it'll be that someone will be back in prison for a second, third and fourth time.

(E) *Clearly, it's the poor and people of color who suffer most from the prison system. But you also assert something more: that the prison system is a civil rights issue for the whole of society....*

(K) First of all, the poor and people of color are a large and growing minority in this country. What happens to them affects all of us.

Jesus said, "whatever you do to your least brethren [sic], you do to me." Well, what we do to our least brethren is a real index of the quality of our culture—the legitimacy of our political system.

And we should never forget that what we do to others can also happen to us.

(E) *Remember the Pastor Niemoller quote:*

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.

(K) Middle class US tax payers spend billions annually on the prison system. This money is more than wasted. It's used to prop up a system that generates more and more violence, more and more crime. This, in turn, is not only extremely expensive to deal with, it erodes the quality of everyone's life. We've so internalized fear that sometimes we're not

even aware that life could be very different, and much safer.

All the billions spent on the prison system could be spent elsewhere, for things that eliminate social conditions causing crime and on improvements in the quality of our lives. For example, in New York there's a state subsidized university system. It's major beneficiary, the middle class, pays far more in tuition than if the state budget weren't being devoured by the prison system. As the prison industry gobbles up more of our taxes, services and opportunities for everyone decline.

(E) *Some argue we have to spend more money on prisons because of the rising crime rate.*

(K) That's a convenient myth. In fact, prisons are now the major housing program for the poor. We now spend \$16 billion each year on prisons. In the Reagan/Bush administrations, \$30 billion was cut from housing programs. In that same period, from 1980-1990, the prison population doubled, but the overall crime rate increased only 7%.

(E) *It seems to me the prison system is so irrational and counterproductive that it should have withered away long ago. What is it that keeps the prison system going and growing? Who benefits from the prison system?*

(K) The prison industry is like the defense industry. Both generate their own vested interests: contractors and careerists of all kinds. Both want to keep the pot boiling. The end of the Cold War was a threat to the Pentagon; likewise programs that improve the life chances of the poor and people of color are a threat to those who profit from the prison industry. The prison system is made up of mini-Pentagons sponging up resources that otherwise could go to reforming the conditions that spawn crime.

(E) *In the defense industry there are major contractors who profit from weapons production and who have lots of clout in both state and federal governments. Isn't the same true of the prison industry?*



(K) Sure. Big outfits like General Electric and American Express are getting in on the prison building boom. They're involved in the scheme to privatize prisons. So the more prisoners, the more profit.

(E) *I'm not surprised about G.E. Back in the late seventies when I first started working with the Peace Council, our major focus was trying to abolish nuclear generating plants. It occurred to me then that the prison construction industry closely paralleled the nuke industry. So it fits that General Electric, long a major builder and exporter of reactors, is now in on the prison racket. They seem to specialize in toxicity.*

(K) The weapons industry and the prison industry are extensions of each other: the international and domestic sides of the same coin. Weapons production for war or overseas sales simply shades into weapons production for the domestic US market.

(E) *And of course there's a close link with domestic arms sales, the rate of violent crime, and the prison industry....*

(K) Right.

This planet is being polarized between the poor of the Third World and the rich of the First World. And in the US itself, the poor keep getting poorer and the rich keep getting richer. Prisons play a key role in that process. Whether here or abroad, systematic and institutionalized violence is needed to play the poor against one another on behalf of the rich.

The defense industry keeps unruly Third World nations or national movements in line, while our prison system keeps our domestic poor in line. Especially the black poor.

The Third World within our borders keeps growing. So, like our military, the prison system has to keep growing to control this festering pool of discontent.

(E) *And don't many prison inmates help assemble products that the defense industry uses?*

(K) Sure. When I was in Alderson the women were making decals for military use. Their cheap labor undercut organized labor on the outside. It's like the cheap overseas assembly plants that many US firms use in Haiti or Guatemala or wherever. When I was in prison I was paid eight cents an hour.

(E) *That's like the rate paid in some of those overseas assembly plants.*

(K) It's not just the prison wages that are so exploitive and Third World-like; it's the unregulated, dangerous work conditions—the chemical fumes and harassment—including sexual harassment.

(E) *Recently I attended an anti-death penalty demo at Columbus Circle. Among the spectators was a young man who spoke out and made some very good points—including some I've heard you make.*

(K) Like?

(E) *Like he said it's fine to be organizing against the death penalty. But, having recently spent some years in prison, he had a different priority. He pointed out that, "brothers—both black and white—are being killed in the prisons every day. For them the death penalty was never abolished."*

He said that prison conditions and prison pressures are deliberately maintained so that there are lots of killings among prisoners. But also that there are gangs of C.O.'s—correctional officers—who act as death squads. Inmates who don't get mail or visits from relatives are especially vulnerable to being disappeared. Without outside support, there's much less chance of any accountability.

(K) Since most inmates who are imprisoned upstate come from downstate, relatives can't visit very often. Not too long ago I talked to a woman whose son died in prison. She said she got a call from the prison notifying her of the death and that her son would be buried within six hours. For relatives without resources or who live far away, six hours isn't enough time to get to the prison to see the body and to see how bruised it might be. There's a number, but no name, over those prison graves.

(E) *Kathleen, you've learned a lot about prison first-hand. I've often thought that every activist could learn plenty from some time spent in jail.*

(K) Exactly. The peace and justice movement shouldn't underestimate the value of


The New Justice Center A Tour of Syracuse's New Jail Karen Tanquist

THE ODDEST THING I learned at the New Justice Center tour for Jail Ministry Visitor Advocates led by Sheriff Walsh is that there is a legal definition for, "outdoors." The recreation yards adjacent to each "pod" meet that definition despite their four walls and roof. There is a garage door-type opening on the top half of one wall which, when opened, allows sunlight and fresh air in through the mesh covering. This is outdoors.

The spaciousness of the new jail, the more open atmosphere, and the planned improvements in relationships between the inmates and guards are positive changes from the old jail. But I could not help wondering if all the time, money, research and travel spent on developing this new system wouldn't have been better spent decreasing crime in the first place.


Syracuse's new jail raises questions: why are the numbers of inmates rising? Why are there so many new faces? Why aren't drug and alcohol treatment programs available for those awaiting sentencing (sometimes up to six months)? Why is the number of Spanish speaking inmates rising? [Were these and other questions even discussed when the topic of a new jail first came up?] Why do we find funding for the new jail building and not for programs in jail and in our community to address unmet human needs?

I am fearful of how quickly the 616 beds will be filled and wonder where the new inmates will come from. I foresee a growing need for more Jail Ministry Visitor Advocates as our jail population grows. It is an indicting irony of our society that we can build and fund a bigger jail while at the same time severely cut social welfare programs and medical care in our community.

For more information about Jail Ministry can be contacted at 424-1877 

time spent in jail. Our spending time in jail is not unlike solidarity activists providing accompaniment in, say, Central America. Both are ways of standing with the oppressed and witnessing the scale of human suffering—the shattered lives.

Here in America, prisons are the most blatant civil rights issue of our time.

Ed is on the PNL editorial committee and occasionally has spent brief sojourns in jail. 

US Militarism Comes Home

Parallels Between the Prison System and the Military

Susan Quinlan

[While the following article focuses on California, its analysis closely applies to New York —eds.]

MANUEL PEÑA is a victim of the United States' most recent war. No, he's not one of the thousands of US soldiers suffering from chemical exposure in the Persian Gulf War. Nor is he a *Zapatista* killed by Mexican soldiers after Chase Manhattan Bank told them to get tough in Chiapas. Peña is a casualty in the war on crime sweeping the US today.

Manuel Peña is among the more than 250,000 anticipated to join the already bloated California prison population over the next three decades due to the passage of "Three Strikes and You're Out" legislation there. Like most Three Strikes victims, Peña was convicted of a nonviolent felony. For stealing \$37 worth of merchandise from a Richmond, CA, Montgomery Ward store, Peña is now serving 25 years to life.^[1]

But what does the war on crime have to do with militarism? The parallels are striking. Both foreign policy and criminal justice policy in the US are rooted in the use or threat of violence to control the less powerful. Other parallels include:

- The diversion of resources from preventative and or nonviolent alternatives;
- The creation and vilification of an "enemy";
- The demand for personal and social sacrifice falling disproportionately on people of color or of low income;
- The service of the interests of the wealthy elite;
- The distraction of public attention from underlying social problems; and
- The legitimization of hatred, fear and violence.

Both US foreign policy and the war on crime divert society's resources from constructive programs and impede the development of nonviolent alternatives reducing international or social conflict.

Again and again, opportunities are

missed to head off international violence with diplomacy. Once the hostilities have begun, negotiation becomes exponentially more difficult. Furthermore, with the lion's share of our national resources going into military approaches to international conflict, the resources and energy devoted to preventing and negotiating out of crises are paltry by comparison.

Unfortunately the same is true domestically. Funds for preventative programs such as midnight basketball, drug treatment and conflict resolution are gutted while funding for punishment grows. Last year's federal crime bill, which had slated a mere \$400 million out of \$23 billion for prevention, is now under attack by Republicans who want to redirect the entire sum to more prisons and police.^[2]

In both international and local conflict, the absence of nonviolent, preventative alternatives makes violent conflict virtually inevitable.

Both US foreign policy and the war on crime rely upon the vilification, dehumanization and attempted destruction of an "enemy."

To get most Americans behind the bombing of Baghdad, it was necessary to dehumanize the Iraqis, focusing primarily on the evils of Saddam Hussein and portraying the Iraqi public as mindless followers of his regime. Only following such brainwashing could Bush bomb a country "back to the stone age" without a massive public outcry.

In the same way, playing on the racist

fears and stereotypes of the European-American majority, many US politicians fail to distinguish between violent and nonviolent criminals. All of them—even those who are "at risk" of becoming criminal—are portrayed as a uniform block of depraved and hardened thugs, unworthy of society's concern. Thus, incarceration and the death penalty are seen as the only solutions to crime and violence.

Just as Japanese-Americans were gravely mistreated during WWII, so too are law-abiding African-American men regularly presumed guilty and subjected to harassment and brutality by the criminal justice system.

Both US foreign policy and the war on crime cause national and personal deprivation, as well as the actual sacrifice of many young men (and increasingly women), most of whom happen, not coincidentally, to be low-income and/or of color.

The military budget pre-empts social goods such as education, health care and cultural pursuits. War, whether international or domestic, demands sacrifice. While almost everyone in society suffers to feed the war machine, it is always those with the least financial or social power who suffer the most. In international conflict, the cannon fodder on either side is generally drawn from the young, the poor and the racially disempowered. These people not only suffer the direct horrors of war, but are most deeply affected by the general deprivations of a war economy.

Over the last ten years in California, budgets for education, social welfare and public health services have lost ground to inflation, while the criminal justice budget shows the largest annual growth rate of any spending category—13%.^[3] Corrections spending in California had already increased by more than 600% between 1977 and 1993^[4], and that was before Three Strikes legislation. This year, for the first time, California is spending more to incarcerate people than on its University system. We now have 28 prisons, with 12 more scheduled for construction. In the next ten years 20 more new prisons will be needed to hold Three Strikes convicts. Meanwhile, there are 29 public universities in California, with



no plans for expansion and a 25% drop in state support in the last two years.^[5]

People of color are being targeted for incarceration. It is now more probable that a young African-American man will be imprisoned than that he will go to college. While African-Americans are about 10% of California's population, they are over 40% of its imprisoned population.^[6]

Just as the poverty draft relegates low income youth to the military, so too do the lack of affordable education and entry level jobs push many of these same youth into criminal activity. Dismal prospects for integration into the mainstream economy, combined with a racist and classist legal system, result in over two million youth being arrested in the US each year.^[7] Whether lauded for their bravery as soldiers or maligned for their alleged criminality, underprivileged youth are considered expendable by mainstream society.

While both US foreign policy and the war on crime are presented as—and often perceived to be—beneficial to the average American, both actually serve the interests of the wealthy.

In 1996, militarism will pull \$291 billion out of US taxpayers' pockets. This results in tremendous profits for bankers and defense contractors. Interest on the military debt will cost taxpayers a further \$291 billion.^[8] **[[It's odd that these two figures are identical....]]** A parallel prison-industrial complex is rapidly emerging, which, according to the American Correctional Association, has already created a \$25 billion per year market for private corporations.^[9] Prisons are the major growth industry in California, where over \$21 billion is budgeted in the next ten years for new prison construction.^[10] Prison systems are being privatized, and inmate labor—averaging \$0.91 per hour—produces products ranging from military hardware to “authentic prisoners garments” for export to Japanese markets.

But the profits of war go deeper than military or prison contracts. The US has long relied upon its powerful military to extort cheap natural resources and labor from the “developing” world. The mere threat of a US invasion has undermined countless revolutionary and electoral movements which might have threatened US profits in countries like Guatemala or the Dominican Republic. The US enjoys its inflated standard of consump-

tion at the expense of our impoverished neighbors.

While the causes of crime are complex, much (non-white collar) crime is linked to poverty. As homelessness and joblessness increase, and as the plight of the nation's poor becomes increasingly desperate, people are driven to crime. Correspondingly, the criminal justice system serves the ever more central role of protecting the “haves” from the “have nots.”

Both US foreign policy and the war on crime distract from actual solutions to social problems which might alter the power structure.

There is ample evidence that both international and domestic crises are frequently manufactured to boost the approval ratings of incumbent elected officials. This tactic is particularly visible when serious social problems are looming and an incumbent's popularity is shaky. The Iraqi invasion of Kuwait was quietly encouraged by the Bush administration which then used the invasion as an excuse to wage an extremely “popular” war.^[11]

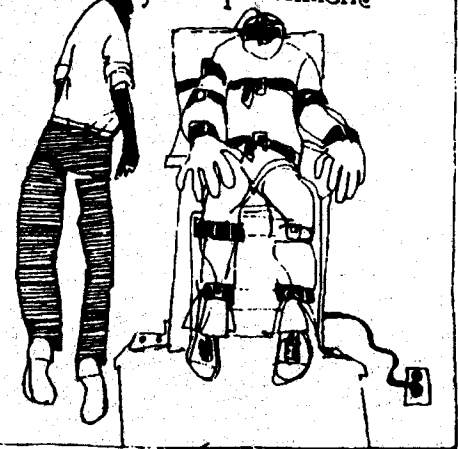
One would think that the recent and sudden hoopla about crime was inspired by a major increase in violent crime. In fact, although the number of people incarcerated in California rose from 19,000 in 1977 to 119,000 in 1993,^[12] the rate of violent crime (while unacceptably high) has remained fairly stable. The fervor given to the war on crime in the last year or two was not a response to any pronounced rise in crime; rather it's a (successful) strategy to bolster the electoral campaigns of right wing candidates. Criminals are scapegoated (along with immigrants, welfare mothers, etc.) to distract voters from economic and social woes.

The focus on tougher punishment also serves to derail popular gun control legislation. In California a major financial supporter of the Three Strikes initiative was the National Rifle Association.

Both US foreign policy and the war on crime legitimize violence, and create an atmosphere in which fear, hatred and cynicism make human alternatives seem impossible, impractical or undesirable.

When the war frenzy reaches a certain

capital punishment
means them without the capital
get the punishment



FOR LIBERATION NEWS SERVICE

pitch, just about anything goes. Militarism, whether international or domestic, makes the unthinkable appear normal, and the humane appear soft-headed and utopian.

The war on crime has taken a most vindictive turn. It focuses, not only on incarcerating increasing numbers of people, but on devising more punitive means of incarceration. Alabama, for example, is restoring chain gangs for the first time since the 1930s and has ordered 300 pairs of leg irons. California has led the movement to develop high-tech prisons which deprive inmates of human contact and where lethal electric fences replace sharpshooters around the peripheries. By insisting that criminals deserve this kind of treatment, the criminal justice system creates the public perception that prisoners are subhuman. To the degree that this perception gains ground, prison conditions become more punitive—family visits are further restricted and educational programs are cut.

Like the idea of peaceful coexistence with an “enemy” nation, the notion of successfully reintegrating inmates into society becomes an impossibility. Within this mindset both criminals and international enemies must be brutalized into submission, and dominated by sheer force.

The climate of hatred and violence associated with both kinds of war seep down to the youngest and most tender members of our society during their formative years. Thus, playing soldiers or cops and robbers is a past-time for most American boys. The “super hero” industry markets the good guy/bad guy paradigm—teaching our children that there

super hero industry cont'd on page 21

The Execution Will Not Be Televised

The Case of Journalist and Community Activist Mumia Abu-Jamal

Paul C. Taylor

YOU MIGHT SEE a case like Mumia Abu-Jamal's on an episode of, say, "Law and Order." It has all the elements: a black man charged with killing a white police officer but vigorously protesting his innocence; a coolly efficient prosecutor and a volatile judge who clashes with the defendant and removes him from the trial proceedings; eyewitnesses changing their potentially exonerating testimony under pressure from police and prosecutors; even a courtroom confrontation between the defendant and the grief-stricken widow of the fallen officer.

To make matters more interesting, a series of fascinating subplots swirl around the black man. He has a history of involvement with "radical" political causes, as we might have guessed from the mane of unruly dreadlocks framing his face. He is eloquent—a fact which surprised many because, well, look at him—and has published a book of essays from his jail cell(s). He's a family man, whose daughter cried when she couldn't touch him through the plexiglass walls of the prison

visiting room. And his plight has generated a worldwide network of supporters, including many celebrities, who are convinced of his innocence.

On "Law and Order," though, the judge and prosecutor would have been balanced by a defense attorney who would vigorously champion the rights of the dispossessed and reveal both the prosecution's underhanded tactics and the unreliability of the witnesses. Abu-Jamal's attorney protested his own appointment to the case, citing too little training and time to perform adequately, and after a lackluster performance he was later disbarred.

In a television drama the following revelations would have emerged during the trial and affected its outcome: the judge has handed down more death sentences and has had more of his capital cases overturned on appeal than any other judge in the states, and his volatility flows from a systematic bias against criminal defendants; the prosecutor is so efficient that he has already obtained the murder conviction of at least one innocent man, a man whose innocence was proven only after twelve years of unjust imprisonment; and the notorious confrontation between defendant and widow during the trial, reported to the national press by the widow herself, couldn't have happened (on the day in question the volatile judge had banished the defendant from the trial). If this were television, all of the problems with the trial either would result in Abu-Jamal's exoneration or, at the very least, we'd all be bothered by the manifest injustice of it all.

But the case is real and Abu-Jamal, a Philadelphia journalist sentenced and convicted in 1982 of the murder of officer Daniel Faulkner, was officially condemned to death just this month when Pennsylvania's governor set a mid-August execution date. Governor Thomas Ridge, elected largely on the strength of a "get tough on violent offenders" campaign posture, has remained oblivious to the wor-

risome facts mentioned above, as well as to the many more specific problems with the conviction. For example, a number of witnesses independently reported to the police that they'd seen someone else fire on the police officer and flee, only to change their stories after guarantees that charges pending against them would be more favorably considered. And there were other witnesses with testimony favorable to Abu-Jamal, but the defense granted only \$150 for pre-trial investigation (in a jurisdiction which averages \$6500), and forced to

The case of Mumia Abu-Jamal is a test of the moral integrity of the American judicial system and the American community.

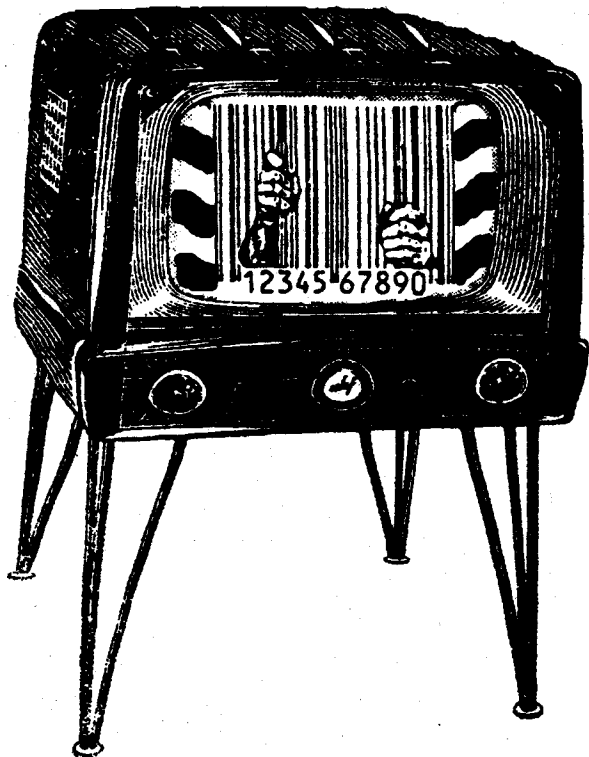
proceed with the trial even though Abu-Jamal had yet to recover from his wounds, received too little time and too few resources

to track them down.

There's more, including the judge, Albert Sabo, silencing Abu-Jamal and eventually expelling him from the trial, and the prosecution's constitutionally dubious use of peremptory challenges to engineer the racial composition of the jury (for a full account of all this consult the afterword prepared by Leonard Weinglass for Abu-Jamal's book, *Live from Death Row*, New York: Addison-Wesley, 1995). But right now it's important to explain exactly why Abu-Jamal's case should matter to anyone, especially since the Philadelphia Fraternal Order of Police and Faulkner's widow like to characterize Mumia's supporters as "soft on crime" or as supporters of a murderer. There are, of course, the familiar complaints about the evidence of systematic racial bias in the judicial system (Pennsylvania's death row is 61% black, for example) and about the barbarism of the death penalty. But Mumia's case ought to be of concern even to people unconvinced on those points.

First of all, as a human being and as a citizen of this country, Abu-Jamal is the bearer of certain rights, rights which a casual examination of the trial record suggests were not only violated, but trampled upon. So anyone genuinely concerned that all individuals be accorded their due, ought to be concerned with this case.

Second, the constitution and the courts grant certain of these rights as safeguards for criminal defendants. These are important, be-



cause one of the court's jobs is to make the factual determinations on which later questions of responsibility and punishment turn: we have to figure out who did what before we can punish anyone. There is no way to make that determination with absolute certainty—hence the burden of proof in criminal trials is set beyond a *reasonable* doubt, not beyond all doubt—so the safeguards are imposed to make the process as reliable and fair as possible. When the safeguards are not respected, when the court ignores the letter and defiles the spirit of its own procedural requirements, the outcomes it produces—its determinations of fact and responsibility—are automatically suspect. And when that happens we don't even reach questions about the abstract appropriateness of the punishment: we haven't yet satisfactorily decided who did what. It is wrong to kill Abu-Jamal even if the death penalty is, broadly speaking, an appropriate measure, because it is far from clear that we'd be killing the right man.

And that brings us to the third reason that we should care about Mumia Abu-Jamal: *we* would be killing him. The government acts, we are told, on our behalf; it is our agent, empowered to serve our interests, to protect us where the power of any individual would be insufficient. We should not be willing to coun-



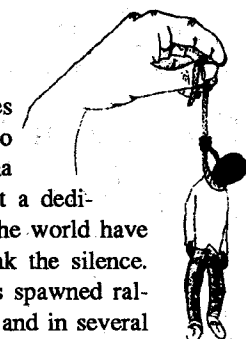
tenance unjust action on our behalf, action which violates the rights and threatens the life of one of our own. The case of Mumia Abu-Jamal is a test of the moral integrity of the American judicial system and the American community. Do we really believe in individual rights and everything that's supposed to go along with them, or do they only apply sometimes, for some people? Do we really believe that people are innocent until proven,

until *proven*, guilty, or are we willing to assume from the outset that the accused is guilty and then reject constraints on the pursuit of a conviction as obstacles to justice? To put it crudely, do we have a criminal *justice* system, or a suspected-criminal-detainment-and-elimination system? If the latter, if we let one man get railroaded to his death without regard for considerations of justice, then how do we keep it from happening again and again? More accurately, if we let one relatively unknown man of modest means get railroaded, then the rest of us modest unknowns have to fear the same fate.

The sometime beauty of television is that the dramas of modest unknowns can be played out in front of everyone; everyday lives don't famous faces and anonymous lives of quiet desperation become matters of public interest. The close-ranks mentality of the Pennsylvania law enforcement community and O.J.'s satu-

ration of the airwaves have conspired to keep Mumia's drama relatively quiet; but a dedicated few around the world have been trying to break the silence. This movement has spawned rallies in many states and in several foreign countries, and here in Syracuse has produced the **Fair Trial for Mumia Committee**, a group of concerned Syracuse citizens who believe there is still time to prevent any further injustice from being done. If you're interested in helping, call 445-4467 to find out what you can do.

Paul is a member of the Fair Trial for Mumia Committee and an educator in the Department of Philosophy at Lemoyne College.



Weekly Vigil for Mumia

Every Thursday afternoon from 4:30 - 5:30 PM the Fair Trial for Mumia Committee is leafletting, vigiling and collecting letters of support at Common Center, downtown Syracuse (corner of Fayette and Salina). Everyone is welcome to join in a demonstration of outrage at this ongoing travesty of justice. Act now! Mumia's execution date has been set for August 17.

Judge Albert Sabo

who railroaded Mumia at the 1982 "trial" and has sent more people to death row in the U.S. (31 total, 94% people of color), has been pulled out of retirement specifically to hear the appeal. Judge Sabo can be contacted at (215) 686-5100; Fax: (215) 563-1623, 1286 Wanamaker, Philadelphia, PA 19107

Support Organizations

International Concerned Family and Friends of Mumia Abu-Jamal

PO Box 19709
Philadelphia, PA 19143
(215) 476-8812

Equal Justice, USA

(A project of the Quixote Center)
PO Box 5206
Hyattsville, MD 20782
(301) 699-0042

Important Addresses and Phone Numbers

Mumia Abu-Jamal

#AM-8335
SCI Greene
1040 E. Roy Furman Hwy
Waynesburg, PA 1527

Mumia was moved 13 January, 1995 to SCI Greene, along with the 188 people on death row in Pennsylvania. This is a more remote location, much less accessible for friends, family and legal visits. Also, the time Mumia is allowed outside of his cell has been cut from two hours a day to one, on weekends only.

One way we hope to make a difference is by getting Judge Sabo removed from Mumia's case. Judge Legrome Davis is in a position to do that, so he very much needs to hear from you.

Supervising Judge Legrome Davis

Chair of the PCRA, which will hear the petition. Demand Judge Sabo be taken off the case—let's retire judge Sabo for good!
(215) 686-9534 Fax: (215) 686-2865
1408 One East Penn. Sq., Philadelphia, PA, 19107

Governor Thomas Ridge

Governor Ridge, having already overseen one execution, has signed Mumia Abu-Jamal's death warrant. Demand the governor rescind his decision.

Main Capitol Building
Harrisburg, PA 17120
(717) 787-2500 [8am-4pm, M-F]
Fax: (717) 783-3369



1995 Peace Award to Hank Strunk

Peace Action is very pleased to announce that the 1995 Peace Award recipient will be Hank Strunk. Bill Griffin says: "Hank is an extremely effective organizer, spokesperson, sign-carrier, media-orchestrator, teacher, crowd energizer, social/political analyst and, maybe most important, COMMUNICATOR." Many of us have received his information packets in our doors or bought one of his \$.50 cassette tapes.

Joan Goldberg describes Hank as "a gentle, humble person with a twinkle in his eye, ... a mediator, always there with us, for us..."

Hank has pursued numerous concerns based on what was needed, likely to build interpersonal connections, and winnable. He worked tirelessly against NAFTA; the low level radioactive waste dump in Cortland County; for single-payer health care; for political campaigns of local progressive candidates Win Skeele and Bill Griffin; and, most recently, on the Pastors for Peace "Friendshipment" to Cuba. He works so hard because "the corporate world runs Congress and we're trying to get it back."

Hank regrets that people divide issues and feel they can only handle one. He prefers Jessie Jackson's image of the patchwork quilt, suggesting working together to support each other's issues, and reaching out to a wider circle of new people.

The Rev. Lucius Walker, founder of Pastors for Peace, will help us honor Hank and accept an award for Pastors for Peace at the 1995 Peace Award Dinner.

Hank met Rev. Walker on the "Friendshipment" delegation to Cuba in the fall of 1994. He compares Rev. Walker to Jesse Jackson in his passion and commitment to justice. "He is a principled person of faith who employs strong direct action to awaken people and thereby pressure Congress."

The Peace Award dinner will take place at South Presbyterian Church in the fall. Details will be announced soon.



Hot Humid Summer

Summer is when people travel more with their dogs. Even though you mean to provide companionship and fun for your dog, disaster can strike. Please remember and pass on these "safe-dog" travel tips:

- A car interior heats up quickly, even with open windows. On an 85° F day, car temperatures can reach 102° F in ten minutes and 120° F in 30 minutes. Dogs can tolerate 108° F only a few minutes before suffering brain damage or death.
- Closed car interiors interfere with a dog's cooling process of evaporation through panting.
- For dogs overcome by heat, give immediate first aid by immersing them in cold water to lower body temperature. Always call a vet. According to a local vet it is better to use cool water if the dog is not extremely hot and if the dog is not already in shock. If already in shock or extremely hot, use cold water.
- Carry water and a dish with you. If you have to leave the dog in the car for a few minutes, park in the shade with the windows open as much as possible. Unfortunately, the wider the windows are open, the greater the risk of your dog jumping out or being stolen. (Yes, dogs are stolen from cars!)
- If your dog has to ride in a pick-up bed, use a secured crate or restraining harness for protection. Dogs can jump, be thrown from the bed or hit with flying debris.
- Leaving small children in a hot car is also dangerous for the children. Also, prevent children from having close contact with the dog in the car as this decreases air circulation around the dog.
- Always make sure your dog is wearing proper ID at all times.
- Cards explaining the problem of dogs in hot cars are available from Animal Protection Institute, PO Box 22505, Sacramento, CA 95822. These are designed to be left under a windshield wiper to educate uninformed dog "owners."

Norma Wilensky

COALITION FOR HOPE AND AWARENESS

Sitcom to Raise Money for AIDS Quilt

"Springfield Springs" is a situation comedy about Liz Ellen Wyler, a 43 year-old divorced cocktail waitress living in a trailer park with her two daughters: sweet but sarcastic Lesley, and Lena, a self-absorbed, unemployed beauty queen.

In the pilot, Liz Ellen's world is thrown into an uproar when her father, a ornery old politician who insists he's the trailer park's mayor, announces his intention to marry Axia Glassia, a boozing, sharp-tongued society matron who also happens to be the mother of Liz Wilen's worst enemy, Anita LaSalle, a snobbish, suburban housewife.

Ron Klopfanstein wrote, produced and directed the show, which was the final project for his master's degree in English Communications and Popular Culture at SUNY Empire State College. The show was taped with nothing more than a basic camcorder in a set built in his garage. It stars friends and family as well as a popular local radio personality, Lucy Borrometi from WKLL/K-Rock's morning drive show, phone number (315) 797-1330.

All proceeds from sales of "Springfield Springs" will go to The Coalition for Hope and Awareness, a non-profit organization which is trying to bring the AIDS Memorial Quilt to Upstate New York for a series of educational events coinciding with it's display, which will be a first for the Utica-Rome area. Copies can be purchased by sending a check or \$10 to G.L.S.A., Utica College, 1600 Burstone Road, Utica, NY 13502.

The cast and crew of the show will be at an event for The Coalition of Hope and Awareness at Borders Books and Music at the Carousel Mall on Sunday, July 9 at 4 PM. For more information call Holly at 466-4100.

Ron Klopfanstein has written newspaper columns to raise awareness of gay issues for the Utica Observer-Dispatch for the past three years, and hopes that "Springfield Springs" will be a successful vehicle for raising the money needed to host the AIDS Quilt, as well as entertaining and educating people about diversity.

For more information about bringing the quilt to Upstate NY call Kory Aversa at (315) 853-6418. For more information on "Springfield Springs" contact Ron Klopfanstein at (315) 732-7312.

Central America / Caribbean Coalition Notes: June Meeting

Paul Weischelbaum

THE JUNE CACC meeting had a special focus, as we welcomed guests Gail and Peter Mott of Rochester, NY. The Motts are editors of Interconnect, a national voice for the US - Latin America Solidarity movement, and they are about to publish their third quarterly issue. Our discussion centered on the goals and tactics of our grass roots movement, and we all offered our visions for how we would like to see our world in twenty years. This sharing, however, was not simply pie-eyed stargazing. We examined the means available to promote solidarity, communication, networking and coalition-building both between Latinos and gringos and also between the many and various progressive groups throughout our country. The strength of Interconnect is that the Motts have identified US - Latin America solidarity groups throughout all fifty states, and we are beginning to link our efforts and compare strategies and tactics based on their effectiveness and based upon our philosophical/ideological concerns. Our own CACC appeared to have consensus on a vision of a world that is less centralized, with power in the hands of local communities and with the overbearing force of multinational corporations whittled down.

Honduras: In the context of networking and making new connections, Peter Wirth brought our attention to a series of articles in the Baltimore Sun in June, which detailed CIA involvement in Honduras during the height of Reagan / Bush's interventions in El Salvador and Nicaragua. In an era of minimal mainstream press coverage of the CIA's and the

School of the America's roles in subverting progressive activities and exacerbating human rights violations, this series of reports was an important exception, and a welcome reminder that the US government lies to us and to the world at large. CACC and our counterparts in Rochester are seeking to get even more coverage of the chicanery in Honduras in our local papers and as basic background information for columnists throughout the US.

Haiti: Ann Tiffany and Ed Kinane will be retuning from election-watching in Haiti by the time you are reading this report. They will be available to speak to groups interested in the Haitian situation. Lawrence Rockwood expects the results of General Mead's review of his conviction by July 1.

El Salvador: Cholera has broken out in Morazan province. The El Salvador Archives Project is presenting a travelling exhibition called "When the Dogs Ate Candles," about which CACC and the Sister Community Project wrote letters of interest, which may possibly result in the exhibit coming to Central New York. The title of the show comes from the practice of people setting candles out on the spots where death squads left bodies. After the candles had burned down, the dogs of the town would eat up the remaining wax. Paul Weischelbaum attended part of CISPES's sixth national convention (and 15th anniversary celebration) in New York City. CISPES is also looking for new directions, and their local



chapters are actively engaged in coalition-building.

Cuba: Mary Sopchak is in Cuba with the Pastors for Peace Friendship. Fund-raising went exceptionally well, as did the collection of material aid. Mary got extremely good mainstream press coverage, resulting in even more contributions, as well as significant outreach. Mary will be available to speak about her Cuban experience as soon as she returns in July. Elana Levy is also in Cuba at this time.

Next Meeting: Wednesday, July 12 and 6 PM (potluck dinner) through 7:30 PM at Plymouth Church. New people are always welcome. La Estancia - Syracuse Sister Community Project expects to have a meeting following the CACC gathering, which will be energized by reports from Sopchak, Tiffany and Kinane.

PBI/USA National Gathering & Training for Trainers

Peace Brigades International/USA activists and supporters are gathering at Lourdes Camp on Skaneateles Lake on August 24-27. The three day weekend event will include nominations/selections for vacant PBI positions, stimulating workshops by PBI activists including George Lakey, reports from PBI's triennial General Assembly (to be held in Holland July 3-9), and recreation. The cost is \$50 - \$100 sliding scale. The registration deadline is August 1.

Immediately following the gathering on August 27-29, George Lakey will hold a training workshop at Lourdes camp. The workshop is for those seeking to develop skills for designing and facilitating PBI Orientations and general nonviolence training. Space is limited. The registration deadline is July 15.

For information about either event, contact Ken MacLean or Kara Hooper, PBI/USA National Office, 2642 College Ave., Berkeley, CA 94704; phone (510) 540-0749.

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The Courage To Heal

Confronting the Backlash for Speaking Out On Abuse

Radell Roberts

EVERY MOVEMENT for human rights in history has been met with a backlash of opposition. The movement for the rights of sexual abuse survivors is no different. This was one of the messages reiterated by Ellen Bass, co-author of *The Courage to Heal* at MIT in Boston, March 25, during her last speaking engagement "For the Foreseeable Future."

The Courage to Heal, an empowering, inspiring, self-help resource about healing, has aided thousands of survivors and helped change the way society views abuse and those who have been affected by it. Bass reminded the audience that it is only in the past 10-20 years that therapists and society as a whole have begun to realize that there is not something wrong with the survivor, but something wrong with what happened to the survivor, and with society. Within the last 10-15 years, survivors starting speaking and acting out, holding abusers accountable. Some filed lawsuits against the perpetrators under laws passed in the late 1980s which extended the statute of limitations. Some won.

In 1992, Peter and Pamela Freyd, the parents of one survivor who began speaking out, formed an official backlash organization to support accused parents, to harass counselors and therapists who work with survivors and ultimately to stop survivors from speaking out. The organization, the False Memory Syndrome Foundation (FMSF) contends that there is no truth to the memories of abuse that many survivors are recovering, often many years after the abuse occurred. Instead, they say, these "false memories" are "planted" by unscrupulous therapists and suggested and supported by the feminist movement. They go so far as to compare feminist therapy that accepts recovered memories to leeching and lobotomies as dangerous and unproven pseudo-scientific techniques.

Several FMSF members have filed lawsuits against therapists. Some have won. Through their local chapters, the

FMSF plans to introduce state legislation called the Mental Health Consumer Protection Act that will: call for "full disclosure of the risks involved to the client before therapy begins" — (this disclosure must be videotaped); permit lawsuits by third parties (families) accusing "willful and reckless" therapeutic techniques; ban the use of insurance for techniques (such as "recovered memory techniques," a term created by FMSF) that do not meet certain "safety" guidelines set by a scientific committee (specifically *not* including members of the psychoanalytical field); and more. FMSF considers the empowerment of survivors a "feminist plot" to break up families, and suggests that instead of seeking help from counselors and therapists, "troubled" people should "go back to talking to their families, their priests, take up a hobby or take a vacation." But, as Bass said, "they haven't offered to pay for our vacations yet!"

As writer Katy Butler asks in the March/April 1995 issue of *The Family Therapy Networker* "Why are a relatively small group of accused parents so close to setting the clinical agenda for millions of genuine abuse survivors and eclipsing public awareness of the more than 130,000 children who are newly sexually victimized each year?"

Why have therapists accused of suggestive therapy drawn more public attention than therapists accused of sexually abusing clients?

Why have therapists accused of suggestive therapy drawn more public attention than therapists accused of sexually abusing clients?" Butler concludes it's because society's love for therapy as the religion of the decade has gone sour and turned into mistrust and suspicion. I believe it has more to do with the fact that we live in a society where children and women are meant to be "seen, not heard," and definitely not believed.

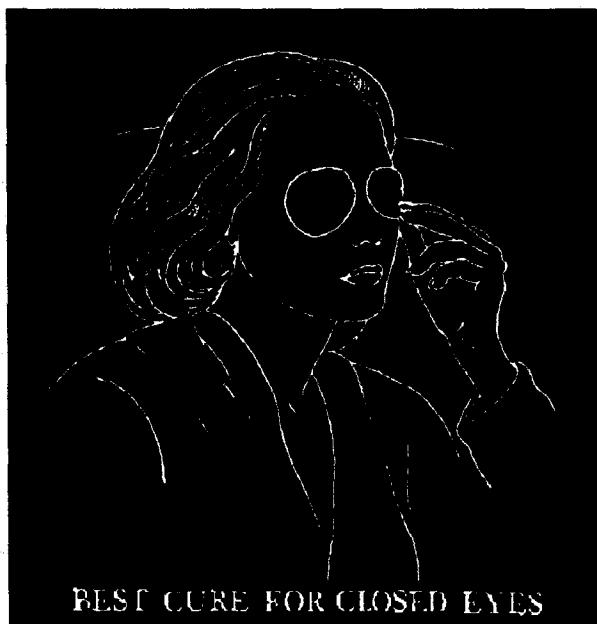
The media has helped create the drama of the conflict, tending to focus on tear-jerking stories of families who haven't seen their daughter in years, who have been "torn apart" by the accusation of abuse. Even PBS's recent *Frontline* two-part episode "Divided Memories" spent two-thirds of their air time with obviously questionable therapists (yes, some

do exist, as in any profession), confused, despairing parents and touching, black and white footage of happy children. The deeply ingrained belief that there is nothing more sacred than the nuclear, biological

(patriarchal, "father knows best") family again rears its naive, often dangerous, head. Katy Butler quotes psychologist Laura Brown, who works with gay men and lesbians who have been forced to separate from families who can not accept them:

Adults have the right to decide what defines their family. Some adults want to include their biological family, and some do not and that often has nothing to do with whether they recover memories.

Butler also quotes Judith Herman, psychiatrist and author of *Father-Daughter Incest*, who explains the rules of journalism that assume that the truth will emerge "...do not ensure equity in conflicts between men and women, parents and children. Rather, they guarantee an advantage to those who command status and power in the public realm; they favor men over women, parents over children." (Herman has conducted research showing that 74% of her therapy clients had been able to find some sort of corroboration of their recovered memories, the same rate of corroboration as those who had



BEST CURE FOR CLOSED EYES

always remembered the abuse.) What the media also forgets to mention is just who the FMSF is, and what is their true agenda.

On March 25, to hisses, moans and groans, Ellen Bass presented a litany of quotes from founders and leaders of the FMSF, a circle which includes paedophiles and psychologists who have made a profession out of providing "expert" court testimony for the defense in child abuse cases. In her article, Katy Butler also quotes former FMSF board member Ralph Underwager, who said in an interview for *Paidika: the Journal of Paedophilia* "Paedophiles need to become more positive and make the claim that paedophilia is an acceptable expression of God's will for love and unity among human beings." In the same interview, he blamed "radical feminism" for "child sex abuse hysteria." Also interviewed for the same journal, his wife Hollida Wakefield said, "It would be nice if someone could get some kind of big research grant to do a longitudinal study of...a hundred twelve-year old boys in relationships with loving paedophiles..." I quote specifics about FMSF members to question the true motives and agenda of the organization. As Bass said, they're speaking out of both sides of their mouth, saying both "It [sexual abuse] didn't happen" and "It wasn't that bad."

Meanwhile, how do we, as survivors, allies and activists, stop this extremely organized, resourceful, well-funded backlash of primarily white, wealthy professional men? Bass talked about the importance of taking care of ourselves within the struggle, and reminded us, especially survivors, to identify past dangers and perceived, present dangers. She said we must ask ourselves if we are truly in any imminent personal danger right now. The backlash movement runs on intimidation. "Most of us are probably not. And if you're not, get out there and do something." That something could be as simple as writing a letter: a letter to your local newspaper, especially when you see coverage of a local incident that misrepresents the issue of abuse and/or threatens to silence survivors; a letter to television producers (to respond to the recent *Frontline* episode, call 617/254-0243 or write "Dear Frontline," 125 Western Ave., Boston, MA 02134); or a letter to your local, state, or national congressional representative to demand stable funding for child care and referral

(Pataki's initial state budget proposed to eliminate this funding), to support any child protection legislation, and to stop any legislation that would punish survivors who speak out or hamper therapists who work with survivors, such as the Mental Health Consumer Protection Act. For more information about the Mental Health Consumer Protection Act, currently under consideration in the state of New Hampshire, contact the American Coalition for Abuse Awareness, PO Box 27959, Washington, DC 20038-7959, or call 202/462-4688.

Bass also encouraged joining the American Coalition for Abuse Awareness, formed to work on legislative issues. She especially encouraged therapists and counselors to get involved politically; something, Bass said, they are not used to doing, but that is absolutely necessary at this point. Bass and Laura Davis recently faced two lawsuits as authors of *The Courage to Heal*. Both lawsuits failed, but the experience was both difficult and reassuring to Bass, who found emotional and financial support from survivors and allies across the country. Bass, a resident of Santa Cruz, accepted the invitation to speak one more time in Boston partially, she said, to show everyone that "I am alright. I was sued, and I'm here and I'm just fine." Bass reassured the audience that it is possible to live through the harassment. "It's not that bad. Most of you have already been through hell and back. This is nothing!"

Katy Butler writes "Families where incest has taken place...are not happy places. They are messier still when poisonous secrets leak from the bodies and minds of women who have held them for decades—as their families and their cultures have asked them to do...In the last decade, incest survivors have effectively told the culture they will no longer keep things looking neat and clean for the rest of us...It may be easier for the culture to focus its outrage on therapy than to face the larger issue—its failure to protect children, both yesterday's and today's, from real abuse..."

Ellen Bass answered a myriad of questions from the audience, who appreciated her work with a standing ovation. Bass will leave the speaking arena for a while to focus on a book she is writing about gay and lesbian young people. She said "Other than possibly environmental issues—since we must save the planet if we are to live—I believe there is



BEST CURE FOR CLOSED EYES

no other issue as fundamental as that of assuring safety for our children. I see this [book] as another way to work on that issue."

Before and after Bass spoke, Susan Herrick, a music therapist, musician and vocalist focusing on issues of surviving abuse, presented her usual powerful performance of healing music. The event was sponsored by Heartlines, Inc, a nonprofit organization in Jamaica Plain, Massachusetts which provides education and support to adult survivors. Outside the auditorium, tables included an impressive collection of resource materials and event announcements from the Boston area. Artwork was displayed (with a sign acknowledging that MIT had censored several pieces) along with poetry from survivors.

The atmosphere held a sense of growing energy—nervous, a bit overwhelmed and somewhat frightened at first, but increasingly clear, coherent and powerful. Bass summed it up when she said, "Yes, it's hard, but we've seen it before. We know what to do. Realize—remember—that we are challenging the status quo of at least all recorded history. We almost cannot hold it all in our minds." But we must, and we will.

The Katy Butler article in the March/April 1995 issue of The Family Therapy Networker referenced above is less than totally supportive to survivors and therapists. I hesitated to include references, but the article does include useful information about the history of this conflict and some of those involved, as well as some enlightened points, though it lacks political context.



Radell is an activist, writer, singer and member of the Syracuse Coalition for Accuracy About Abuse. SCAAA meets the first Saturday of every month at 11 AM at the Women's Information Center (2nd floor, library,) 601 Allen St. For more info, write SCAAA, PO Box 6037, Syracuse, NY 13217.

Oneida Nation Facts and Figures



Part I

Doug George-Kanentlio

FOR THE PAST few years the Oneidas of Madison County have played an increasingly large role in the economic affairs of central New York. While much has been reported about the Oneidas in the Syracuse newspapers the following information should give readers a better understanding of the "People of the Standing Stone."

As Iroquois we are told the Oneidas were part of a larger Iroquois family that originated in the American southwest thousands of years ago. The migration to the northeast took many hundreds of years to complete but ended when the Iroquois entered what is today New York at the confluence of the Oswego River and Lake Ontario.

From there the Iroquois separated into six distinct groups settling throughout the region. The Mohawks created a homeland along the Mohawk Valley followed, east to west, by the Oneidas, Onondagas, Cayugas and Senecas. The sixth group journeyed far to the south, finally ending up in the North Carolina area. These were the Tuscaroras, a native nation which retraced its steps to their ancient homelands after losing a bitter war with English colonists.

Oneidas refer to themselves as the "People of the Standing Stone" because they had in each of their villages a large rock they would gather around to hold their ceremonial activities. The Mohawks are referred to as "People

of the Flint," the Onondagas are "People of the Hills," the Cayugas are "People of the Swamp," the Senecas call themselves "People of the Great Hill" and the Tuscaroras are "the Shirt Wearing People."

Originally, the Oneidas lived in an area which stretched from the St. Lawrence River to northern Pennsylvania and from the Chittenango Creek-Tioughnioga River on the west to the Unidilla River-West Canada Creek on the east. Total area for the aboriginal homeland of the Oneida Nation is estimated to be about 4,000,000 acres.

Oneida life in pre-European times was centered around their villages. They were primarily agricultural with crops such as corn, beans and squash forming the greater part of their diet. They enjoyed a rich spiritual life with a major ceremonial gathering during each lunar month.

Clans were essential to the orderly flow of Oneida culture. All social, political and religious functions were dependent upon the clans, as was the distribution of material goods. There were three clans: Bear, Wolf and Turtle. Each clan appointed three female leaders (clanmothers) and three male leaders (rotiiane or "chiefs") to the national government. Also, each clan selected a man and a woman to serve as advisors on spiritual matters. They were (are) the faithkeepers.

All leaders were nominated by the clanmothers and were subject to ratification by their respective clan. They served for life unless impeached by their clans for such violations as insanity, greed, assault, rape, treason and incompetence, among others. The clan might also indicate they have no confi-

dence in a leader, or he/she might by their own actions commit crimes which violate their oath of office thereby removing themselves from office.

With regards to a rotiiane his clanmother would give him three cautions to rectify his behavior. At the third such 'warning' she was accompanied by a young man who would, upon her instructions, remove the rotiiane's deer antler headress, which was his symbol of office.

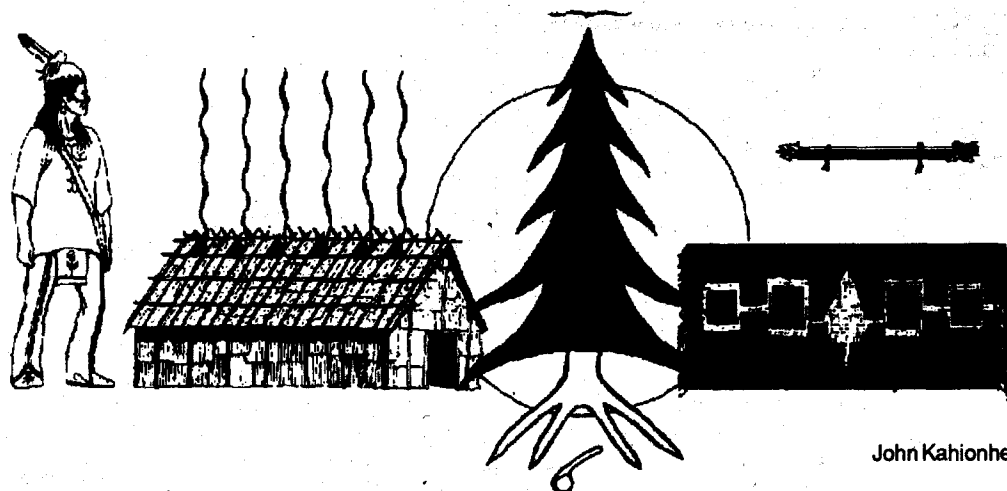
Once removed such a person was considered as "walking dead;" without voice in the people's affairs or ever to be entrusted with any type of influence or power. They might also be banished from Iroquois territory either permanently, or for a set period of time.

In order to function as a qualified leader the candidate had to have a secure and stable home life, a solid marriage, be willing to accept the criticisms of the people (his skin was to be "seven spans thick"), live simply and without thought of personal enrichment, have considerable knowledge as to the traditional spiritual values of the community and be an active participant in all of the ancient rituals.

Once selected as a candidate by the clan, the prospective leader had to be endorsed by the Grand Council of the Haudenosaunee (Iroquois) Confederacy at a ceremonial called "Condolence" which the Council might elect not to do if they disapproved of the candidacy, thereby sending the entire process back to the respective nation for a repeat of the selection process.

[This is part one of a series which will attempt to offer context to the struggles of power and sovereignty on the Oneida Territory. The goal is to lay a groundwork of traditional government and culture in order to demonstrate the means by which the sovereignty of Indian nations is under attack.—eds.]

Doug, a Mohawk, is a journalist and community activist who currently writes a regular column for the Syracuse Newspapers on Native issues.



John Kahionhes Fadden

Walk For Democracy

Peaceful Demonstration Rallies Traditional Support at the Oneida Nation

Wendy Gonyea Thomas

[This article originally appeared in the June issue of *Gai hwa na gé.*]

THE ONEIDA NATION Territory in Oneida, NY was the scene of a peaceful demonstration to call attention to growing dissent with the Oneida leadership of Ray Halbritter and a Men's Council. About 150 people walked on May 21, 1995 supporting the Walk for Democracy.

Flyers distributed prior to the walk stated, "Oneida people have lost their membership rights, Oneida people have lost their jobs for asking questions. There is no accountability of Nation funding at all. Most all benefits to Oneida people are derived from government funding, not from the casino, bingo, smoke shop, gas station or other businesses."

Two days before the scheduled event, Halbritter Federal Expressed a video tape to the Oneida Membership (Oneida members in "Good standing"). In the tape Halbritter promotes himself and defends his actions. Halbritter is critical of Oneida dissent and of the Onondaga Nation in the tape.

In a Grand Council meeting on April 24, 1993, Ray Halbritter was removed as Oneida Nation Representa-

tive by Chiefs from the Haudenosaunee Territories. Halbritter was federally recognized in November, 1993, by the US Department of the Interior after Assistant Secretary Ada Deer initially agreed with the decision of the Grand Council.

Rumors circulating of violence and arrests proved to be unfounded as the walk's participants were peaceful. Oneida Nation police cars were highly visible throughout the march. The march began near the trading post, followed highway 46 to the entrance of White Pines, the HUD project on the Territory and back to the Trading Post, a distance of about three miles. Elders followed the walkers in cars and vans. All supporters were fed by food donations from the Oneida people.

Halbritter and associates were at the White Pines site holding a dedication ceremony for

another construction project. There was no exchange between the opposing groups.

David Tobin, staff writer for the Syracuse Herald American reported on May 25 that three Oneida's were suspended from their jobs with the Oneida Nation for joining the walk. Tobin writes, "Oneida Nation officials say the suspensions are a response to a threat against the Oneida Nation."

Wendy is an co-editor of Gal hwa na gé, the monthly newsletter of the Onondaga Nation. Subscription are \$10 by US mail and \$6 for Onondaga residents. Checks can be made out to Gal hwa na gé, Onondaga Nation via, RR Box #239, Nedrow, NY 13210.



Update: June 4 1995

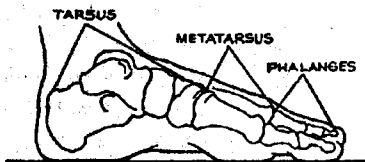
At the request of the Wolf Clan of the Oneida people, The Grand Council of the Haudenosaunee met and unanimously resolved to support their May 20 removal of Raymond Halbritter from his position. In a letter to Bruce Babbitt, Secretary Department of the Interior, the Grand Council has requested an immediate meeting with Ada Deer, Asst. Secretary of the Indian Affairs. In an effort to achieve a lawful and peaceful resolution the Grand Council hopes to present evidence and testimony of the Oneida people regarding the removal of Halbritter.



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The Politics of Blame

A Discussion on the Activist Response to the Oklahoma City Bombing

Jonathan Kirkendall
and Bill Mazza

THE FOLLOWING IS an edited text of conversations between Bill and Jonathan examining the public response to the Oklahoma City bombing, and the role of activism in the face of tragedy.

(J) When I first heard about the bombing, my initial response was concern for my family, who live in Oklahoma City (OkC). I was interested that none of my activist friends asked about the welfare of my family. Rather, their first response was criticism of US government policy (specifically the war with Iraq) or criticism of the media response. I questioned the lack of expressed compassion for the lives of the people in OkC.

I began to ask myself what kind of response would happen in the activist community if the bombing had taken place in El Salvador? We would have protested immediately. We would have been outraged. Some may even have flown down to act as witnesses. However, when the bombing happened in OkC., the initial response I heard from activists had more to do with political theories and critiques of society. It didn't call for action, or even concern. Somehow, the same rules didn't apply.

(B) Perhaps "taking action" is related to activists claiming ownership of US government action.

(J) Well, this is where things start to get confusing for me. Is a political activist someone who only has a knee-jerk reaction to state sponsored activities? If our action "depends," if you will, on what the state does, then what about human suffering? In other words, are we primarily standing against the state, or primarily with those who suffer, which may lead to a stance against state policy? I think we need to question our goals if we are not standing with those who suffer.

It's as if people get forgotten, and we aren't clear about it. A bomb goes off in our country...well, too bad. A bomb goes off in a third world country, now, *that* gets our juices

going. If this is an "unspoken rule" of activism, I think it should be examined. We need to question why we are not as much in solidarity with the people of OkC as we are with people in other countries, those who we define as "without voice."

(B) How then do we equalize the value of life? Is our political need to respond guided by somehow equating "our dead" to "their dead?" Or does our response differ over the suffering of Americans because we somehow see them as privileged?

(J) One of the things I saw happen right after the bombing was that several activists immediately compared the OkC bombing to the US bombing of the Amariyah shelter in Baghdad during the Iraqi war. The point made, over and over again, was basically, "You think this is bad? What about the bombing of the shelter in Baghdad?" Comparing suffering seems strange to me. Can't they both be terrible things?

(B) Why do you think we compare?

(J) Maybe comparing is a way we distance ourselves from pain. We keep it at a rational level that way. Or maybe, comparing is a way to say "I don't feel heard." For instance, I recently heard a conversation between an African American professor and a Jewish scholar who both struggle to get their two communities to talk together. They pointed out that the question "Who suffered more, the African American community or the Jews?" was irrelevant. However, the question, "Whose suffering has been heard?" is relevant. The Jewish scholar concludes that as there is a museum commemorating the Holocaust on the mall in Washington DC and nothing commemorating African Americans who have suffered in this country, that the suffering of the Jews has been heard to a greater degree than the suffering of African Americans. Maybe by comparing the OkC bombing to the shelter bombing in Baghdad, the activist community is really saying, "Nobody is listening!"

Another inconsistency I noticed in

activist's responses was over the media coverage. I heard some use the same example, "They didn't give this sort of coverage to the bombing of the Amariyah shelter in Baghdad." Meanwhile I heard others comment on the hyped up coverage of the OkC bombing. I think it's an "exquisite naivete" to believe that the bombing of the shelter in Baghdad could or would get "good" coverage in the press. Do these activists really expect "objective" journalism? Of course not.

And I think the coverage of the Gulf War was consistent with coverage of the OkC bombing. In both cases the stories were given an overwhelming amount of air time, with little substance or scope.

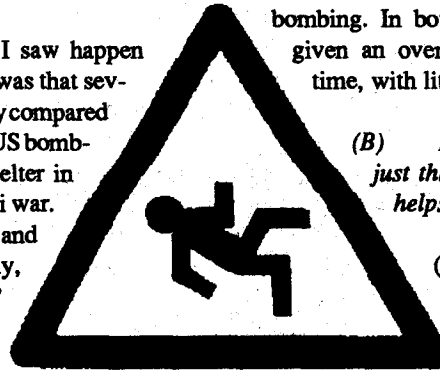
(B) But don't you think that it's just this kind of coverage which helps us distance from the pain?

(J) That may be true, but regardless of the form in which we received the information, the OkC bombing produced a reaction of shock. And when shock happens we turn our attention to it. When you sprain your ankle, it effects everything you do, all the decisions of the day. When a friend dies in an automobile accident, it colors how you relate to the world. I think the same thing happens on a communal level.

(B) It isn't a cause-and-effect relationship, however. What we saw with OkC were combinations of the public response, the media manipulating public opinion, and the effect of each—along with the agenda of the state—on public policy.

(J) I agree. For instance, I think the anti-terrorism legislation currently in Congress is fueled by the non-questioning stance the public takes towards the media. And we need to remain critical. But can't we also be compassionate? What I saw in the activist community, over and over again, immediately after the bombing, was critique and feeling the need to teach the American public.

What I'm looking for is consistent reactions to human suffering. If we can care deeply about the "other" but don't show concern for those on our own soil, what's going on?



In fact, activists criticize nationalism and talk easily about the creation of false borders, and then we still romanticize the "third world." I actually heard friends say, after the OkC bombing, "Well, what did they expect? They were working in a building owned by a violent government." And yet, when we hear about slaughters in Central America, I have never heard an activist say "Well, what did they expect? They were living in a war zone."

...the OkC bombing produced a reaction of shock. And when shock happens we turn our attention to it

Intellectually, we would all agree that all suffering deserves "equal attention," and I think it's good to question why our emotional response is so different.

(B) Maybe what we're naive about, then, is exactly not mentioned yet assumed rules of operation as activists?

(J) And one of those rules may be that as activists, "we respond to the state," and that we find ownership of activism through this reactionary method. In that sense our first response to tragedy would also come from "reaction," where our immediate response is to look for government complicity rather than towards compassion. In other words, in order to act, we need to be able to point a finger. If this is true, we are really caught in our culture's pattern of habitual blaming. How different are we from our government which thrives on blame?

I hear about the suffering in Oklahoma and I think it's safe to assume that many of the people doing the rescue work are people we might not agree with politically, and I wonder "Where are the activists?" We did not respond to that act of violence, and I think it's because this kind of act falls between the cracks of what I would call our "politics of blame." Activism seems rooted in pointing out what's wrong, not grounded in responding to suffering.

(B) Closer to home, last year's landslide in Tully, NY, brought up some of these issues for me. Do I put my "activist job" on hold to help alleviate the suffering of the people in Tully, or do I count on the fact that these kinds of tragedies bring out action in people who don't

always find ways act? Perhaps they don't find access to satisfying volunteer work, or it isn't a priority, whatever. But it seems that there is some validity to letting others do the work they are moved to do, and to continue activist projects that will never receive a groundswell of popular support.

I guess one question is, can we do both?

(J) I think we as activists have to. Or rather, I think we

need to be very careful, and very conscious, when we do decide to draw lines. It's good to ask ourselves, "What message are we sending out?" when we say we won't get involved in certain things. I think we really need to ask ourselves, "Are we only willing to act when we can say it's someone's fault?" The government, capitalism, whatever.

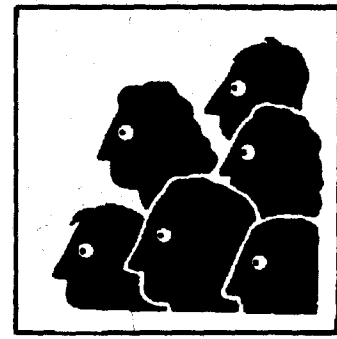
(B) But isn't it important to offer critique? And if so, what's the difference between criticism and blame?

(J) I do think criticism of oppressive systems is accurate and called for, but the trick is to do it skillfully, coming from a place of your own experience, and not only from a theoretical base.

When you come only from a theoretical base, you can push the suffering away, rather than identifying with it or experiencing it.

Buddhists say "Blame is a dead end road." With blame, you don't get anywhere, even if it's emotionally satisfying. Sure, you can say "It's the government's fault that..." but what does that really mean? If we as activists recognize our complicity in structural violence, then what's the next step? Can we move beyond pointing fingers?

The struggle is important, but Buddhism asks "what is the nature of the thing that you struggle against?" Basically, to struggle against something is dualistic thinking. It's naive to think that we can get outside the system to struggle.



Perhaps another unspoken goal of activism is to somehow position yourself as outside the system. I think that the system is not inherently evil. It is not a solid entity, but rather structural oppression is the result of complex social relations which express themselves in concrete forms of suffering. I would say that the system is an experience of confusion.

If we see ourselves as outside the system, we can afford to stand back from experiences like the Oklahoma bombing and point fingers—at the government, the media, the right, Satan, whatever. But if we recognize that there is no system, then we can afford to react to all suffering because we can let our defenses down, because there is nothing to struggle against.

Morality is a tricky thing. It is a constant process of doing what is appropriate in the present moment. By distancing ourselves from our own experience, by depending on our theories (or something else), we take the risk of not knowing what the moral thing to do is.

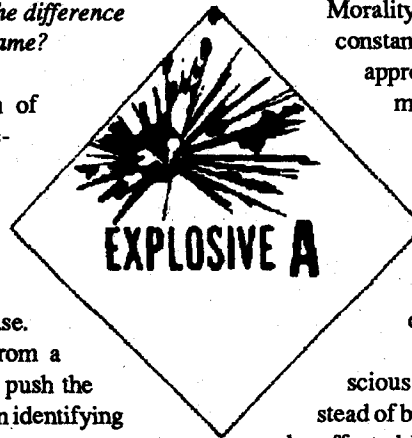
We need to remain conscious that we are the system, instead of building defenses so as not to be affected by the system. We need to lower those defenses so we can open up to the suffering, and that's scary, because if we let down our defenses, there is no guarantee that we'll survive.

(B) Somehow, then, we need to re-engage.

(J) And at the same time recognize our tendency to forget our own experience and blame others.

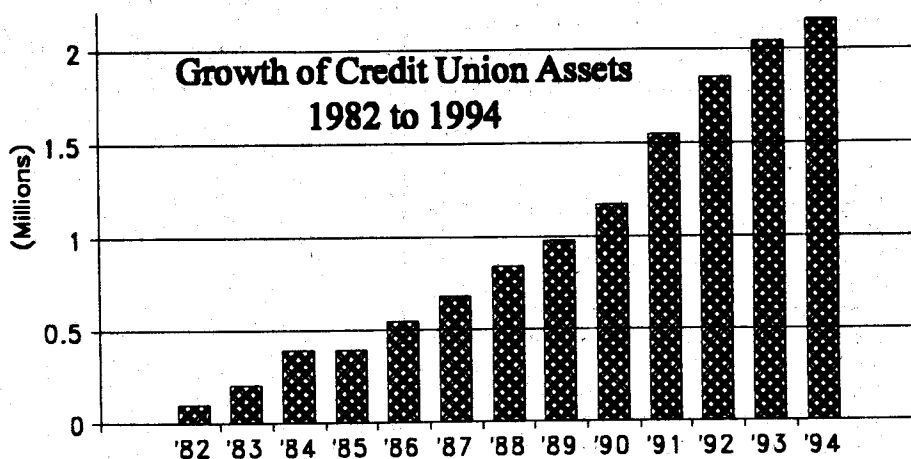


Jonathan is a psychotherapist in Westchester County currently working on starting a private practice for low income individuals and families. Bill is the current staffperson for the Syracuse Peace Council.



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super hero industry cont'd from page 9

are "bad guys" out there needing to be killed—in parallel with the militaristic reality of the adult world. Progressive parents know very well how pervasive and insidious this conditioning is.

Conclusion

Our society would be much healthier if we promoted respect for *all* humans, regardless of their nation, their ethnicity or their legal status. As a peace activist, I believe that such a society is possible, and that violence—particularly institutionalized violence—undermines this possibility. As the war on crime sweeps our nation, pacifists and progressives have a golden opportunity to share our beliefs and strategies regarding this new resurgence of the same old militaristic mentality.

This broadening of focus should not divert our attention from the international militarism which continues to drain our national resources, distort our economy and culture, and terrorize much of the world. Rather, by acknowledging the increasing militarization of our own neighborhoods, we will deepen the nonviolent stance which underlies our opposi-

tion to *all* forms of war and strengthen alliances with the communities most deeply affected by the war on crime.

Whether our peace activism involves solidarity work, legislative advocacy, war tax resistance, public protest or public education, there are countless opportunities to oppose the violent nature of both US foreign policy and the war on crime.

Footnotes

- ¹ Gary Rivlin, "Bitter Harvest," *East Bay Express*, March 3, 1995.
- ² Elliot Currie, "What's Wrong with the Crime Bill," *The Nation*, January 31, 1994.
- ³ John Vasconellos, Initial Review of the Governor's Proposed 1995-96 California State Budget, January 1995.
- ⁴ Bill Mandel, "More Prisons Haven't Halted Crime," *SF Examiner*, December 12, 1993.
- ⁵ Leon P. Baradat, "Exchanging the Promise of Education for Penitentiaries," *Faculty Assoc. of Calif. Comm. Colleges*, April/May 1994.
- ⁶ "Prison Bonds on the November Ballot will Make Us Poorer Not Safer" (Handout) Criminal Justice Consortium/American Friends Service Committee.
- ⁷ National Criminal Justice Reference Service (800) 851-3420.
- ⁸ "Where Does Your Income Tax Money Really Go?," flyer, The War Resisters League, February 1995.

UNCLASSIFIEDS

Partners of Incest Survivors Anonymous 12-Step Mtg. Women Only meeting for partners / close friends of incest / sexual abuse. Wednesday evenings, 6 - 8 PM, starting June 21, 1995. Women's Information Center, 601 Allen St. For further information, contact Kerry at (315) 451-7123.

Wanted - a teacher at the Mountain Tree Community School, grades K - 8, alternative education, experience preferred. For more information call Steve at 267-2381 or 386-4852.

Ca esas Ido. Kato regardas muso. La musoregardas fromago. Teo esas sur tablo. He drinkas la teo de la taso. Me sidas ye tablo. Me skirbas letro a amiko. Ten lessons to learn Ido cost \$1. A 61 oage text is \$2. Ido has two magazines in Britain and Belgium. Tom Todd, 3713 West Main, Lalamazoo, Mich. 49007 - 2842.

⁹ Patricia Horn, "Caging America," *Dollars & Sense*, September 1991.

¹⁰ Leon P. Baradat, *Ibid.*

¹¹ Philip Agee, "Producing the Proper Crisis," *Z Magazine*, November 1990.

¹² Bill Mandel, *Ibid.*

Susan is a former member of the Administrative Committee for the National War Tax Resistance Coordinating Committee.



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~July 12~

**Sharing the Burden of Peace
The Changing Role of
the Security Council**

Speaker: Thomas Boudreau, Visiting Professor,
Program on the Analysis and Resolution of
Conflicts, Maxwell School, Syracuse University

~July 19~

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The Role of Non-Governmental
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Speaker: Laurie J. Wiseberg,
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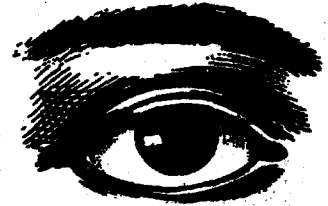
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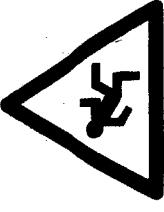
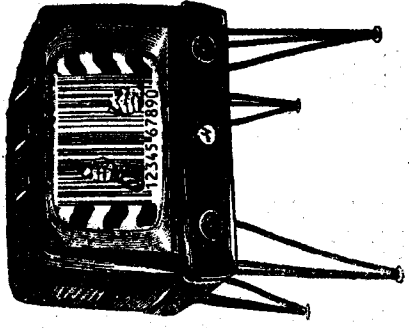
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SUN	MON	TUES	WED	THURS	FRI	SAT	
<p>Syracuse Peace Council Community Event Calendar</p> <p>July 1995</p>		<p>1</p> <p>Syracuse Coalition of Accuracy About Abuse meets at Women's INFO Center, 601 Allen St. 11am.</p>	<p>2 Boys From Syracuse meets at Trinity Episcopal Church Parish House. 7pm.</p> <p>3 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p> <p>To have your group's event or meeting time listed, call or send the info to SPC. 472-5478. July deadline: 6/25.</p>	<p>4</p> <p>PNL editorial meeting at Peace Council. 1-3pm. Come join in. 472-5478.</p>	<p>5 "Reinventing the Enemy: the UN & a New International System" w/speaker Giandomenico Picco, former UN Asst. to Secretary-General for Political Affairs. 220 Eggers Hall, SU. 7:30pm. 443-9382. Free parking.</p> <p>6 Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120.</p>	<p>7</p> <p>Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.</p>	<p>8</p> <p>Peace Council program committee. Call for date & time. 924 Burnet Ave. 472-5478.</p>
<p>9</p> <p>Every Sunday: Support group for former and current mental patients. Sponsored by Alliance. Plymouth Church, 3-5pm. Peggy Anne 475-4120.</p>	<p>10</p> 	<p>11</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>12 NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syr. 7pm. 487-3188.</p> <p>Central America Caribbean Coalition pick-up & meeting at Plymouth Church, 232 E. Onondaga St. 6pm.</p> <p>Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p>	<p>13</p> <p>Vigil for Mumia. 4:30-5:30pm. See above.</p>	<p>14</p> <p>Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p>		
<p>16</p> <p>Brunch at the Syracuse Peace Council. 11am, discussion at 12. Topic: How We Treat Each Other. \$3-\$5.</p>	<p>17</p> <p>Every Mon: "Radiovision" on Adelphi Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.</p>	<p>18</p> <p>PNL editorial meeting at Peace Council. 1-3pm. Come join in. 472-5478.</p>	<p>19 NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6833.</p> <p>"Defending Human Rights: The Role of Non-Governmental Organizations at the UN" w/speaker Laurie Wiseberg, Executive Director, Human Rights Internet, 220 Eggers Hall, SU. 7:30pm. 443-9382. Free parking.</p>	<p>20 Syracuse Community Radio mtg. 7pm. Call 437-9579 for place.</p> <p>Vigil for Mumia. 4:30-5:30pm. See above.</p> <p>Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.</p>	<p>21</p> <p>Every Fri: Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Center, 601 Allen St. 422-9741 for time.</p>	<p>22 Caribbean Carnival '95 w/steel pan & calypso music. Parade at 11am from Hanover Sq down Salina St. Festival in Armory Square.</p> <p>Interfaith Pilgrimage for Peace & Life 1995. Seneca Army Depot to the Grafton Peace Pagoda. Jul 22-Aug 6. Join in for an hour, day, or week. Call Dick Keough 315-471-4703 or Dana Garber 518-273-3538.</p>	
<p>23</p>	<p>24</p>	<p>25</p> <p>Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4886.</p>	<p>26</p> <p>Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p>	<p>27 Vigil for Mumia. 4:30-5:30pm. See above.</p>	<p>28</p> <p>Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p>	<p>29</p>	
<p>Interfaith Pilgrimage for Peace and Life in Commemoration of the 50th Anniversary of the end of WWII, the Atomic Bombing of Hiroshima and Nagasaki, and the human atrocities witnessed at Auschwitz and other concentration camps. See July 22 for info.</p>							
<p>30</p> <p>Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.</p>	<p>31</p> <p>Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>31</p> <p>Peace Council newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome</p>	<p>31</p> <p>Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p>				

Fair Trial For Mumia Committee



Elana Levy and Mumbi Mugo share a banner at the first weekly vigil for Mumia Abu-Jamal; the journalist and community activist facing an August 17 death sentence in Pennsylvania. Join the Fair Trial Committee every Thursday from 4:30 - 5:30 PM at Common Center in downtown Syracuse (corner of Fayette and Salina) to demonstrate your outrage at this travesty of justice. See page 10 inside for more information.

Syracuse Peace Council

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Peace News Letter

Central New York's Voice for Peace and Social Justice August 1995 PNL 634

Mumial Abu-Jamal A "Fair Trial for Mumia Committee" Update

Thano Paris

DURING JULY there were many actions taken both nationally and internationally around Mumia Abu-Jamal's case (for background on Mumia's case see Paul Taylor's article "The Execution Will Not Be Televised" in the July '95 *Peace Newsletter*). In Syracuse the Fair Trial for Mumia Committee (FTMC) put on a benefit on July 19 at Happy Endings Cafe that drew a good sized crowd. The committee also participated in the Carribean festival downtown on July 22. There is also a planned vigil in front of the "New Justice Building" on State street (between Harrison and Madison) on August 17, the date of Mumia's scheduled execution, from 5-10 PM. During the vigil there will be a continuous reading of Mumia's writings. There's also an effort underway to bring people from Syracuse to Philadelphia on August 12 for a national demonstration in support of Mumia. For information on this contact Bill Mazza at 472-5478 or Paul Taylor at 445-4467.

Several organizations and persons have recently come out in support of Mumia. On such group is Academics for Mumia Abu-Jamal, a group of over 50 professors and teachers representing at least 25 colleges and universities, and including members such as Cornel West, Manning Marable and Patricia J. Willams. Another organization that has come out in support of Mumia is the World Association of Community Broadcasters, an international nongovernmental organization that wrote a letter to Governor Ridge condemning his signing of Mumia's death warrant. The Rev. Jesse Jackson has also written a letter to Ridge condemning Mumia's death warrant.

Meanwhile in Philadelphia there has been a lot going on legally with Mumia's case. On July 12, Mumia and his defense attorney Leonard Weinglass went to Philadelphia's Common Pleas Court to present the defense petition and sworn affidavits (nearly 500

pages!) for Judge Sabo's recusal and a stay of execution. On July 13 the defense submitted evidence to Sabo regarding previous cases where witnesses were not required to testify in order to obtain a stay of execution. The next day the defense appeared before Sabo again. The end result was that Sabo denied both motions made by the defense and demanded to see witnesses testify before him. In response to all of the witnesses not coming forward immediately, the DA threatened to issue a warrant for the arrest of the defense's witnesses for not appearing (the day after the District Attorney filed a response to Mumia's petition). Also on both July 17 and 18, the defense went to the Pennsylvania Supreme Court to request a stay of execution for Mumia and a recusal, and on the 18, at 5PM, the Pennsylvania Supreme Court granted Mumia's defense seven days to prepare Mumia's case.

In response, Equal Justice USA (one of the main organizations working on Mumia's case) is urging you to call, write and fax those Justices of the Pennsylvania Supreme Court and ask them to stay Mumia's execution and grant the recusal. Contact:

Justice Robert N.C. Nix

215-560-3071 (phone).

215-560-6688 (fax).

Suite 500 Widener Building, One South Pennsylvania Square, Philadelphia, PA 19107;

Justice Ralph Cappy

412-565-2700 (phone).

215-560-6388 (fax).

3130 Oxford Court Pittsburgh, PA 15219.

Refuse and Resist (form NYC) is calling for three days of action in communities around the world on July 29, 30 and 31.

Other than that we are all encouraged to continue writing letters to Ridge, Sabo etc (for these addresses and phone numbers see the July '95 *Peace Newsletter*).

Thano is a member of the Fair Trial for Mumia Committee.

Enola Gay Exhibit Sparks Action

the Nuclear Resister

DILUTED TO amoral fodder for modern mythmakers, the Enola Gay exhibit at the Smithsonian's National Air and Space Museum in Washington DC opened to protests that continue the controversy over display. The Enola Gay is the airplane that dropped the atomic bomb on Hiroshima 50 years ago.

A large crowd of summer tourists awaiting the June 28 opening was greeted by people leafletting whose T-shirts proclaimed "Never Again" and were illustrated with the symbol of the age: the mushroom cloud. Other demonstrators held up signs and large banners across the museum steps. The protest, organized by the Enola Gay Action Coalition, called attention to the human devastation caused by the first use of nuclear weapons in war, and the subsequent lies told to soldiers and citizens about the necessity of the act to end the war without invading Japan.

Inside, a series of actions ensued. Nine large banners were unfurled from the balcony of the museum's hanger-sized main lobby. Some banners quoted US generals condemning the Bomb and lies about its use. Others

Enola Gay cont'd on page 6

See the inserted flyer or the calendar for listings of upcoming events commemorating the bombings of Hiroshima and Nagasaki.

**Hank Strunk
1935 - 1995**

Your best memorial will be our persistent work for a more just world.

There is a memorial service for Hank scheduled for Wed. August 16, 8 PM at May Memorial Unitarian Church, 3800 E. Genessee St..

See page 2 for a review of Mumia's book *Live From Death Row*.

Mumia Must Live

A Review of *Live From Death Row*

David Gilbert

Live From Death Row
Mumia Abu-Jamal
215 pp. New York:
Addison-Wesley (1995). \$20.00

Perhaps we can shrug off and shred some of the dangerous myths laid on our minds like a second skin—such as...the “right(s)” to a fair trial, even. They’re not rights—they’re privileges of the powerful and rich. ...Don’t expect the media networks to tell you, for they can’t, because of the[ir] incestuousness...with government and big business....

I can.

Even if I must do so from the valley of the shadow of death, I will.

From death row, this is Mumia Abu-Jamal.

THIS PREFACE anticipates the immediacy and hard-hitting reality of *Live From Death Row*. As a youth the author had been a member of the Black Panther Party and later became a supporter of the radical MOVE organization. By 1981, when he was framed and railroaded to the death penalty for the killing of Police Officer Daniel Faulkner, Mumia Abu-Jamal was an award-winning journalist and an outspoken critic of police brutality in Philadelphia. Despite a plethora of injustices and legal irregularities in his case, Mumia is now stalked more closely than ever by the specter of execution. Pennsylvania’s Governor Tom Ridge signed Mumia’s death warrant on June 2, setting an execution date of August 17, at 10 PM.

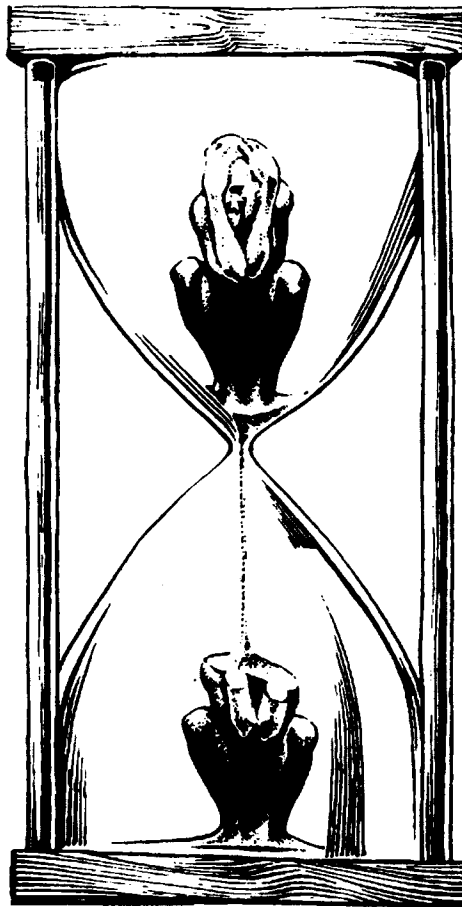
As of October, 1994, there were 2,948 people locked in death rows in the US. Some 40% are African Americans, who constitute only 11% of the US population. And the disparity based on the race of the victims—which lives are or are not deemed valuable under the law—is even starker. Meanwhile the death penalty is exceedingly rare for anyone with money and resources, no matter how heinous the crime.

Last year National Public Radio (NPR) contracted Mumia to do a series of recorded commentaries about life on death row—and then canceled them for “editorial reasons” after

intense political pressure. Now, thanks to the publishing house Addison-Wesley, you can read for yourself what NPR censored. *Live From Death Row* is comprised of these NPR commentaries along with several of Mumia’s previously published essays. Also, the book includes an insightful introduction by the novelist John Edgar Wideman and an informative afterword by Mumia’s attorney, Leonard Weinglass.

The invaluable heart is the raw power of Mumia’s description and analysis. In my scores of book reviews over the years, I’ve never used the following phrase, so I don’t use it lightly: *this book is a must read*. Our government carefully shields us from glimpsing any human qualities in the condemned and from learning of the glaring inequities as the “justice” system grinds forward with the most premeditated of serial murders. Mumia Abu-Jamal’s eloquent writing lifts the shroud hiding some 2,948 souls inhabiting the netherworld of our death rows, thereby helping us to understand society as a whole.

What is death row like?



Mix in solitary confinement, around-the-clock lock-in, no-contact visits, no prison jobs, no educational programs by which to grow, and psychiatric “treatment” facilities designed only to drug you into a coma; ladle in hostile, overtly racist prison guards and staff; add the weight of the falling away of family ties, and you have all the fixings for a stressful psychic stew designed to deteriorate, to erode one’s humanity...

Pennsylvania’s new death row maintains virtually around the clock solitary confinement, with a mere five hours a week for recreation in outside cages. Mumia notes that the prison permits the inmates TVs, which numb the mind, but not typewriters, which could be tools for legal liberation.

Even family visits are turned into exercises in humiliation. In many states, non-contact visits are the rule, preventing the families and the condemned from touching. Denial of physical contact, along with all the other difficulties of making a visit, can atrophy emotional ties over time.

The author poignantly recounts the visit of his young daughter:

She burst into the tiny visiting room, her brown eyes aglitter with happiness; stopped, stunned, staring at the glass barrier between us; and burst into tears at this arrogant attempt at state separation. In milliseconds, sadness and shock shifted into fury as her petite fingers curled into tight fists, which banged and pummeled the Plexiglass barrier, which shuddered and shimmied but didn’t shatter.

...Why can’t I hug him? Why can’t we kiss? Why can’t I sit in his lap? Why can’t we touch? Why not?

Mumia, the father, summons up extraordinary creativity to soon have his daughter laughing gleefully.

Besides vivid, human detail on the conditions of capital punishment, Mumia challenges its broader politics. He provides a sobering example—the systematic perjury of a medical examiner who testified in thousands of criminal cases—of just how easy it is to condemn an innocent defendant to death. He dissects the *McClesky v. Kemp* (1987) decision where the Supreme Court accepted the data showing extreme racial disparity in applying Georgia’s

SUN	MON	TUES	WED	THURS	FRI	SAT
<p align="center">Syracuse Peace Council Community Event Calendar August 1995</p>						
<p>6 Boys From Syracuse meets at Trinity Episcopal Church Parish House. 7pm.</p> <p>Hiroshima Event: Interfaith Service at Hendricks Chapel, SU. 3pm.</p> <p>Latino Festival at Skiddy Park on Syracuse's West Side.</p>	<p>7 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p>	<p>1 To have your group's event or meeting time listed, call or send the info to SPC. 472-5478. Sept. deadline: 8/25.</p> <p>Every Tues: Fair Trial for Mumia Abu-Jamal Committee meeting at Peace Council, 924 Burnet Ave. 4pm. 472-5478.</p>	<p>2 Every Wed: Partners of (Incest) Survivors Anonymous 12-step mtg at Women's INFO, 601 Allen St. 6-8pm. 451-7123.</p> <p>Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm, Call Marge 472-5478.</p> <p>9 NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syr. 7pm. 487-3188.</p> <p>Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p> <p>Central America Caribbean Coalition potluck & meeting at Plymouth Church, 232 E. Onondaga St. 6pm.</p> <p>Hiroshima Event: Open Hand Theater's Memorial Procession. noon-1pm; downtown Syracuse. Meet at Plymouth Church at 11:30am to take part.</p> <p>"50 Years of the Bomb: a rededication to peace on the anniversaries of Hiroshima & Nagasaki." University United Methodist Church. 7:30-9pm.</p> <p>16 NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6933.</p>	<p>3 Every Thurs: Vigil & leafletting to stop Pennsylvania from putting Mumia Abu-Jamal to death. Join in from 4:30-5:30pm. Corner of E. Fayette & Salina Street, downtown Syracuse. Sponsored by Fair Trial for Mumia Committee. 472-5478.</p> <p>10 Vigil for Mumia. 4:30-5:30pm. See above.</p> <p>Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p> <p>Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p>	<p>4 Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.</p> <p>11 Peace Council program committee meets at 5pm. 924 Burnet Ave. 472-5478.</p>	<p>5 Syracuse Coalition of Accuracy About Abuse meets at Women's INFO Center, 601 Allen St. 11am.</p> <p>Latino Festival at Skiddy Park on Syracuse's West Side.</p>
<p>13 Brunch at the Syracuse Peace Council. 11am, discussion at 12. Topic: How We Treat Each Other. \$3-\$5.</p> <p>Onondaga Nation Music, Art, & Cultural Festival w/ foods, traditional dancing, storytelling, craft making, etc. at Onondaga Nation Athletic Field, Rte 11A. \$6 adults, \$4 students/seniors, under 12 free. Free parking.</p> <p>Every Sunday: Support group for former and current mental patients. Sponsored by Alliance Plymouth Church. 3-5pm. Peggy Anne 475-4120.</p>	<p>14 People for Animal Rights business mtg. 6:45pm. Call 488-7877 for location.</p>	<p>15 Amnesty International Group #373 mtg. Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441.</p> <p>22 Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.</p>	<p>23 Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p> <p>30 Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120.</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 428-8724.</p>	<p>17 Syracuse Community Radio mtg. 7pm. Call 437-9579 for place.</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.</p> <p>Vigil & continuous reading of "Live From Death Row" by Mumia Abu-Jamal at Justice Center (jail) on State St., downtown Syracuse. 5-10pm. Mumia is scheduled to be put to death by the state of PA on this day. 472-5478.</p> <p>24 Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p>	<p>18 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p> <p>Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.</p> <p>11 Peace Council program committee meets at 5pm. 924 Burnet Ave. 472-5478.</p>	<p>19 National Demonstration to stop the execution of Mumia Abu-Jamal, Philadelphia, PA. Rides leaving from Syracuse. Call Peace Council for info 472-5478.</p>
<p>20 Every Sunday: Support group for former and current mental patients. Sponsored by Alliance Plymouth Church. 3-5pm. Peggy Anne 475-4120.</p> <p>27 Every Sunday, People's 60 Minutes. Adelphi Cable Ch. 3. 8pm. Produced by Peace Council.</p> <p>Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.</p>	<p>21 Every Mon: "Radiovision" on Adelphi Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.</p>	<p>22 Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.</p>	<p>23 Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p> <p>30 Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120.</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 428-8724.</p>	<p>17 Syracuse Community Radio mtg. 7pm. Call 437-9579 for place.</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.</p> <p>Vigil & continuous reading of "Live From Death Row" by Mumia Abu-Jamal at Justice Center (jail) on State St., downtown Syracuse. 5-10pm. Mumia is scheduled to be put to death by the state of PA on this day. 472-5478.</p> <p>24 Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p>	<p>18 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p> <p>Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.</p> <p>11 Peace Council program committee meets at 5pm. 924 Burnet Ave. 472-5478.</p>	<p>19 National Demonstration to stop the execution of Mumia Abu-Jamal, Philadelphia, PA. Rides leaving from Syracuse. Call Peace Council for info 472-5478.</p>
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<p>31 Every Thurs: Lesbian & Gay Youth Support group for ages 14-21. meets at Women's Info Center, 601 Allen St. Call for time 422-9741.</p> <p>Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome.</p>	<p>21 Every Mon: "Radiovision" on Adelphi Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.</p>	<p>22 Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.</p>	<p>23 Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p> <p>30 Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120.</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 428-8724.</p>	<p>17 Syracuse Community Radio mtg. 7pm. Call 437-9579 for place.</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.</p> <p>Vigil & continuous reading of "Live From Death Row" by Mumia Abu-Jamal at Justice Center (jail) on State St., downtown Syracuse. 5-10pm. Mumia is scheduled to be put to death by the state of PA on this day. 472-5478.</p> <p>24 Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.</p>	<p>18 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p> <p>Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.</p> <p>11 Peace Council program committee meets at 5pm. 924 Burnet Ave. 472-5478.</p>	<p>19 National Demonstration to stop the execution of Mumia Abu-Jamal, Philadelphia, PA. Rides leaving from Syracuse. Call Peace Council for info 472-5478.</p>

SYRACUSE PEACE COUNCIL PAGE

Feeling the Heat

An August, 1995 State of the House Address

The PNL Editorial Committee

Dear PNL Subscribers;

Once again we're in dire financial straits. Three months behind in payments to our printer forces us to a smaller and shorter PNL for August (we are only printing enough for our mailing list and none for our usual, free distribution points). We did not completely forgo an August issue in order to keep you informed of local and national actions to halt the scheduled execution of Mumia Abu-Jamal on August 17, the progression of events surrounding the 50th Anniversary of Hiroshima - Nagasaki, and the situation of the local Civilian Review Board.

The PNL crosses lines as an organizing tool, an alternative source of news and information, a journal of theory and issues, and a instrument of outreach offering accessible social criticism and action. This keeps the PNL fresh.

Luckily we have SPC Press. Although the usual PNL is too large and too newsprint (SPC Press doesn't do newsprint) to be printed in-house, a press is certainly handy in trying financial times. So, here's a big "thank-you" to Paul at SPC Press for printing our August issue.

Next year the Peace Council and the Peace Newsletter celebrate their 60th year of activities, organizing and publishing. This definitely makes SPC an official "institution"—an amusing status to the anti-authoritarians among us. But it's easy to take our institutions, as with anything we live with on a prolonged and intimate basis, for granted. People often assume that SPC and the PNL are doing well just because they remain active. And it's common to see a look of shock and surprise pass over the faces of people—even those very active with SPC—when we describe just how tenuous our financial situation is.

This year has been tough. Because we carried a debt over from last year, and because our up-until-now yearly, anonymous \$1,500 donation didn't come in (accounting for over 5% of our yearly budget), we started the year in bad shape. Although we've maintained a consistent income, all of our attempts to get out of our large hole have failed. So we scrape to get by. Unfortunately, we seem to be scraping the same three or four people who donate incredibly generous amounts.

About the House cont'd on page 6

SPC Garage Sale!

...is scheduled for Saturday,
September 9!

SPC is looking for donations for the annual garage sale. Please go through all of your beautiful things with an eye towards passing them on to a new home, and help raise much needed funds for SPC. Donations can be dropped off at 202 Greenwood (the site of the sale) if you call Will at 424-8452. Thanks!

Syracuse Peace Council

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



Complementary Copy
Please Subscribe! \$12/yr

Educate, Agitate, Organize

Liberation Starts at Home

Peace News Letter

Central New York's Voice for Peace and Social Justice September 1995 PNL 635



Emiliano Zapata

Viva Zapata!

The EZLN calls for
revolutionary action
from their northern neighbors.

See inside page 5 for details.

Also inside:

Animal Defense League Targeted by Police,
Mumia Abu-Jamal Trial Update,
Haiti Elections,
Oneida Nation Leadership.

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.

The House: check calendar for meeting times

- **SPC Staff** • **Bookkeeper** • **SPC Press**
- Bill Mazza Duane Hardy Paul Pearce
- **The Front Room** • **SPC Council:** Marge Rusk, Fatma Husein, Rafael Sorkin, Daniella Salzman, Frederic Noyes
- **Bookstore** Joe Carpenter
- **Program Committee**
- **Political Action Committee**
- **Organizational Maintenance Committee**

The Peace Newsletter

The PNL Committee meets the first three Thursdays of each month at 2 PM at the Peace Council.

Editorial Committee: Brian Dominick, Ed Kinane, Elana Levy, Bill Mazza, Anna Schneider

Production Committee: Susan Ashley, Joan Goldberg, Andy Molloy, Marge Rusk

Graphics: Anita Welych (on sabbatical)

SPC Projects

- Syracuse Network for Israeli-Palestinian Peace** **SPC-TV** Paul Pearce, Frederic Noyes 472-5478
- Brent Bleier 479-5393 **SPC Brunch Discussions** 472-5478
- Plowshares Craftfair** Margaret Williams 422-4201

Coalitions

- Fair Trial for Mumia Committee** 472-5478
- Syracuse Balkan Resource Group** 472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Kathleen Barry, Brian Caufield, Andy Molloy, Fredric Noyes, Darlene Veverka, Rae Kramer, Lizz King, Ron Schuffler, Brian Dominick, Ron Ehrenreich

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

- Alliance-Psychiatric System Survivors** George Ebert 475-4120
- Alternative Media Network** Jim Dessauer 425-8806
- Alternative Orange** Brian Ganter 423-4466
- Alternatives to Violence Project** Jay Liestee 449-0845
- Americans For Democratic Action** Jack McTiernan 488-6822
- American Friends Service Committee** 475-4822
- Amnesty International** 422-3890
- Animal Defense League** 471-0460
- ARISE** 472-3171
- Atlantic States Legal Foundation** 475-1170
- Beyond Boundaries** Aggie Lane 478-4571
- Central America/Caribbean Coalition** Shirley Novak 446-6099
- Citizens Against Radioactive Dumping** 607/753-6271
- CNY ACLU** 471-2821
- CNY Center for Occupational Health and Safety** 471-6187
- CNY Environment** Janine DeBaise 437-6481
- CNY N.O.W.** 487-3188
- Cortland Citizens for Peace** Andy Mager (607) 842-6858
- CUSLAR** Dan Fireside (607) 255-7293
- ECOS** 492-3478
- EON, Inc./Transgender Community** Charliis Dolge 475-5611
- ECOH** Dave Smith 478-8634
- Fair Trial for Mumia Comm.** 472-5478
- Food Bank of CNY** 437-1899
- Friends of the Filipino People** John & Sally Brute 445-0698
- Gay/Lesbian Alliance** 422-5732
- Gay/Lesbian/Bisexual Student Assoc. (SU)** 443-3599
- Haiti Solidarity** Ann Tiffany 478-4571
- Hotel Employees 150** 437-0373
- Jail Ministry** 424-1877
- Lesbian/Gay Youth** 443-3599
- NAACP** Van Robinson 422-6933
- Natural Organic Farmers Assoc.** Ammie Chickering 365-2299
- New Environ. Assoc.** 446-8009
- NYPIRG** 476-8381
- Onon. Audobon** 457-7731
- Onondaga Women's Political Caucus** Lora Lee Buchta 457-4739
- Open Hand Theatre** Geoff Navias 476-0466
- Oswego Valley Peace & Justice Council** Barbara Steinkraus 342-1675
- Pax Christi** Frank Woolever 446-1693
- Peace Action of CNY** Diane Swords 478-7442
- Peace Brigades International** Ed Kinane 478-4571
- P.E.A.C.E., Inc.** Louis Clark 470-3300
- People Against the Death Penalty** 637-3344
- People for Animal Rights** 488-PURR (7877)
- Persons With AIDS Support Hotline** Sandra 471-5911
- Physicians for Social Responsibility** 488-2140
- Planned Parenthood** 475-5525
- Reconsider** Nick or Alex Elye 422-6231
- Religion: Other** Phoenix or Kat 474-8801
- Rose Center** Teri Cameron 422-3426
- Sarah House** 475-1747
- Save the County** 637-6066
- SEEDS** 607/749-2818
- Seneca Peace Council** 568-2344
- Service Employees Int'l** Chris Binaxis 424-1750
- Sierra Club** Sue Carlson 445-1663
- 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
- Student Environmental Action Coalition** Richard Boylan 426-9250
- Syracuse Committee for the Assertion of Human Rights** Mumbi Mugo 445-0413
- Syracuse Community Choir** Karen Mihalyi 428-8724
- Syracuse Community Radio** Frederic Noyes 474-9507, 478-5215
- Syracuse Cooperative Federal Credit Union** 471-1116
- Syracuse Cultural Workers** Dik Cool 474-1132
- Syracuse Gay & Lesbian Chorus** 476-4329
- Syracuse Greens** 471-1611
- Syracuse HOURS** 471-6423
- Syracuse N.O.W.** 472-3294
- Syr. Real Food Coop** 472-1385
- Syracuse Solidarity** 423-9736
- Syracuse United Neighbors** Rich Puchalski 476-7475
- S.U. for Animal Rights** 443-4199
- University Democrats** Syracuse University 443-0958
- Urban League** Don Bardo 472-6955
- Veterans For Peace** Ray Stewart 422-5023
- Women's Center (SU)** 443-4268
- Women's Health Outreach** 425-3653
- 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:

Got a bunch of stuff on the Caribbean basin. Couple-a things on Mexico, well one on Chiapas and one on Mexico, anyway. An "I was there at the Haiti election" piece, more context for the current leadership struggles at Oneida (look for an upcoming rally in support of the Oneida traditionalists at the Syracuse Federal Bldg. in the near future), a trial update and a whole bunch of pictures of a whole bunch of people doing a whole bunch of things in support of Mumia Abu-Jamal, some scary stuff on police repression and surveillance of the Animal Defense League, a lot of community groups doing a lot of community things, some letters and a calendar. What more could you ask for, I ask you?

— *Bill Mazza*

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

Liz King, Joy Meeker, Darlene Veverka, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Fredric Noyes, Duane Hardy, Millie Webb, Deb Douthit

Mailing Party Helpers (July and August)

Brent Bleier, Dick Keough, Carl Mellor, Lauren Moffard, Marge Rusk, Frederic Noyes, Doug Igelsrud, Daniella Salzman, Chuck Durand, Joy Meeker and I'm sorry if I missed anyone else in August.

October Issue Deadlines

Articles	Sep 13
Ads	Sep 20
Calendar Items	Sep 20

PEACE NEWSLETTER

September 1995

PNL 635

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About the cover: Liberation Begins at Home

Photos by elana levy, cover by Bill Mazza

The photo shows four "Marcos" and "Ramona" dolls deep in the heart of the Syracuse foliage. These dolls are made by Mayan women in Chiapas to raise funds for the EZLN. Ramona is the one up front with the belt. These dolls were picked up at the Socialist Scholars Conference last year, so unfortunately we don't have the information on where you can get your own. If someone reading this does have that information, drop us a line and we'll mention it in the next PNL. Cute as a button revolutionaries of your very own. It just doesn't get any better than this.



SYRACUSE PEACE COUNCIL PAGE

Bill Mazza

You're the Best!

As you may have noticed, we are once again in our traditional format. (In fact, a certain friend of mine named Jürgen often complained about "traditional formats" from alternative publications, although he didn't seem able to come up with a reasonable "alternative" for one page following another...)

Anyhow, a big sloppy "thank you" to everyone who helped us out during the August financial crunch. For those of you who didn't see the August issue, that's because we were unable to print an entire August issue and only printed enough little *PNL*'s to send to our subscribers.

For those who rely on picking the *PNL* up on the street, this is another perfectly good reason to subscribe. In August, thousands of reports came in from people who couldn't sleep at night, disturbed by not getting their monthly *PNL* fix. But for real, there are those who, when asked if they subscribe to the *PNL*, respond that they pick it up on the street to "save SPC money" or "to save SPC trouble." If this sounds familiar, please understand that the \$12 a year subscription not only insures that you keep in touch with everything going on at SPC through flyers distributed to the mailing list, etc., but also that the next *PNL* comes out! We rely on subscriptions to keep publishing. The distribution routes are a political action to reach people who may be unfamiliar with the Peace Council, our ideas and our projects. A propaganda thing.

Annual SPC Garage Sale! Saturday, Sept. 9

10 AM - 5 PM at 202 Greenwood
(near Thorndon Park)

Donations can be dropped off at the above address if you call Will at 424-8452. Call 472-5478 to volunteer.



So if you've been picking it up and have already decided you like our quirky news thing, subscribe now. The only way local organizations survive is by local people contributing money. And really, it's no trouble for us *at all*.

Committee Updates

PNL — The *PNL* committee held a day-long retreat to decide what we do, what we do well, what we need to do and what we need to do better. You know, a "where we're at" kind-of-a-thing. And so we enter September with new and old ideas well up our sleeves. You can decide if you like the polish.

Program Committee — Focus on finance-as-usual for the ole PC. With a lot of outside help we scraped through a difficult summer, but we wanted to make do without another general fund-appeal this year. Oh well. Anyway, the PC is doing some serious long-term planning, two grants have been written to groups who don't need us to be non-profit to give us money, and we are pursuing non-profit options for future funds.

Currently planned (so mark your "potentials" calendar) are the September Garage Sale (see box on this page), an October 20 'Fall

Event' with Bread & Puppet Theatre's performance on the World Bank and the IMF, a King Missile concert on November 2, and of course the upcoming Plowshares Craftsfair. Call SPC to get involved with any of the above.

Political Action Committee—The PAC recently finished working with the Hiroshima/Nagasaki Coalition and is currently deciding on their next project. Three of the active members just left town (a sad thing) so we are looking for people interested in direct action around any number of activities. The PAC is also looking for people to be on an activist phone list who are willing to make five other phone calls. Kind of a chain or tree type thing.

Other current related projects are a panel on Bosnia and genocide being organized by the recently created "Syracuse Balkan Resource Group." The group plans on having a series of events to build support and action around the Balkan conflict. Call SPC to get involved.

Activism Seminar for Young People

Something potentially positive has emerged in the wake of the federal harassment of the Syracuse Animal Defense League (see story page 14 this issue). The surveillance, interrogation and intimidation of local ADL activists—a nasty crash course in state repression tactics—has spawned not only a broad interest in learning more about the legal issues surrounding such occurrences, but also in organizing/activism theory, strategy and tactics. A team affiliated with SPC is in the process of organizing a participatory seminar for the weekend of September 16-17. Although no time and meeting space have been determined at press time (will be available by or shortly after *PNL* release), topics will include: police/government repression and infiltration procedures and activist response methods; direct action strategy and tactics (training and discussion); organizational structure and process theory; and an "inter-issue ideology and organizing" discussion (ie, between "nature" and "social" activism). All young people and young adults are welcome. For more information call Darlene/Brian/Lizz @ 423-4783.

—Brian Dominick

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Lessons in Solidarity

Bringing the Zapatista Legacy Home

Brian Dominick

FOR A WHILE NOW, I and other leftists/radicals have had an odd way of looking at foreign ("Third World") liberation struggles. Unlike the US population in general, most progressives don't have trouble seeing how our government, culture and economic system play a role in — dominate, in fact — Third World regions. Nor do we have a problem feeling compassion for or solidarity with the oppressed abroad.

I contend it is our definition of solidarity which we need to critically examine. The US Left and radical milieus tend to view solidarity more in terms of sympathy than empathy — there is an "us/them" dynamic involved, and it is a definite shortcoming of traditional Left strategy.

Our rich history of international solidarity, one which may have peaked with the Central America/Caribbean campaigns of the 1980s, is one worthy of reverence and applause. There is little doubt that those campaigns more than anything else deserve credit for the fact that El Salvador and Nicaragua were not host to direct US military invasions during the Reagan years.

However, North America-based solidarity campaigns tend to lack understanding of the context in which they operate. They are focused and clear, their activists among the most vigilant and dedicated. But the strategy of us/them solidarity is flawed. This was the situation a year and a half ago when part of the Third World began to send us a very important statement — one we continue to ignore.

On the first of January, 1994, an event of historic significance took place. When thousands of armed, masked indigenous people in Chiapas, Mexico's southernmost province, forcefully re-occupied several of its townships, they re-articulated a message more than 500 years old. Simply put, they said "Basta! Enough is enough!"

That message was no revelation, although it forced us to recognize yet another "hot spot" of discontent and struggle. Throughout the world, enough has been more than enough for a long, long while. But this time there was a

second part to the message: solidarity is not something we in the "First World" need to *project*; rather, it is something we need to *feel*. When the Zapatista Army of National Liberation (EZLN) is asked what we, the North Americans, can do to support them in their fight against the Mexican state and the international neo-liberal economic apparatus, they answer that they do not reject humanitarian aid. And recently they went out of their way to solicit our advice, commentary and analysis. But the statement they have consistently emphasized is that what they require of us, should we be willing to comply, is that we struggle here at home. We should not live vicariously through the romanticized rebellion of 70 thousand masked Mayans. Instead, we should live (and live immerse!) in our own rebellion.

Which is not to suggest the EZLN is benevolently pushing us to liberate ourselves, merely for our own good. No, the Zapatistas understand with clarity one thing which those of us involved with Latin American solidarity movements tend to overlook: we can send aid, moral support and advice until the cows come home, but until the resistance movement in the US preoccupies the North American state-capitalist monster domestically, its claws will project themselves into Latin America and the rest of the not-yet-"developed" world. We can continue to send aid to rebels and revolutionaries abroad. Pas-



Two "Marcos" dolls, made by Mayan women in Chiapas to raise funds for the EZLN.

The Zapatistas have held a mirror up to us and told us to focus on ourselves.

tors for Peace caravans and the like are of substantial importance and benefit to the oppressed at large, and they are appreciated by their recipients. But while we send busloads of medicine and toiletries south of the border, our government sends trainloads of weapons; while we offer ideas and critiques, the US Army School of the Americas teaches "low intensity combat" (terror and intimidation) skills to Mexican and Guatemalan officers for use in Chiapas; while we empty our piggy banks and write letters of encouragement, Washington and the IMF wire billions in phony "loans" to Mexico City.

We need not bring this important work of unilateral solidarity to a halt; instead, we must realize that it need not be at all unilateral, and that it is of limited potency so long as the Northern/Western powers have the entire Third World within easy reach of their clutches.

Since the February 9, 1995 offensive carried out by the Mexican military in collaboration with Guatemalan forces, the Zapatistas have lost considerable ground, militarily speaking. No rebel army can possibly fend off a force backed by the United States as long as the US population allows its government to openly support and supply the military being fought. Vietnam and Nicaragua should have taught us this. Only when there is considerable domestic pressure and unrest, as was the case during the late '60s portion of the Indochina Invasion, can Washington and Wall Street be forced to relent in their support of foreign and would-be regimes. And when such a domestic resistance peters out and fails to be vigilant — once its aim becomes blurred or forgotten — business as usual will resume.

In an interview with *Love and Rage*, Cecelia Rodriguez, director of the National Commission for Democracy in Mexico (NCDM), made points which deserve to be quoted at length:

Solidarity movements sometimes focus outward because if you're a person who has sensitivity for the Third World you go through a tremendous rejection process of the United States and its culture and every-

cont'd on next page

Solidarity cont'd from last page

thing else about it. You attach yourself to that foreign struggle and try to realize yourself in a different way. That tends to pull you out, you focus your energies outward and the work that you actually do in terms of putting pressure on US policy tends to be fairly limited. I think that there's also a tendency to over-romanticize a struggle in the Third World when you don't have a base here in the States, or you don't really care. You look at it through the paradigm of "I have to affect US policy in order to help, that is primary." Instead of saying "These are two things that need to pour at each other and balance each other at the same time." There's a little bit of progressive imperialism in saying: "Yeah, I can help solve the problems in another country but I don't want to deal with this one." If you can't deal with your own problems, what gives you the right to deal with those somewhere else?

We must ask ourselves, Do we really have domestic oppression well enough under control that we can afford to focus on the "them" portion of an us/them relationship? Indeed, can we hope to help Third World peoples truly liberate themselves without first incapacitating the force that fuels their oppression?

One of the problems we have in facing the struggle at home is the sheer fact that the situation is even more bleak than that in Chiapas and the rest of Mexico. Domestic resistance in North America (excluding Mexico) is at a pathetic low (though showing signs of possible escalation). Our technological advancement, directed and exploited by elite interests, has brought us to a level of social alienation far beyond that found in the "underdeveloped" world; a kind only imagined by anti-utopian writers in the mid-20th Century. Coupled with our consumption-oriented culture of materialistic and moral narcissism, apathetic alienation in the US is a seemingly incurable plague.

But it is sadly the Northern/Western apparatus which must be crippled before movements in the Third World are likely to progress beyond the stage of rebellion. That is, the

seizure of real power from the hands of the establishment will be resisted effectively as long as the Northern/Western power alliance can concentrate on extinguishing revolutions like that the EZLN envisions. The Zapatistas are at a point of stagnation, and their consistent calls for solidarity in the form of uprisings and rebellion in the rest of the world are evidence that the EZLN general command is well aware of the predicament.

The Zapatistas have set an example for us, though not one I think we should emulate. They appear to have learned little from history and modern understandings of social science — presumably because they have been too busy being oppressed, which is certainly an acceptable excuse. As a result, and because circumstances have forced them into action, they've become largely reactive, though less so than past and other contemporary militant

movements. Too much about the EZLN is reminiscent of traditional national liberation movements, from its mass-based, centralized hierarchical structure to its total apparent dependence on charismatic leaders, to its lack of individuality and spontaneity and on and on. I could critique the Zapatistas for pages on end.

But more important here are two points: First, we have much to learn from what the Zapatistas have done differently. And, second,

what we really need to see are critiques of ourselves, our organizational structures and policies, our inactions, etc.

Among the issues often overlooked is that we have a substantial and growing Third World within US borders. Rural and urban North America alike are undergoing a drastic process of wealth exportation, and the latter areas are falling under increasingly concentrated military rule. More and more in this country police are assuming a role reminiscent of Latin America-style storm troopers. Typically white and often from middle income backgrounds, solidarity activists tend to treat this Third World at home from an us/them perspective as well.

The Zapatistas have held a mirror up to us and told us to focus on ourselves. They have listed some of our crises by name, in fact, urging us to pay attention to the Drug War, to the Contract With America, to privatization and militarization, to prison issues. And they

have set an example of revolt. Still many of us have managed to see right through that mirror and focus romantic attention on the mysterious black-clad rebels in southern Mexico. To at least some degree, it is time to become them.

We must transfer our attention from that of backing resistance movements to that of creating one. Still, this is easier theorized than implemented. For some time now, the Left's greatest asset has been its ability to highlight and analyze the abuses of US foreign policy, and Third

World solidarity is a natural and welcome by-product. The peace/anti-militarism struggles have been among our strongest and not without reason.

So how might we create a broad-based yet decentralized, focused yet spontaneous and lively resistance movement here at home? Propaganda and direct action have always been the greatest assets in our arsenal when the goal is inspiration of activity. As a starting point, an increase in the amount of each directed towards exposing and opposing oppression at home might be a solid option. Somehow, on the advice of the Zapatistas and their American representative, Cecelia Rodriguez, we need to adopt the Zapatista attitude and spirit of resistance and revolt in our own social activities, our own struggles.

That takes conviction and energy; but such is revolution. In the past, solidarity activists have been exemplary in their dedication to the lives of the oppressed around the world. Why not bring more of that strength home?

For those of us who value the revolutionary endeavor above all else, we should learn from the most important lesson the Zapatistas have to offer: DIY — do it yourself. When the task is liberation, we can (un)rest assured no one is going to do it for us.

Brian is a freelance journalist and independent publisher, once again living in Syracuse.



Free Market Free Fall

States and Markets in Mexico and East Asia

Francis Adams

UNTIL RECENTLY, Mexico was considered one of the most promising "emerging markets" in the developing world. After decades of economic nationalism, the Mexican government had finally "seen the light," embracing "free markets" and dismantling its cumbersome barriers to trade and foreign investment. Exports would now drive the Mexican economy and foreign investment would provide much needed capital and advanced technology. Government officials predicted great things: modernization of the nation's industries, expanded employment and rising real incomes.

Unfortunately, to most Mexicans the magic of the marketplace now looks like a cruel hoax. The social and political crises which rocked Mexico last year weakened investor confidence in the economy. In an attempt to defend the nation's currency, the government bought billions of pesos on the open market. Of course, this could not continue indefinitely. As foreign reserves dwindled, President Ernesto Zedillo was forced to allow the peso to float freely on currency markets. The generalized panic which ensued sent the peso into a free fall, losing roughly one-third of its value against the dollar within two weeks. The Mexican stock market also went into a tailspin, plunging by about 25 percent during the same period. Government officials are now less sanguine about the future. Mexicans, they warn, will need to "sacrifice" in the year to come.

The immediate cause of Mexico's financial disaster is apparent. The government had issued far too many short-term treasury bills (*tesobonos*) to cover its long-term debts. The country was thus highly dependent on the continued inflow of foreign capital to roll over its previous debts as they came due. Of course, in the middle of last year's presidential election, government officials were in no mood to alter this policy and reduce borrowing. This would have revealed the underlying weakness of the economy.

Mexico's current crisis has reopened the debate over its development strategy. Opposi-

tion political parties, labor unions and peasant groups have sharply criticized the neo-liberal reform program. Conventional economists, on the other hand, have urged the government to keep the reforms in place. Once again, they are pointing to South Korea and Taiwan. These two countries, they argue, did exceptionally well by embracing free markets. Their economies expanded by about ten percent per year during the 1960s and 1970s. Despite Mexico's temporary setback, they say its government should continue to emulate the policies of these East Asian nations.

The Mexican government has embraced neo-liberalism with a passion. Since the late 1980s, the government has slashed tariffs, import licenses and restrictions on foreign investment. Under the North American Free Trade Agreement (NAFTA), which the Mexican government championed, most tariffs, custom duties and other trade barriers between Mexico, the United States and Canada have been or will be eliminated. The agreement also allows for greater foreign investment in insurance, banking, securities, telecommunications, transportation and retailing.

Mexico's "neo-liberal revolution" is indisputable. What is in doubt, however, is the

extent to which these reforms actually replicate the Korean and Taiwanese experience. In fact, a quick review of the economic policies pursued by both East Asian nations suggests a rather different story.

Clearly, exports accounted for much of the economic success of Korea and Taiwan. Korea initially benefitted from the export of light manufacturing products and then turned to such heavy industries as steel, chemicals and automobiles. Taiwan entered global mar-



kets in electronics and pharmaceuticals. However, the promotion of exports should not be equated with a free market policy.

Both governments repeatedly intervened in their domestic economies, using fiscal and monetary policies to promote specific export industries. Favored industries received state government subsidies, low interest loans, tax credits and extra depreciation allowances. Of course, state ownership of the major commercial banks, also a deviation from free market practices, facilitated this process.

The Korean and Taiwanese governments also protected local industries from foreign competitors. Tariffs, quotas and import-licensing schemes were frequently adopted to assist domestic entrepreneurs. This was true even after the much heralded liberalizing reforms of the mid-1970s. Both tariff and non-tariff barriers remained high well into the 1980s.

Lastly, the Korean and Taiwanese governments place strict limitations on foreign direct investment. Certain sectors, especially those with high export potential, were completely off limits to outside investors. Other sectors were marked by stiff requirements for local equity participation and the use of local materials in the production process.

Clearly, the conventional wisdom of Korea and Taiwan is off the mark. These countries are far from the free market success stories which liberal economists would like us to believe. In fact, their success was largely achieved by continued government intervention in domestic markets. If anything, these nations actually demonstrate the value of state

to most Mexicans the magic of the marketplace now looks like a cruel hoax



The Magic of the Marketplace

Conventional Wisdom cont'd on page 19

Seeds of Democracy

Observing the Non-election in Dondon, Haiti

Ed Kinane

Dèyè mon gin mòn: "Behind the mountains are more mountains."

OUR FIRST GLIMPSE of Dondon was from a mountain top. We were touring the Citadel, the massive and elegant fortress built by Haiti's ex-slaves in the early 1800s. From this lofty site we could see ridges of mountains rippling for miles in every direction. And we could look down and far away to Dondon — the only human trace in the green of a distant valley.

After a two day orientation in Port-au-Prince, our 32 member Global Exchange/Voices for Haiti/Witness for Peace/Washington Office on Haiti election-delegation split: half (including Ann Tiffany from Syracuse) drove 12 hours west to Jérémie and half drove seven hours north to Cap Haïtien, Haiti's "second city."

We arrived in Dondon on the Friday before the Sunday, June 25th election — or, as it turned out in Dondon, the non-election. The nation-wide election was for two thirds of the Senate and all of the Popular Assembly, as well as for local mayors and CASEKs or councilors. These CASEKs are to replace the dreaded, but now outlawed, section chiefs of the Duvalier/Cédras eras.

Dondon is a "commune," or township, 32 kilometres and two hours drive south of

Cap Haïtien. It's a lovely village at the foot of St. Rafael Mountain, a huge limestone rock. A lazy river winds around the south end of town. Dondon is miles from the nearest phone, electricity or paved road. There isn't a Coke sign in sight. Only the day before we arrived there did we learn that idyllic Dondon, according to a UN pre-election report, was a "hot spot."

Our five member observer team (one of three such teams in the north) was in Dondon from Friday afternoon, June 23, until Tuesday morning. We lodged at the home of an officer of the local BEC (Communal Bureau of Elections) — although we didn't learn about his affiliation until the next day. We also found that the local BEC was controversial for its presumed role in excluding certain Independent local candidates from the ballot. It wasn't clear what effect, if any, our staying with a BEC official had on local perceptions of us and our mission. Possibly our presence provided this official with a measure of security.

For safety reasons, our host insisted we fasten the bedroom shutters and be locked in at night. This meant poor ventilation and stifling heat. It also meant we had to wake the household when, in the wee hours, inevitably some of us had to use the "two-holer" out back. Even then one of the men of the house accompanied us into the yard.

First thing Saturday morning we visited the BEC office which, for the election, was guarded by three interim police posted round the clock. The BEC officials, immersed in

paperwork, were unwilling to meet with us. This was despite the fact we were accredited by the CEP, the national Provisional Election Council, as official election observers for Dondon, and wore pink laminated CEP photo IDs.

Around midday, in the plaza near the Roman Catholic Church, we witnessed a lively anti-election demonstration. (I sensed our local "handlers" were trying to steer us away from observing this event.) It was led by the MPD, the Peasant Movement of Dondon, a popular organization. Well over 50 demonstrators, led by a young man with a megaphone, were singing and chanting. Our team watched as scores of young demonstrators ran past us to the church hall where materials were kept in preparation for election worker training. Some of the demonstrators entered the hall, expropriating material which was then passed on to the crowd outside for scattering to the winds.

A few minutes later outside the hall we interviewed Wilfred St. Jacques, a local BEC official. St. Jacques told us that, although he was pushed, no one had been hurt in the incident. He said that a box of election accessories and a box of training guidelines were taken. This would materially impede training for Dondon's 225 poll workers.

Shortly thereafter, while the demo was ongoing, we interviewed its leader, megaphone still in hand. His companions insisted he not give us his name as he was simply "speaking for the people." (Were they also, I wondered, guarding against reprisal?) The spokesperson said that on April 22 their group went to the BEC to register their Independent candidates for mayor and CASEK. But their applications were rejected.

The spokesperson said in May, however, local election authorities told them they could run. And so they began campaigning — only to recently find that their candidates' names weren't on the ballot. He said that without such names no election could be held in Dondon for local office. Our team never learned who made the decision to exclude the candidates nor on what grounds. Nor did we learn whether the excluded Independent candidates were more or less popular and progressive than their local *Bò Tab La* rivals. *Bò Tab La* is the Lavalas-linked party, supported by President Aristide, that was to sweep the election nationally.

That such a demonstration could disrupt the training of poll officials points to Haiti's



MPD organizer leading anti-election demo in Dondon on election eve. Photo by Joe Heckel

law enforcement vacuum and suggests that for the Dec. '95 presidential election there may need to be more effective security. Another way to look at the day's events, however, is to see in this unimpaired freedom of assembly a sign of Haiti's nascent democracy.

That evening our team met in the church hall with over 20 activists from the MPD and two other popular organizations. These people said they did not know why names had been left off the ballot. With a dignified and measured intensity, they also told us that there could be no local election for mayor or CASEK unless new, corrected ballots arrived.

Given that this was a largely US-engineered election (with ballots printed in California), a remedy was extremely unlikely. This wasn't only a local problem. The Provisional Election Council did a poor job throughout Haiti explaining why particular candidates were disqualified.

After the meeting our team took a walking tour of "downtown" Dondon to visit its several polling sites. One of the sites was the home of a middle-aged unmarried woman, Glode St. Jean. She told us that she had put many years of work into acquiring her home and that now she would not let it be used as a polling site. She feared it would be damaged by those opposing the election. Indeed, we later learned that elsewhere in Haiti on election day several polling places were destroyed by fire.

We went to bed election eve not knowing local polls would open the next day. A few hours later we were awakened by a UN helicopter repeatedly buzzing the town. In the morning we were told by a UN observer that it was done to deter election day trouble. By dawn Sunday several dozen, mostly Pakistani, UN soldiers were deployed in Dondon's main square guarding the BEC office nearby. No one gathered at the polling sites. By now everyone understood Dondon's election had been called off. The only crowd we observed was at mass.

Everything being calm, in the late morning we went to observe a fairly routine election in Grande Riviere, an hour's drive through the mountains. As in just about every other town we passed through in the north, in Dondon and Grande Riviere, the spiffy blue *Bò Tab La* party banner stretched above and across the main street. And, as in Port-au-Prince, there were lots of candidate posters and spray-painted partisan graffiti. To me these indicated

a degree of popular engagement in the election unimaginable in the US.

This impression was reinforced when we drove back to Dondon Sunday evening after the Grand Riviere polls closed at 6 PM. Because our vehicle had broken down, we were getting a lift home in the open back of a UN forces' truck. We passed several polls in which we could see votes being counted by candle or lantern light. Around each poll were about a dozen people eager to view the process. As we drove by, we exchanged spirited greetings. Clearly, the Haitian people were monitoring their own election.

Dondon was one of only a handful of communities throughout Haiti where the election was postponed. Although we were aware of no violence while we were in Dondon, there were violent incidents elsewhere in Haiti. And, in this election with quite complex voting procedures, there was a rich variety of lesser election day snafus just about everywhere. This isn't surprising in a systematically looted country with over 80% illiteracy, little indigenous law enforcement, the feeblest of judicial systems and only rudimentary transport and communications infrastructure.

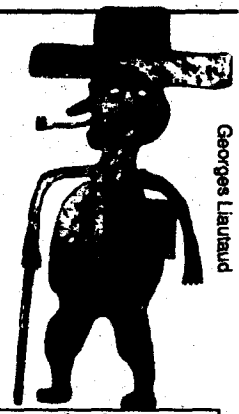
Nor are election difficulties surprising in a still-occupied country which in recent years has had several thousand of its most politically active citizens killed and tens of thousands driven into exile (where they can't vote *in absentia*.) Even today most of the thugs of the Cédras era are still at large and still have access to arms.

Nor are election difficulties surprising where there is massive election funding and intervention from outside. The \$11.3 million that USAID openly channeled into the June '95 election process made that agency a very key player. USAID's long-term role in Haiti (and indeed throughout Latin America) has been to foster US capital —

generally at the expense of the popular movement and grassroots democracy. Since the US economy is well over 1000 times larger than that of Haiti, one way to view the USAID infusion of funds is to imagine some superpower spending billions of dollars structuring and influencing a US election....

The threats — both internal and external — to Haiti are formidable. *Dèyè mon gin mòn*. Even so, from the fragment of the process we witnessed, it seems in Haiti seeds of democracy are sprouting. But our solidarity is needed to help ward off the made-in-USA tares co-opting the popular movement and the made-in-USA scythes determined to cut those sprouts down.

Ed is active in the Central New York chapter of Witness for Peace. This was his second WFP delegation to Haiti.



Georges Laudaud

Legba :
God of the Crossroads

Learning More and Plugging In

The Syracuse Haiti Solidarity Committee meets monthly at Plymouth Church in downtown Syracuse. This group consists of local activists and local Haitians in exile. Call Ann Tiffany, 478-4571, for the date of our next meeting.

Two recent reports helpful in understanding the current situation in Haiti are:

- 1) "Haiti: Human Rights Conditions Prior to the June 1995 Elections," June, 1995, 20 pages, by Human Rights Watch/Americas, 485 Fifth Ave, NYC 10017-6104; (212) 972-8400, fax 972-0905.
- 2) "A report on US Elections Assistance to Haiti," June, 1995, 45 pages, \$5, by Voices for Haiti: Campaign for a Just US Policy, PO Box 29615, Washington, DC 20017; (202) 319-5544, fax 319-6090, e-mail "voices4haiti@igc.apc.org".

Joining a fact-finding or election monitoring delegation is the best way to learn about actual conditions in Haiti. For info about delegations now forming to monitor the 12/95 presidential election, contact any of these co-sponsors of the 6/95 delegation:

- 1) **Witness for Peace** local WFP contact Nancy Gwin, 422-4689.
- 2) **Voices for Haiti** (a coalition of over 75 U.S. groups) See above.
- 3) **Washington Office on Haiti** 110 Maryland Av. NE, Washington, DC 20002; (202) 543-7095.
- 4) **Global Exchange** 2017 Mission St., Suite 303, San Francisco, CA 94110; 1-800-497-1994, fax 255-7498, e-mail "globalexch@igc.org", attn: Rodrigo Gonzalez.

Oneida Nation Facts and Figures

Part II

Doug George-Kanentlio

ACCORDING TO traditional Iroquois law, the Oneida Nation is governed by nine clanmothers and nine male leaders called *rotaiine* (lo-di-ya-ne), each appointed for life or unless they have been found to have violated communal law. There are no provisions within Iroquois customs for singular leadership.

Oneidas refer to their national governing body as the *Ne-a-de-on-da-go-wah*, or the "Great Tree," because they would meet in session beneath the branches of a large tree.

Each male leader was nominated for office by a clanmother. There were three clanmothers from each of the three clans: Bear, Wolf and Turtle. Once *rotaiine* were installed into office they were given a title name which was traced to the beginnings of the Iroquois Confederacy many hundreds of years ago.

The Bear clan leaders were: *Tehwatahontenyonk* (Two Hanging Ears), *Kahnyadaghshayen* (Easy Throat) and *Honwatshadonneh* (He is Buried).

For the Wolves the *rotaiine* were: *Odatseghde* (Bearing a Quiver), *Kahnokwenyah* (Standing Ears of Corn in a Row) and *Tehyohakwendeh* (Open Voice).

The Turtles were represented by *Shononghseseh* (His Longhouse), *Thonaeghkenah* (Two Branches) and *Hahtyadonnentha* (He Slides Himself Down).

As clan leaders the *rotaiine* were expected to provide spiritual guidance as well as represent the people politically. They had to possess considerable knowledge as to the many ceremonies observed by the Oneida people. They were required to conduct all major communal rituals such as the celebrations at

Midwinter and the Maple, Thunder, Seeds, Strawberry, Bean, Corn, Harvest and End of Season celebrations.

Rotaiine were required to preside at weddings, naming ceremonies and funerals. Tra-

ditional Iroquois have enormous respect for the dead, believing the spirits of the departed can effect the affairs of the living, hence the necessity of properly conducting the elaborate rituals which were an integral part of passage from this reality to the next.

Rotaiine maintained the harmony among human beings and with the natural world. They were entrusted with protecting the rights of the children and the unborn. They were prohibited from alienating the lands of the people nor could they take part in any activity which might shed blood.

Throughout the Confederacy's history there have been periods of internal stress when the principles of the Great Law of Peace as practiced by the clanmothers and *rotaiine* have conflicted with those Iroquois who sought to control the economic and political lives of the people for personal gain.

Since the Great Law relies upon reason and negotiation rather than coercion, it does not provide for a standing army or a police force. Challenges to the national governments frequently resulted in periodic divisions within Iroquois society. Voluntary displacement would occur when a community's collective sense of purpose and harmony was replaced with dissent. Some would leave to form their own towns although they would still remain under the national government.

Such divisions took place many times over the past few centuries. In the 1650s, a small group of Christian Oneidas established a village across the river from the French town of Montreal. They were later joined by Mohawks who then called the settlement "Kahnawake," meaning "near the rapids."

Other Oneidas left their ancestral homelands in Central New York to live with the Onondagas at Oswegatchie, where present day Ogdensburg is located. Then they were forced to move to the Akwesasne Mohawk Territory when New York evicted them from that area. Still others went south to dwell along the banks of the Susquehanna while another group

traveled west to the Ohio country; many doing so in response to European encroachment upon Iroquois lands.

Yet the heart and soul of the Oneida people remained in their traditional homelands. Like the other Iroquois nations, the Oneidas petitioned the British government to restrain settlers from entering their lands. This lust for Indian territory on the part of the colonists was a primary cause of the American Revolution.

No Iroquois nation formally declared war on either the US or Britain although the conflict affected the entire Confederacy.

Individuals supported whichever side they believed would protect Iroquois lands. The Oneidas were assured of this by the

The feeling of being betrayed by a country they helped create has never been lost by the Oneidas.

infant US government. Hence some of them fought valiantly for the Americans and often found themselves battling other Iroquois.

Unfortunately for the Oneidas this decision resulted in the destruction of this community which in turn caused many of them to suffer as refugees at camps near Schenectady and, for those who supported the British, at Ft. Niagara.

Yet many Oneidas remained firmly with the Americans. Those that did were heavily influenced by the Rev. Samuel Kirkland, a fiery preacher and small time land speculator much hated by the other Iroquois. Kirkland had the friendship of Skanondo (or Shenandoah the "dear"), a leader of the Christian "warrior" faction. This group ignored the appeals for peace by the *rotaiine* and served actively as scouts and frontline fighters in the American army.

A few Oneidas proved such valuable commanders they were given officer commissions by the Continental Congress. Despite promises by the Congress to protect Oneida lands forever, the national government was powerless to stop the theft of Oneida lands once the war was over.

In particular, officials with New York State were determined to expropriate Iroquois lands in order to pay its war debts and punish the Iroquois without exception. The sacrifices



War Debts cont'd on page 19

The Long Walk to Freedom

Mumia Abu-Jamal Returns to Death Row After Stay of Execution



Trial Update

Bill Mazza

ON AUGUST 15 the hearing in Judge Sabo's courtroom ended. The defense had closed on August 11 with strong testimony from eyewitness William Signatory who claims he was forced by police to sign a false statement after his own statements were torn up repeatedly. According to Signatory a second man got out of the car driven by Mumia's brother, confronted and shot the police officer and fled. It had only been the result of harassment by Philadelphia police which drove him out of town during the first trial in 1982, Signatory said.

Also on August 11, defense attorney Leonard Weinglass was found in contempt of court by Judge Sabo for not returning court's evidence in a "timely manner." Weinglass was approaching the bench holding the photos in question at the time he was charged. The contempt ruling was appealed to another court on Monday, August 14.

Even granting a stay of execution, Judge Sabo was able to pursue his personal agenda of destroying the case for the defense. By the end of the hearings Sabo had refused to hear at least 26 defense witnesses, effectively removing their testimony from record for the appeals. It was apparently Sabo's plan that there would be nothing left of the case but shreds of the truth when it left his court-room.

It also appears to have been a calculated political move by Sabo to grant the stay only days before the planned national rally in on Saturday, August 12. It was generally understood that Abu-Jamal would receive a stay before the scheduled date of his execution on August 17, but that it would come from a higher court as a result of pending appeals. Sabo did cite these appeals as the circumstances for the stay — and there is a direct connection between Sabo's stay and the immense pressure placed on the court through grass-roots organizing. However, it is also true that the stay resulted in a smaller turn-out in Philly on the 12th. The Syracuse car caravan saw large groups from both Binghamton and Albany remain home because the



"The Stay"

Mumia Abu-Jamal

IN THE LATE MORNING of August 7, 1995, Senior Judge Sabo surprised many in the courtroom by issuing an extended stay of execution, citing "Pending Appeals" in the case.

The decision seemed expected by the prosecutors, but stunned members of the defense team, whose client had ten days 'til death and who expected nothing from the crusty, acerbic jurist. Observers believe this was the first stay issued in the Judge's career. Questions abound — among them, "What does it mean?"

To simplify, a stay is a judicial stop sign, and in this case, stopped a death warrant. It should be clear, however, that the writer remains on Death Row, under a death sentence—only the date has been changed.

The State of Pennsylvania still has every intention of killing me— just not right now. Thus the stay is a limited victory, not just for the Jamal's and the Africas, but for thousands and tens of thousands of people from every corner of the globe—to these many, our most profound and heartfelt thanks for your militant and spirited protests. **Long Live John Africa!**

Although many radicals and progressives expressed joy at news of the stay, other political analysts saw it as a clever move by a clever Judge, who did what higher courts would've done and, in so doing, attempted to blunt the edge off of a growing and militant anti-death penalty movement, in Philadelphia and beyond, thereby stymieing a series of planned demonstrations.

Whatever the reasoning, let us utilize this precious time to build a stronger and broader movement, to not 'stay' one execution, but to halt them all! **Down with the Racist US Death Penalty!**

In an age when South Africa, once the pariah of the international community, has abolished all executions as an affront to the inherent right to life, our task can not be to merely stay (or slow down) one man's execution. No! It must be to echo the world—the European Community, Australia, South Africa, *et al.*— in total abolition of this racist vestige of the lynching tree, all forms of state murder.

It will take the power of the people—you—us all—to bring it about. We can do it. If you are truly committed, we will do it. I know I am doing my part—will you help me? This stay, is but the first step, although in the right direction, in our long walk to freedom.

No matter where you live there is a support group near you.

We are growing—thanx to you!

(Reprinted from the International Concerned Friends & Family of Mumia Abu Jamal)



"crisis" was lifted. (see the next page for photos of the Philly demo.)

The Stay also resulted in calling off the national day of civil disobedience planned for August 14. By removing the immediacy of execution, Sabo's court stemmed the possible escalation of the international movement to free Mumia Abu-Jamal to direct action and mass arrest.

We must remain vigilant even as we celebrate Abu-Jamal's case moving into the next stage of appeals. While the stay removes the immediate threat, Abu-Jamal is back on death row, subjected once again to the inhuman

conditions of his confinement. It is up to us to remain active around not only Mumia's case, but in defense of all political prisoners and the thousands of others on death row.

On Monday, September 11, final summations will be heard from both sides, and Sabo may rule on the case, although it is possible that he will wait a day or two before his ruling.

People are encouraged to attend the trial in Philadelphia that day. Call Equal Justice at (301) 699-5007 for more information and updates.

Bill is the staffperson for the Syracuse Peace Council and a member of the Fair Trial for Mumia Committee, 472-5478.



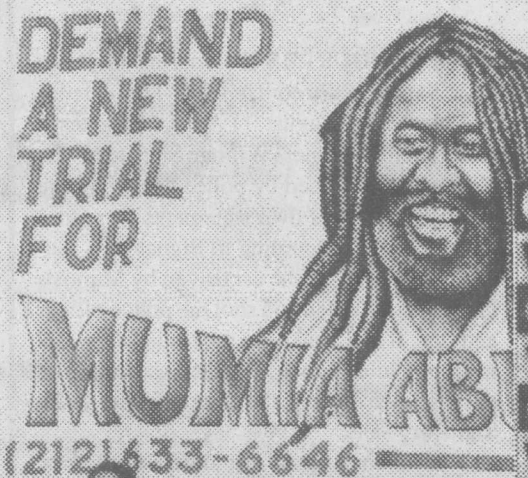
National Demonstration for Mumia Abu-Jamal

August 12 Philadelphia, PA



Thano Paris and Sam Alcoff from Syracuse

Demonstrators reading in front of City Hall Court House Philadelphia.



6 - 8,000 people turned out in Philadelphia for a national demonstration in support of Mumia Abu-Jamal. Approximately 30 people from Syracuse attended, 26 of whom traveled in a caravan of six cars. All the cars were covered with posters creating quite a sight on the trip.

The rally itself was a testimony to the diversity of the organizing around Abu-Jamal's case. The crowd was a colorful range of ages, politics and ethnicities. And the speakers were representatives of the coalition organizations involved, when it quite easily could have been big names or celebrities. Each speaker was outspoken not only for Abu-Jamal and all death row prisoners, but to support all liberation struggles such as sex, gender, race and class. That call for comprehensive, radical social change rang clearly through the rally and resonated throughout the day.



Sonia Sanchez, poet, reading her poem "Middle Passage" in front of City Hall.



Atsede Negussey from Syracuse marches and chants beside Mumia Abu-Jamal's brother-in-law.

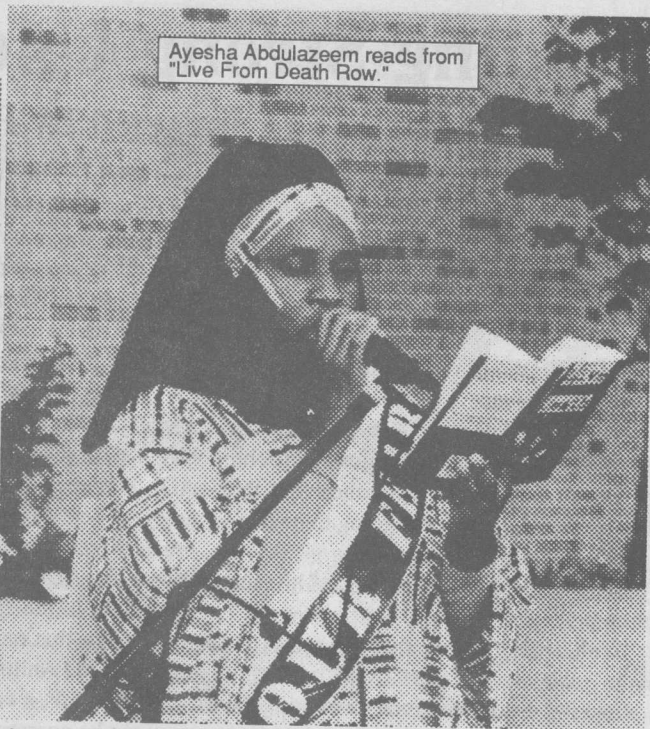
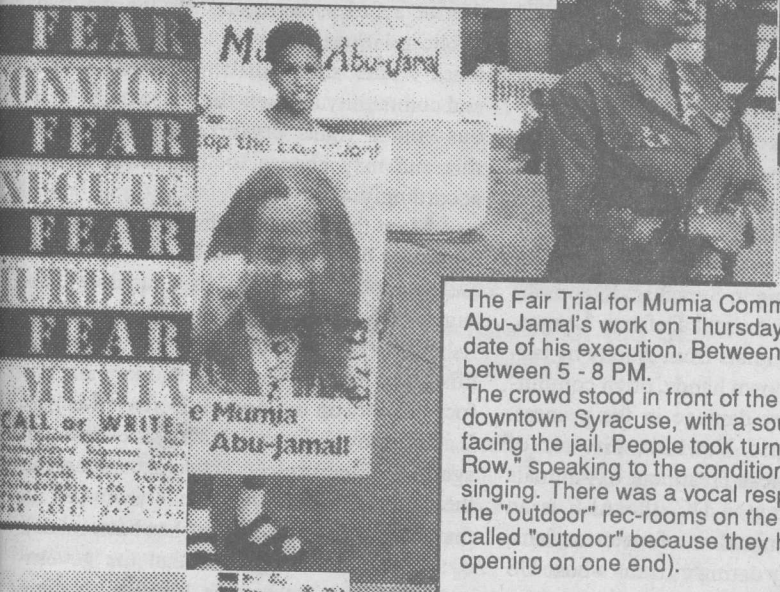


Eleanor Russell and Carole Resnick also made the



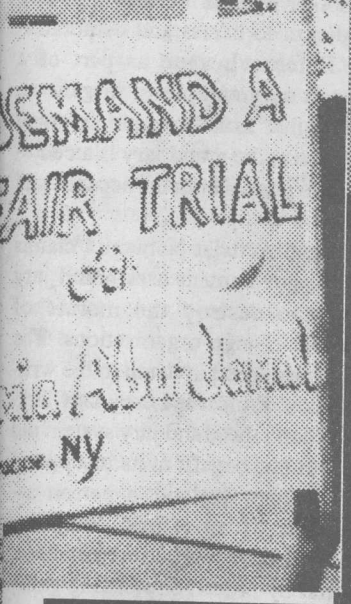
line the street in front of the Syracuse "Justice Center."

Jermaine Johnston holds a sign while Prof. Micere Mugo speaks for political prisoners around the world.



Ayesha Abdulazeem reads from "Live From Death Row."

The Fair Trial for Mumia Committee held a continuous reading of Mumia Abu-Jamal's work on Thursday, August 17 to draw attention to the proposed date of his execution. Between 40 - 50 activists gathered over three-hour period between 5 - 8 PM. The crowd stood in front of the new "Justice Center" on State Street in downtown Syracuse, with a sound system set up in place across the street, facing the jail. People took turns reading from Mumia's book "Live From Death Row," speaking to the conditions of the Syracuse criminal justice system or singing. There was a vocal response from inside the jail as inmates listened from the "outdoor" rec-rooms on the first four floors (fully enclosed, the rooms are called "outdoor" because they have a barred and screened garage door-type opening on one end).



A police officer unsuccessfully tries to shut down the sound system by chatting with Mark X, Charles Anderson and his son, Bill Mazza, Jermaine Johnston and Andrew Davidson.

Continuous Reading of Mumia Abu-Jamal's Writing

Syracuse, NY August 17, 1995

fotos by elana levy

Standing Strong Under Fire

Animal Defense League Targeted by Police Harassment and Grand Jury

Rob English

AS HE ORDERED his men to arrest the Animal Defense League (ADL) members who sat in front of Georgio's Furs in downtown Syracuse, deputy police chief John Falge wasn't buying my assurance that the ADL civil disobedience was going to be non-violent.

"They're blocking the entrance," he said. "That is violence."

"Well, chief," I said, "that's as bad as it's going to get."

Blocking a store entrance: disrupting the monetary reinforcement of cruelty to animals...placing their mostly nineteen-year-old bodies between buyer and seller for which they are carted away to jail with TV cameras rolling, crowd growing, supporters cheering, leafleting, chanting, explaining, educating....acting democratically to rescue animals from pain today and death tomorrow....

"...as bad as it's going to get."

Gasoline filled pop bottles, connected to a burned out fuse, were discovered at a local meat distributing company last April; a small fire was discovered there a few days later, along with graffiti claiming "meat is murder."

The FBI and the Federal Bureau of Alcohol Tobacco and Firearms have seated a federal grand jury which is investigating the case, and the finger and palm prints of several members of the Animal Defense League have been subpoenaed. Although the ADL denies any knowledge of the vandalism at Oneonta Beef, some ADL members are suffering the consequences of the investigation. Some say they have been evicted from their apartments because of the subpoenas. ADL member Chris Cary and ADL supporter Jon Reith refused to submit their prints, risking jail for contempt on constitutional grounds. Syracuse attorney Joe Heath is representing them.

In reply to a motion by Heath to show cause for demanding fingerprints, the grand jury responded, "We don't have to answer." Heath also filed motions to disclose names of informants, to disclose any electronic surveillance and to authorize more time to prepare a

legal defense. On August 11, federal prosecutor Elizabeth Riker withdrew the subpoenas for prints, explaining that she had no prints from the crime scene worthy of comparison. ADL president Nicole Rogers hopes the group can now return to the important work of helping victimized animals.

At the ADL's Teall Ave. meeting place, a wall-map of the USA has about a dozen bright pins showing cities that have formed ADL chapters, inspired by the Syracuse example of persistent, non-violent action against cruelty. Based on its record of intelligent activism, the ADL has already earned an honorable place in the spectrum of animal protection groups that ranges from the SPCA to the underground Animal Liberation Front (ALF).

The ALF, a controversial outfit, may or may not be operating in Syracuse. In contrast to the non-violent Animal Defense League, the ALF rescues animals from cruelty by taking the law into its own hands, often committing minor property damage in the process. According to Ingrid Newkirk, director of People for the Ethical Treatment of Animals (PETA) in Washington DC, the ALF is an international organization of veterinarians, police and ordinary caring citizens whose US founder, "Valerie," is herself a policewoman.



**Sometimes you can
break a good rule!**

It's usually a wise rule not to plan a chicken dinner before the eggs are hatched.

Although anyone is capable of spray painting "ALF" at the scene of a graffiti covered billboard — or an arson attempt — the real ALF does not engage in unnecessary property damage. As well they should not:

What community regards arson to be anything but a dangerous and frightening crime? What community would not resent being forced by threats to accept a meatless diet or a furless wardrobe? In the realm of public relations, arson is a nightmare. Violence creates antagonism between activist and community and sets the cause back. Serious animal rights organizations understand this and may choose to limit their actions accordingly.

More than four months after the events, no arrests have been made in the local arson and attempted bombing of Oneonta Beef. This suggests that the police lack evidence and are fishing for clues via the grand jury. Note that this grand jury is a *federal* grand jury and has focused *only* on the Animal Defense League. It is one of 11 federal grand juries brought against animal protection groups throughout the United States in the last six years (for all that activity, only one arrest has been made).

Some have suggested that the government has another agenda besides pursuing criminal evidence: to harass and demoralize the Animal Defense League as part of a Nixonian assault on green power in general. Others respond that as kafkaesque as grand jury law may seem, the grand jury is a centuries old device to protect both the accused and the accuser.

The National Activist Network* claims that the federal government uses grand jury investigations to destroy the morale of grassroots social change organizations. The same concept is explored in detail in the writings of NYU Law Professor Leroy D. Clark. According to Clark, the grand jury system did provide some public benefit at its inception.

In 12th century England, a person accused of a crime by an official court was usually faced with choosing between a painful (or deadly) trial-by-ordeal, or pleading guilty and paying a fine. Naturally, anyone who could pay the fine would choose to do so. Bishops, relying on revenue from criminal fines of the courts they controlled, fleeced their flock by indicting innocent people based on "the testimony of undisclosed informants."



To end this abuse, the English crown instituted a system by which criminal accusations must be reviewed prior to indictment by a group of laymen. These groups, the first grand juries, would decide whether the charges had merit. Besides protecting innocent people from unwarranted prosecution, grand juries supposedly protect persons with legitimate claims who might otherwise fear testifying alone against a more powerful accused.

These are the protections that prosecutors point to when asked about grand juries. But note the effect of a given grand jury is a function of the political bias of its members and the popularity of the accused. A grand jury made up of colonial

patriots refused to indict the perpetrators of the clearly illegal Boston Tea Party. And even Thomas Jefferson, who de-

scribed the grand jury system as a "sacred palladium of liberty," used several grand juries to hound, harass and eventually indict his political enemy, Aaron Burr. (Burr was eventually acquitted.) Clark also refers to several Nixon era examples in which political activists were harassed by federal grand juries.

Grand juries are said to strip the witness of his or her constitutional rights. Consider grand jury treatment of our right not to be illegally searched or seized. Lawyers filing motions to "show cause" have been told by prosecutors that, despite the US constitution, their clients have "no right" to refuse to submit finger and palm prints or voice or handwriting samples once these have been subpoenaed by grand juries.

Also clearly impaired by grand juries is the constitutional right to have counsel present; lawyers must wait outside the grand jury hearing room. Although the witness may confer with counsel before answering any question, he or she must interrupt proceedings and leave the room to do so. (This practice has been known to be discouraged by prosecutors.)

Most confusing of all is whether the grand jury witness may decline to answer questions. Unless testifying under "immunity," the witness may invoke his or her Fifth Amendment right to refuse to answer any self-incriminating question. However, refusing to answer a question put by a grand jury is a complex issue

and can lead to contempt charges and jail time if found "improper." "Taking the fifth" is a dangerous tactic for the witness who does not have counsel in the room.

The impairment of these constitutional rights derives from the fact that, since no one has been arrested or is on trial, constitutional protections arising from such "adversarial" interactions "do not apply." A person jailed for refusal to respond to a grand jury "controls his own freedom" because s/he can be freed anytime by responding. One can sit in jail for the full 18 month tenure of a grand jury, only to be called again to testify by the same prosecutor! In this way constitutional protection against double jeopardy is denied by grand juries.

Until Nixon's era, immunity from prosecution in exchange for testimony was "transactional immunity," by which one simply could not be prosecuted for any crime admitted to under protection of the immunity agreement. But today's grand juries arrange for "use immunity," also known as "limited immunity," a system in which the witness is compelled to give self-incriminating testimony to the grand jury. The prosecutor may not use the witness's own self-incrimination to prosecute him or her. But once the grand jury knows what happened, it can lead other witnesses to build a case against the "use immune" witness. Obviously, this form of "immunity" is protective only to the degree that the prosecution is honest and not subject to information leaks.

National Activist Network director, Crescenzo "Cress" Vellucci, has spent dozens of hours on the phone with Nicole Rogers, Chris Caty and others from ADL. He has advised them on how to proceed in the face of grand jury proceedings and helped them find local legal counsel. Vellucci promised to fly from Sacramento to Syracuse if necessary to represent the ADL at his own expense! Vellucci's overarching rule: innocent or not, get legal counsel before dealing with a grand jury! (One ADL member, told she only had to provide prints, was questioned for two hours by hostile authorities.)

ADL members believe that their courage was instrumental in the decision to withdraw

subpoenas for prints and created important publicity for their cause. Throughout the ordeal, ADL members have never wavered in their fight to help non-human animals. Since the Federal Bureau of Alcohol and Firearms served the original subpoenas in June, the ADL has held protests at Georgio's Furs, Bonwit-Teller (in the Carousel Mall), the Skancateles Fur Exchange and the circus. In some cases the protests included arrests for civil disobedience. One evening the group held a candlelight vigil outside the home of the chairman of Bonwit-Teller! Clearly, the ADL is as determined as ever to make a difference. They and the cause for animal liberation have growing support all over the world.

Consider some recent victories in the fight to protect animals: When the American "silent majority" learned about the horrors of the veal industry, veal consumption dropped from over five hundred million pounds in 1985 to half that amount in 1993, and is still plummeting — an example of the ongoing victory of compassion and education over greed and ignorance. Calvin Klein has very publicly dropped fur from his line, and the cosmetics industry is under growing pressure to stop putting caustic chemicals in rabbits' eyes.

Will this grand jury go away? It's too soon to say. Will the ADL burn out? Will marriages, mortgages and government scrutiny cause them to reprioritize and forget the voiceless victims among us? Somehow I doubt it.

Somehow, some year, I think the Animal Defense League is going to win this one.

* The National Activist Network can be contacted at (916) 452-7179.

Rob English is a member of the Syracuse-based People for Animal Rights, the Animal Defense League, and several other animal protection groups.



Peace Action

1995 Peace Award to Hank Strunk

Keynote Speaker, Rev. Lucius Walker, Jr.

Peace Action will present its 1995 Peace Award in memory of Hank Strunk at its annual Peace Award Dinner on October 1, 1995 at South Presbyterian Church, corner of W. Colvin and S. Salina Streets from 5-9PM. The keynote speaker will be Rev. Lucius Walker, Jr. founder of Pastors for Peace. Your support, on a sliding scale from \$15-\$60, benefits the work of Peace Action of CNY. The keynote address by Rev. Walker is from 8-9PM, and may be attended separately for a suggested donation of \$5. Please call 478-7442 to make your dinner reservation by September 22.

Hank Strunk died of leukemia July 21, 1995. The entire community mourns his death. A July 23 *Herald American* editorial headlined "CNY Loses a Voice for Goodness," noted: "...Strunk maintained a fundamental respect for the dignity of all humanity. He was unwavering in his convictions, but never strident." Activist Joan Goldberg describes Hank as "a gentle, humble person, with a twinkle in his eye,... a mediator, always there with us, for us..." We are glad Hank knew he was receiving this award well before his death.

Hank was a passionate activist for peace, justice and sanity. He worked tirelessly for single payer health care; against NAFTA, and the Low Level Radioactive Waste dump in Cortland County; for political campaigns of local progressive candidates Win Skeele and Bill Griffin; and most recently, on the Pastors for Peace "Friendshipment" to Cuba. He worked so hard because "the corporate world runs Congress and we're trying to get it back."

The Rev. Lucius Walker, founder of Pastors for Peace, will help us honor Hank and accept an award for Pastors for Peace. Hank met Rev. Walker on the "Friendshipment" delegation to Cuba in the fall of 1994. He compared Rev. Walker to Jesse Jackson in his passion and commitment to justice. "He is a principled person of faith who employs strong direct action to awaken people and thereby pressure Congress."

Peace Action CNY is part of a movement working to replace militarism and social and economic injustice with a peace system based on common security and non-violent conflict resolution.

The contents of the "Community Groups" pages are the opinions of the individual organizations and do not reflect the policies of the Syracuse Peace Council.

ALTERED SPACE

Altered Space Community Arts

Altered Space is calling for entries for the first show of their Fall '95 season on the theme of "Collaboration." Once again Altered Space seeks contributions in the broadest range of materials, skills and disciplines. Collaboration can be approached as subject or working style but must address that topic.

Entries can be dropped off at Altered Space at 922 Burnet Ave, Syracuse, on Sat, October 7 from 1 - 4 PM, or by appointment. Anyone interested in developing a collabora-

tive event, workshop or performance should call 479-8675 prior to October 7.

Also of note, Altered Space held its first (and successful) "General Meeting" on Tuesday, August 22 to open dialog between the organizers and a broader community, as well as to develop a volunteer base to help with the work involved in coordinating the non-profit arts-space. The Altered Space 'cadets' hope that this will be the beginning of a lively and fruitful exchange.

The next general meeting will be on Tuesday, September 12 at 7 PM. Call the above phone number for the location. Everyone interested in the work of Altered Space is encouraged to attend.



What is P.A.R.?

PAR is a grassroots organization formed in Syracuse in 1982. We work on local, statewide and national animal rights issues. PAR is dedicated to fundamental, nonviolent change to reduce the exploitation of nonhuman animals by humans. PAR is also dedicated to protecting the Earth, which sustains us all.

Human overpopulation is a major factor in the extinction of other species. Overconsumption and waste of natural resources, especially by the "OVER-developed" nations such as the US, threaten our planet. It is apparent that changes in human thinking, as fundamental as those which abolished slavery, are necessary.

PAR does public speaking, holds demonstrations, writes to legislators and others and organizes public events such as vegetarian dinners, as well as publishing a newsletter.

PAR's Earth and Animal Education Committee provides 3 services:

- 1) we accept invitations from teachers or students to make school presentations;
- 2) we give free workshops to teachers or parents on how to teach animal/environmental topics; and
- 3) we provide a lending library of videos.

PAR membership (incl. newsletter) is \$10/year, of which \$8 is tax deductible. We ask that members agree with our purpose as stated above.

For newsletter only the fee is \$2/year. Donations of time and/or money are welcome!

PAR, PO Box 358, Syracuse NY 13215 (315) 488-PURR

SYRACUSE PAX CHRISTI

French Wine Dumped to Protest French Nuclear Weapons Testing

The Syracuse chapter of Pax Christi, the international Catholic movement for peace, sponsored a French wine pouring in front of Liquor Square on Erie Blvd., Syracuse, at 7 PM, August 6.

Local activists poured French wine onto the pavement as a way of expressing shock and disgust at the recent decision of the French government to continue its testing of nuclear weapons.

In this, the 50th anniversary of the atomic bombings of Hiroshima and Nagasaki, the continued testing of nuclear weapons draws the wrong lessons from history and ignores the human costs associated with nuclear weapons testing and use.

Syracuse Pax Christi is especially concerned that the French tests, traditionally carried out in French colonial territories in the Pacific, reduce risks to the French population while placing indigenous cultures and their environments at grave risk.

The dumping of French wine marks the beginning of a year-long boycott of French products. From New Zealand to Japan, and from Sweden to Australia, an international boycott is now effectively operating.

The Syracuse Pax Christi branch invites Central New Yorkers to pledge to boycott French goods in what ever way they can, indicating to the French government the depth of public sentiment against nuclear weapons testing. They can be reached at 446-1693.

Another Pastor for Peace

by Mary Sopchak as told to Joan Goldberg

This summer Mary took part in the 5th Pastors for Peace Friendship Caravan to Cuba and agreed to share some of her experiences and observations.

Most significant impression:

The people I met and talked with didn't perceive themselves as being oppressed. They felt they had chosen their government rather than it being imposed on them. These people included government officials as well as people we talked with on the street when we walked around our neighborhood. We also met and talked with farmers in a co-operative and the administrators of clinics, hospitals and day care centers.

They say they have a democracy, though a different form from ours. They are proud of it. They don't have the campaign corruption we see here. They can't campaign except for posters on street corners. They said, "We don't try to change your government; why can't you accept ours and leave us alone?"

Most interesting conversation:

A Canadian businessman, when he found out I was here to challenge the US blockade, expressed some ambivalence and apprehension if it were to be lifted. He was afraid that the US would then come in and corrupt this beautiful, non-materialistic society. He had traveled to many places and said he'd never met such happy and generous people. He said that the US harasses companies who do business with Cuba and that his company takes labels off all its goods so the source can't be detected.

What surprised me the most:

I didn't see or hear a lot of lamenting or complaining about hardship. The people weren't morose. They were upbeat, generous and optimistic. I only heard two complaints: one was about the lack of cold water at a work site; the other was that the government no longer provides work clothes.

Most humbling experience:

In Havana we were taken on a tour of the worst housing — considered unfit and totally

unacceptable — which was being repaired and replaced. It looked pretty good by Salvadoran and Nicaraguan standards. In either place it would be considered a significant upgrade. But in Havana housing was declared the priority, and this was an example of people having a sense of ownership — both of the problem and of the charge to correct it. This concept of giving the power to the people who are affected and empowering them to make the changes reinforces what I have been reading and learning as a teacher about how to bring about effective change in schools.

Favorite quote:

"People speak of Castro's Cuba. It's as if it was Fidel's farm and eleven million people are sheep. But Cuba belongs to Cuba. I think myself our dreams of certain ideas about Utopia have been postponed. But there is one that cannot be postponed: the dignity. We are the owners of our country and can determine our own future." —Sergio Corrieri, Director of the Cuban Institute of Friendship with the People, ICAP.



Mary and Joan are local educators and Central American activists working to normalize US-Cuban relations.

Central America / Caribbean Coalition August Meeting Notes

Paul Weichselbaum

CACC'S AUGUST MEETING on August 9 was short, focusing on reports by members on violence in El Salvador, Capt. Rockwood's legal battle, Haiti's next round of elections, Jennifer Harbury's struggle in Guatemala, the June '95 *Baltimore Sun* four-part series on the CIA in Honduras, and a new newsletter tracking graduates of the School of the Americas.*

Our August meetings typically help maintain continuity rather than provide opportuni-

ties to organize. Part of CACC's work is to promote the crossover of issues linked to our Latin America solidarity work. Many participants went on later that same evening to the service at University United Methodist Church commemorating the 50th anniversary of the atomic bombing of Japan. We recognize that the beginning of the nuclear era was also the first violence of the Cold War.

In Latin America the Cold War distorted and masked the issues of inequality, injustice and exploitation — providing the pretext for further institutionalization of all three, and undermining efforts to create positive alternatives to US-dominated capitalism. Latin America is a region where anti-communism is still a fervent rallying cry to preserve the status quo. Latin America has been, and likely will continue to be, a laboratory for domestic, US-subsidized, "low-intensity" conflict.

As part of linking with kindred organizing, we also discussed the upcoming speech by Ron Daniels (See pg. 18, this *PNL.*), sponsored by the Coalition for the Common Good. The war on poor people in Latin America is being imported to the US and it is important that we coalesce to defend the interests of all exploited under multinational capitalism.

To show Representative James Walsh that there are more people than corporations in Central New York, the CCG is asking that Mr. Walsh be invited to our community groups, workplaces and neighborhoods — to see the human face of our communities.

* *La Lagartija* (Little Lizard) seeks to expose the role of the U.S. Army School of the Americas in human rights abuses throughout Latin America. To subscribe to this excellent little newsletter send \$15. to InfoSOA, PO Box 86, Gilbert, IA 50105. Phone/fax (515) 233-8372.

NEXT MONTHLY MEETING:
6-7:30pm, Wed., Sept 13
potluck supper and meeting.
All are welcome.

The Coalition for the Common Good

Breaking the "Contract on America"

Ron Daniels will speak Thursday, September, 1995 at 7:30 PM at the South Presbyterian Church, at the corner of West Colvin and South Salina Streets. He will address Breaking the "Contract on America," exploring the impact of the regressive priorities coming out of Washington and Albany and what citizens can do to reverse the trend.

Mr. Daniels is the Executive Director of the Center for Constitutional Rights based in New York City. He has been at the center of African-American and progressive independent political movements since the '60s. He was President of the National Black Political Assembly from 1974 to 1980, the organization that grew out of the 1972 National Black Political Convention in Gary, Indiana, and which brought together 10,000 black activists. He subsequently served as Co-Chair of the National Black Independent Political Party from 1980-85, the successor organization to the National Black Political Assembly.

From 1987-89, Daniels was the Executive Director of the National Rainbow Coalition and served as Southern Regional Coordinator and Deputy Campaign Manager of the Rev. Jesse Jackson's presidential campaign in

1988. In 1992, he ran his own independent campaign for President of the US. Today, he is Chair of the Campaign for a New Tomorrow, the organization that grew out of his presidential campaign, and serves on the Steering Committee of the National People's Progressive Network, a national coalition of progressive independent parties and organizations.

Daniels' talk is sponsored by the Coalition for the Common Good, a Central New York-based coalition that has been organizing resistance to the cutbacks in social and environmental programs, the increases in military spending and the regressive tax policies coming out of Albany and Washington.

The Coalition for the Common Good can be reached at 478-7442 after August 31.

Editors' Note: As executive director of the Center for Constitutional Rights (CCR) in NYC, Ron Daniels also supported and oversaw the dissolution of the 29 year-old collective management structure, as well as salary cuts and layoffs which resulted in a strike and an unfair-labor-practice suit against the leftist institution. See the Jan. 1995 Progressive, "Labor Trouble on the Left," pg. 17.

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Culture/Subculture

12 rms - 4 GALLERY located at 210 Burnet Ave in Syracuse is producing a juried photography competition and show entitled "Culture/Subculture," focusing on the lesbian and gay communities and open to all photographers. The event will benefit the Syracuse Gay and Lesbian Chorus and the gallery.

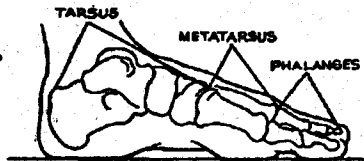
Deadline for submitting slides is September 20. All works must be photography, works comprised of photographs or of a photographic nature. All accepted works must be framed, wired and ready to hang. Artists will be notified of acceptance by September 27. An open house for the photography show and award ceremony will be held at the gallery Saturday, October 14 starting at 8 PM. A dance and costume party/fundraiser will be held Saturday, October 21 from 9 PM to 1 AM.

Prospectus and entry forms are available by contacting 12 rms - 4 GALLERY, 210 Burnet Ave., Syracuse, NY 13203 (315) 462-1340.

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War Debts cont'd from page 10

made by the Oneidas were, in the end, for nothing. New York negotiated 27 "treaties" with various Oneida factions, not caring whether those who signed these documents had any authority to do so.

The Oneidas complained vigorously about these shady deals, but their protests were ignored. In addition, they were hampered by internal divisions which prevented them from forming a united front before the state. Some Oneidas remained loyal to their traditional teaching while others sought comfort within the Christian faith. Others formed what they called the "warrior" party and challenged the *rotaine* and clanmothers at every turn.

It came as no surprise when some Oneidas, exhausted by the endless in-fighting and facing a complete loss of their way of life, chose to move far from the American settlers. Some went to Wisconsin and others to southern Ontario. The few that remained in central New York either clung to a sliver of land in Madison County or sought haven with the Onondagas south of Syracuse.

The feeling of being betrayed by a country they helped create has never been lost by the Oneidas. Their appeals for justice have been ongoing, as has the dream that one day all Oneidas who feel so compelled might once again meet as the *Neadnokagowah* beneath the sheltering arms of a tall oak.

One woman in particular, the late Mary Cornelius-Winder, labored against great odds for the first part of this century to keep the idea of an Oneida homeland alive. Ms. Winder filed petitions, lobbied politicians and kept up the flagging spirits of her relatives in a courageous fight which would last far beyond her

passing into the spirit world. Ms. Winder's hopes and dreams have been passed on to her daughter Maisie Shenandoah, the Wolf Clanmother, and from her the idea of a united Oneida Nation has been given as a sacred task to the next generation.

Currently no Oneida male leader has been given a title name. There are no *Oneidarotaine* upon their ancestral homelands since no individual has been found who meets the qualifications.

According to the Haudenosaunee Confederacy, since the Oneida Nation does not exist as a governing body, its status is held in trust by the Iroquois as a whole, much the same way as the US federal government retained national sovereignty during the Civil War.

The Grand Council of the Confederacy reserves the right to make a final approval of any candidate selected by the Oneidas (or any other Iroquois nation) to hold one of the *rotaine* titles.

Doug, a Mohawk, is a journalist and community activist who currently writes a regular column for the Syracuse Newspapers on Native issues.

[This is part two of a series attempting to offer context to the struggles of power and sovereignty on the Oneida Territory. The goal is to lay a groundwork of traditional government and culture in order to demonstrate the means by which the sovereignty of Indian nations, and of the Oneida Nation, is under attack. See the July '95 PNL for "Part I"—eds.]



Mary Cook

Conventional Wisdom cont'd from page 7

planning, public investment and protectionist trade and investment regimes, precisely the type of policies which liberal economists find so dreadful in Mexico.

Of course, some Mexicans have benefitted from liberalism. Private entrepreneurs have made hefty profits through acquisition of state-owned firms, industrialists and large landowners now enjoy wider access to foreign markets and some professionals have landed high paying jobs with trans-national corporations.

At the same time, most working class and poor Mexicans have not gained from liberalization. There are proportionately three times as many self-employed workers in Mexico as in the United States. The flood of new imports into Mexico has already led to the collapse of hundreds of family owned businesses, stores, restaurants and repair shops. Moreover, small landowners are being displaced. Production of cash crops for export has replaced the production of staples to meet local needs, and the best lands have concentrated in the hands of a small group of foreign and local exporters. The Mexican government is seeking foreign capital in agribusiness. Foreign investment has also undermined small and medium size businesses without the capital, economies of scale, or advanced technology of the trans-nationals.

Mexico's "neo-liberal revolution" is a step backward, reintroducing colonial economic relations. These reforms simply assure the industrialized nations access to cheap labor and primary commodities, ready markets for their manufactured goods and opportunities for capital investment. Parallels with the East Asian nations are hard to find—at least since the defeat of the Japanese Imperial Army.

Francis is a member of the Political Science Department of Old Dominion University in Virginia.

Akwesasne Notes:

the voice of Indigenous peoples has resumed publishing in a quarterly, magazine format and is available for \$25 US per year from Akwesasne Notes, Kahniakehaka Nation Territory, PO Box 196, Roosevelt, NY 13683-0196, or call (518) 358-9531.

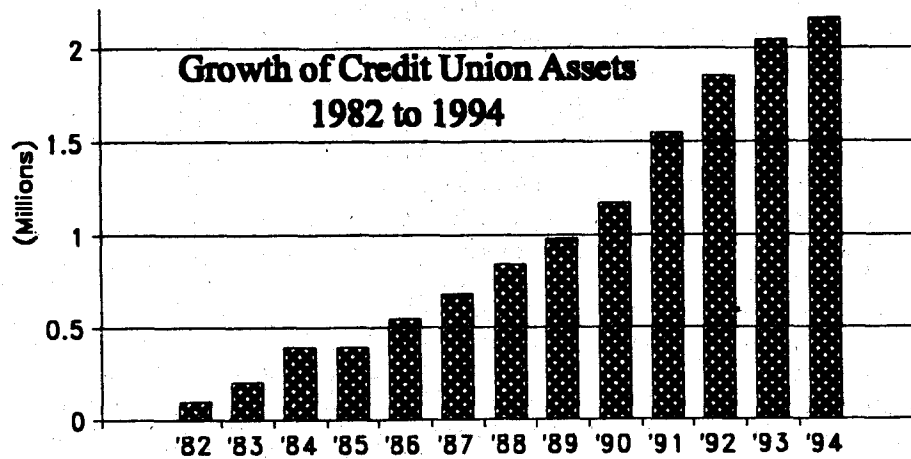
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LETTERS

Dear Editors:

My name is Jim Keane. I am a member of Dorothy Day Catholic Community but am currently incarcerated, awaiting sentencing on Sept. 12, at the Alexander City Detention Center, Alexander, Virginia. The crime of which I was found guilty is destruction of Government property. This was a typical result of pouring blood on the altar of the Pentagon. The maximum sentence I may receive is 12 months — I am expecting only six.

Today, in mail from a friend, I received a copy of your July 1995 issue. Two articles in particular, those by Ed Kinane and Susan Quinlan, caught my attention. Both made the extremely pertinent and alarming true connection between the defense and prison industries. I felt that both articles correctly made it clear

that the foundation of both industries is fear. In Ed Kinane's column he credits Kathleen Rumpf with saying that "Here in America, prisons are the most blatant civil rights issue of our time." It appears to me (through much first hand experience) that the prison/justice system is another manifestation of America's long history of segregating those we fear.

I might ask at this point that our addition to militarism is also geared towards creating a segregated world. Surely that is what borders are about — those on their side are entitled to... those on that side are not. We Americans are merely trying to fool ourselves when we claim any moral high ground in respect to the issue of segregation and other human civil rights abuses.

It would seem therefore my Christian duty must include resisting or at the very least not supporting such tyranny. If as I believe, and your articles confirm, our system transgressions are a result of our collective fears then as a people of faith we must look to the Gospel for relief.

St. Paul tells that "Perfect love casts out fear." This old course was merely a re-statement of Jesus' assurance that all would be well if we truly love God and one another, including our enemies. In fact, Jesus preached that a willingness to forgive was the foundation of God's love for us and should be at the heart of our love for others.

If then I am truly possessed with a will to please God I must recognize the evil of a system and a culture which punishes rather than forgives. With this recognition comes the responsibility to act to resist. It is no longer adequate to merely visit the prisoner in an attempt to make their miserable lives more

manageable — surely that has the adverse effect of helping to maintain the status quo. No, I must

act towards the goal of tearing these violent structures down so that justice may flow in the form of love, forgiveness and rehabilitation. This is the mission, the life, to which Christ calls us.

No doubt all individuals are at different points in their lives indicating that the forms of resistance chosen are varied and innumerable. But the principle of the moral obligation to resist must be acknowledged by Christians (and others) is the world is ever to start the healing process from our self-inflicted violence.

My apologies for being so long winded. It was not my intent at the beginning. I began writing, though, because as much as my heart was lifted by the comments of the articles already mentioned — I was crushed by an adjoining article. Karen Tanquist foresees "a growing need for more jail ministry visitor advocates..." This disappoints me in as much as I believe, as already stated, that this ministry actually helps to maintain the status quo.

If there is to be any improvement in the lives of our prisoners then we must begin to look outside 'the system' for redemption. Instead of advocating to people inside jails let us turn our energies to bringing down the walls so that we can minister to people in freedom.

In closing I would simply like to confront the American myth of freedom - that freedom comes with control. This is simply not true/ Freedom, I believe, is a state where we are freed from fears. We presently pursue freedom by denying and hiding our fears. But surely we should pray for the courage to con-

To the Editors:

I wish to commend you four July 1995, issue of the PNL. It was the best one I've read in the four years I've lived in Syracuse. It was packed with important articles on issues that often lack needed exposure in the mainstream media.

Ed Kinane's interview with Kathleen Rumpf was compelling in its depth and clarity regarding our inept system. The prison system is badly in need of reform, for all the reasons Ed touched on with Kathleen, and it was nice to see all the facets of the problem probed.

I also appreciated and enjoyed the article, "The Politics of Blame," by Jonathan Kirkendall and Bill Mazza. What a terrific exploration of our political ideologies and goals as left wing practitioners! I think it's just important for all of us to explore our political and emotional reactions to terrorist acts such as the Oklahoma City bombing.

Other articles that I found interesting or well done in this PNL were: "The Execution Will Not Be Televised: The Case of Journalist and Community Activist Mumia Abu-Jamal," by Paul C. Taylor; and "Oneida Nation Facts and Figures," by Doug George-Kenentio. Both articles were well written and informative.

Lastly, I'd like to note my pleasure that Hank Strunk will be receiving the 1995 Peace Award. Hank touches everyone who knows him and unifies people for the good of those less fortunate. He is truly loved, respected and appreciated.

Keep up the good work, PNL, and thanks for an excellent July issue. Your alternative voice for political information is most valuable and needed.

*Best Wishes,
Nancy Natale
Syracuse, NY*

front and overcome our fears. My faith tells me that is true freedom and it can only be found through love.

Thank you very much for your effort in pursuing a just world order. Thank you also for your time in reading my jailhouse ruminations. Feel free to do with them as you see fit. Should you wish to reply, my address is:

503 Rock Cr Church Rd. NW
Washington, D.C. 20020

All correspondence is forwarded to me here. Peace and blessing, Yours in the Struggle,

*Jim Keane
Washington DC*

Pirate Radio Hits Syracuse

Keep your ears open and your radios on! SPC just received a press release from a group calling itself "JAM FM" who started broadcasting pirate radio on 90.7 FM starting August 25. Currently the signal can be found most often evenings (between 8 - 11 PM) in the Wescott St. area, but will move around Syracuse and as far out as Mattydale.

JAM-FM will be broadcasting New Rock, Folk, Blues, World Beat and anything currently not found on Syracuse Radio.

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Open House for Women's Info Center
September 15

<p>3 Boys From Syracuse meets at Trinity Episcopal Church Parish House, 7pm.</p>	<p>4 Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center), 7:30pm. 425-0873.</p>	<p>5 PNL editorial meeting at Peace Council. 2pm. Come join in. 472-5478. Every Tue: Student Environmental Action Coalition meetings. At SUNY ESF, Nikkin Lounge, basement of Marshall Hall. 6pm. Info: Richard at 428-9823.</p>	<p>6 Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Margo 472-5478.</p> <p>Every Wed: Partners of (Ineod) Survivors Anonymous 12-step mtg at Women's INFO, 601 Allen St. 6-8pm. 451-7123.</p>	<p>7 Every Thurs: Lesbian & Gay Youth Support group for ages 14-21 meets at Women's Info Center, 601 Allen St. Call for time 422-9741. Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7.</p>	<p>8 Song of Singapore, an off-broadway hit presented by Theatre a la Carie at Bloodgett Center Stage, 312 Oswego St., Syracuse. 8pm. Tickets bought from CNY Diversity benefit the group. 475-2135.</p>	<p>9 Peace Council! GARAGE SALE! 10am-5pm. 202 Greenwood (near Thormden Park). Donations can be dropped off at above address. Call Will 424-8452. Volunteer for an hour or two.</p>
<p>10 Every Sunday, People's 60 Minutes, Adelphi Cable Ch. 3, 8pm. Produced by Peace Council.</p>	<p>11 People for Animal Rights business mtg. 6:45pm. Call 488-7877 for location.</p>	<p>12 PNL editorial meeting at Peace Council. 2pm. Come join in. 472-5478. Amnesty International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441. Altered Space Art Gallery general meeting. Find out about volunteering & more. 7pm. Call 479-8875 for location.</p>	<p>13 NOW CNY Chapter mtg at Marine Midland Bank, 380 S Warren, Syr. 7pm. 487-3188. Central America Caribbean Coalition outreach & meeting at Plymouth Church, 232 E. Onondaga St. 8pm. Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478. Syracuse Balkan Resource Group meets at the Peace Council, 924 Burnet Ave. 7:30pm. 472-5478.</p>	<p>14 Peace Council political section committee meets at 7pm. 924 Burnet Ave. 472-5478.</p>	<p>15</p>	<p>16 9/16-9/17: Strategic/Tactical Training & Workshops with topics on police/pov, infiltration procedures & activist response methods, direct action strategy/tactics, organizational structure & process theory, discussion etc. Sponsored by team affiliated with Peace Council. Call 423-47783 for time & place.</p>
<p>17 Volunteers needed to table for Peace Council at Westcott Street Fair. Call 472-5478 to sign up for an hour or two. Strategic/Tactical Training & Workshop: continuation from Saturday, 9/16.</p>	<p>18 Every Mon: "Radio/ision" on Adelphi Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.</p>	<p>19 PNL editorial meeting at Peace Council. 2pm. Come join in. 472-5478.</p>	<p>20 Every Wed: Syracuse Community Choir rehearsal. At ECHO, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 428-8724.</p>	<p>21 Syracuse Community Radio mtg. 7pm. Call 474-9507 for place. 1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm. Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.</p>	<p>22 Plovershare Craftsair applications due. Call 472-5478 if you would like to apply to SPC's 25th anniversary craftsair and winter festival. Every Fri: Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Center, 601 Allen St. 422-9741 for time.</p>	<p>23 Grand Re-opening Event at Syracuse Real Food Co-op. 11am-3pm. 618 Kensington Ave. Lunch, music by Community Choir, children's songs/games, food samples, tours and more. Info call Stephanie at 448-9276.</p>
<p>24 Every Sunday: Support group for former and current mental patients. Sponsored by Alliance Plymouth Church. 3-5pm. Peggy Anne 475-4120. Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.</p>	<p>25 People for Animal Rights business mtg. 6:45pm. Call 488-7877 for location. Every Mon: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.</p>	<p>26 Syracuse Balkan Resource Group meets at the Peace Council, 924 Burnet Ave. 7:30pm. 472-5478. Support & Self-Education. Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.</p>	<p>27 Every Wed: Alliance membership meeting. All welcome. At ECHO, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120. Benefit dinner for Friends of Dorothy Catholic Worker. At St. Vincent's Parish Center on Winton St. off Burner Ave. 5:30-7:30pm.</p>	<p>28 Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome! Peace Council political section committee meets at 7pm. 924 Burnet Ave. 472-5478.</p>	<p>29</p>	<p>30 Coming up October 1st: 1995 Peace Award to Hank Strunk at Peace Action annual dinner. Keynote speaker Rev. Lucius Walker, founder of Pastors for Peace. At South Presbyterian Church, corner of W. Colvin & S. Salina St. 5-9pm. Attend dinner/speaker for \$15. \$60 or just speaker for \$5. 475-7442.</p>

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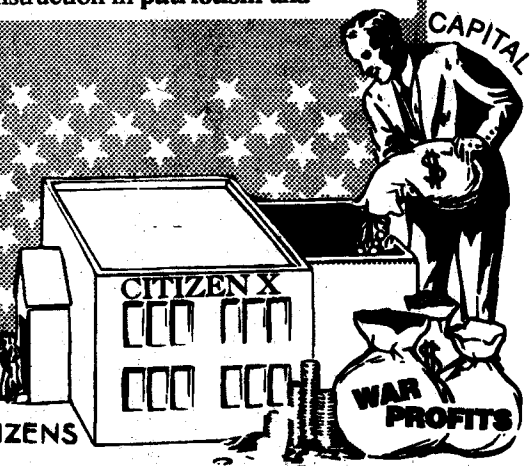
citizenship, to be maintained and followed in all the schools of the state...

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Peace News Letter

Central New York's Voice for Peace and Social Justice October 1995 PNL 636



IT IS IRONIC THAT
POPULATION INCREASE IS SEEN
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WHILE PEOPLES OF THE THIRD WORLD CONSUME ONLY 20% OF WORLD RESOURCES
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LETTER OF
RESIGNATION
FROM THE
IMF*

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See Inside
for details

- Also inside:
- * Deregulating Power
 - * Balkan Resource Group
 - * Double-Bunking
 - * Cults
 - * 25th Peace Calendar

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.

The House: check calendar for meeting times

- **SPC Staff**
Bill Mazza
- **Bookkeeper**
Duane Hardy
- **SPC Press**
Paul Pearce
- **The Front Room**
- **Bookstore** Joe Carpenter
- **Program Committee**
- **Political Action Committee**
- **Organizational Maintenance Committee**

- **SPC Council:** Marge Rusk, Celia Oyley, Janie Hoft, Beth Mosley, Daniella Salzman, Frederic Noyes

The Peace Newsletter

The PNL Committee meets the first three Thursdays of each month at the Peace Council. Call for times.
Editorial Committee: Ed Kinane, Elana Levy, Bill Mazza, Anna Schneider
Production Committee: Joy Meeker, Karen Hall, Susan Ashley, Joan Goldberg, Andy Molloy, Marge Rusk, Paul Pearce
Graphics: Anita Welych (on sabbatical)

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
- SPC Brunch Discussions**
472-5478

Coalitions

- Fair Trial for Mumia Committee** 472-5478
- Syracuse Balkan Resource Group** 472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Kathleen Barry, Andy Molloy, Fredric Noyes, Darlene Veverka, Rae Kramer, Lizz King, Ron Schuffler, Ron Ehrenreich, Thanos Paris

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 base 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

- | | | | |
|----------------------------------------------------------------------------------|--------------------------------|-------------------------------------------------------------|-----------------------------|
| Alliance-Psychiatric System Survivors | George Ebert 475-4120 | Peace Brigades International | Ed Kinane 478-4571 |
| Alternative Media Network | Jim Dessauer 425-8806 | P.E.A.C.E., Inc. | Louis Clark 470-3300 |
| Alternative Orange | Brian Ganter 423-4466 | People Against the Death Penalty | 637-3344 |
| Alternatives to Violence Project | Jay Liestoe 449-0845 | People for Animal Rights | 488-PURR (7877) |
| Americans For Democratic Action | Jack McTiernan 498-6822 | Persons With AIDS Support | |
| American Friends Service Committee | 475-4822 | Hotline | |
| Amnesty International | 422-3890 | Sandra | 471-5911 |
| Animal Defense League | 471-0460 | Physicians for Social Responsibility | 488-2140 |
| ARISE | 472-3171 | Planned Parenthood | 475-5525 |
| Atlantic States Legal Foundation | 475-1170 | Reconsider | |
| Beyond Boundaries | | Nick or Alex Elye | 422-6231 |
| Aggie Lane | 478-4571 | Religion: Other | |
| Central America/Caribbean Coalition | Shirley Novak 446-6099 | Phoenix or Kat | 474-8801 |
| Citizens Against Radioactive Dumping | 607/753-6271 | Rose Center | |
| CNY ACLU | 471-2821 | Teri Cameron | 422-3426 |
| CNY Center for Occupational Health and Safety | 471-6187 | Sarah House | 475-1747 |
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| Peace Action of CNY | | Don Bardo | 472-6955 |
| Diane Swords | 478-7442 | Veterans For Peace | |
| (If you do not see your group listed, please call & we will add it to the list.) | | Ray Stewart | 422-5023 |
| | | Women's Center (SU) | 443-4268 |
| | | Women's Health Outreach | |
| | | | 425-3653 |
| | | Women's INFO Center | 478-4636 |

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

In This Issue:

Nukes. Deregulated nukes. Deregulated power in general, and profit, profit, profit. Then a new group in town checkin' out the Balkans, the thing about double-bunking, a memorial to Hank S., and a what-to-watch-out-for with the cults in your neighborhood. And LOOK! A bunch of stuff on Bread & Puppet, 'cause they're cool, and they're going to do a major event for us! Isn't that just the nicest thing... So then the Syracuse Cultural Workers and SPC are going to have a party too, for the 25th time. and Central America / Caribbean Coalition and all those other community groups we all love so.

Happy October, but don't anyone try to say they don't have anything to do this month without looking at our calendar.

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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November Issue Deadlines

Articles	Oct 12
Ads	Oct 19
Calendar Items	Oct 19

PEACE NEWSLETTER

October 1995

PNL 636

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About the cover: Mr. Budhoo's Letter of Resignation from the IMF by Bread & Puppet Theatre

BREAD
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PUPPET
THEATRE



Come out to support the Peace Council on
Friday, October 20
7:30 PM

at the Women's Building, 820 Comstock Ave.

Sponsored by the Social Movements Initiative, Maxwell School, SU.

All proceeds to benefit the Syracuse Peace Council.

See page 15 for more information.



SYRACUSE PEACE COUNCIL PAGE

House Report

Bill Mazza

Family Values

Guess who's coming to dinner? The Christian Coalition of NY will be in Syracuse on October 6-7 for a conference called "Faith & Freedom '95." Members of the Peace Council and the Stonewall Committee met on Friday, September 22 to plan a response.

Details of the event have yet to be worked out, but there will be an action on Saturday evening, October 7 in front of the OnCenter. Subscribers to the PNL can check out the details on the enclosed stuffer. Other folks should call SPC for more details at 472-5478.

A Coalition of local clergy and faith-based individuals has also met and are in the planning stages of a response for Friday, October 6. Both groups are in contact and will work together to create the strongest presence.

We want this to be as much fun as our Pat Robertson welcome party two years back!

[Editors' note: This is not an SPC event, but it came in at the last minute, and this is the only page where it would fit—kind of a "Community Groups" kind of thing, but from a different community.]

Grace Boggs in Binghamton

Mark the weekend of October 21 & 22 for a variety of talks and workshops with Grace Lee Boggs, a woman who promises to deliver a message of hope and possibilities for these troubled times. Boggs is an 80 year old Asian-American scholar and activist from Detroit.

Boggs has been a long time activist for labor and civil rights, and is currently a member of Detroiters Working for Environmental Justice, and edits "Save Our Sons and Daughters," a newsletter dedicated to end gang violence and educating the young, and "Healthy Detroiters," devoted to community health issues.

Locations for the Binghamton workshops and events have not been confirmed at the time of this publication, but a coalition of groups are uniting to help sponsor her weekend. Contact Rick Sprout and the Binghamton Green Party at (607) 722-6814 or (607)723-3055, 51 Main St, Binghamton, NY 13905, for more information. Out of town guests can be put up in a variety of locations, but call ahead.

Asian Women and US Troops

Duane Hardy

Since WWII the people of Okinawa have protested the presence of some 45,000 US military personnel on their island. In addition to the problems of an occupying force, they take up space badly needed for the local residents and their economy. Incidents of criminal acts against the local population have been frequent and anger has been growing. The latest incident took place on September 4 when, allegedly, a twelve year old school girl was seized, taken to a beach, and brutally raped by three US servicemen. (see *Post-Standard*, Sept. 20, pg. 3) Profuse apologies by the US Ambassador may not serve to quiet the uproar.

In nearby Korea, where 35,000 US servicemen have been stationed for over forty years, conditions are similar. An agreement by the two governments provides the availability of women in a manner not too dissimilar to the "comfort women" tragedy forced on Korean women by the Japanese during WWII. The liaisons result in hundreds of children who are never accepted in the Korean society. This situation is extensively covered by Gwyn Kirk in the September/October 1995 issue of *Peace and Freedom*. (pg. 12)

Garage Sale Update

Marge Rusk

During the week between September 9 and 17, the Peace Council garage could be seen smiling from Greenwood to Harvard, laden with lovely items donated by wonderful SPC people, which hadn't sold on the first date (when rain had somewhat dampened shoppers' enthusiasm). Will and Karen hosted the first locale on September 9 because, most regrettably, they're moving out of town; Jen, Frederic, Barbara and Dennis at the second, because they just moved in (any excuse for an SPC garage sale!). Both in the high-traffic Westcott area, these hosts did a major amount of the pricing and selling, as well as turning over their yards, porches and living rooms to a major ones'-trash-is-another's-treasure extravaganza. Many thanks to them and the many volunteers who publicized, posterized, staffed and hauled wares off and onto the donated vans, including: Andy, Ann T., Duane, Mary, Ann H., Thano, Chris, Brent, Tassi, Corrine, Joy, Cora and Nancy. And special gratitude from this garage sale coordinator to SPC staffers Paul and Bill who helped when things got a bit heavy (physically). Including a few large expensive items, announced at but not present at the sales, SPC netted over \$500.

Peace Newsletter

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Power From the People

Deregulating and Privatizing Electricity for Profit and Power

Bill Mazza

"I've never met a monopoly I didn't like."

WHEN DAVID C. ROTH, managing partner of Emerging Markets Partnership, made the above comment at SUNY Oswego's International Energy Conference on September 14, 1995, he brought down the house. I wish I wasn't the only one not laughing. Roth, like the other speakers at "A World of Change: International Perspectives on the Transition to a Fully Competitive Energy Industry," was addressing a global trend towards a deregulated and privatized energy industry: selling publicly owned, operated and/or regulated power utilities to private corporations. The most immediate effect of the conference was deep melancholy and a physical revulsion I couldn't shake for days.

I attended the conference to monitor and better understand this trend. Its purpose, according to conference speakers, will be to pass on the benevolent benefits of the free-market to the consumer. This will be accomplished by creating an "open" competitive market in energy—which has operated mainly in the public sphere. Industry experts claim that private ownership—or privatization—will supply the consumer with a wide variety of choices where once there were none. They tell us this is a good thing.

And so we find our buzzwords: "choice," "freedom," "competition" and "opportunity," each reinscribing that energy is now a commodity to be bought, sold and traded on the open market. This theme was repeated by most of the speakers, with the exception of the above Mr. Roth, who drew laughs with his more candid remarks.

Mr. Roth is "in financing," and made it clear that it was *as* a financier that he maintains his love of the business monopoly. In fact, all the talk about competition entering into "developing" China, he said, "made his spine tingle." Roth is an ex-vice president and treasurer of the World Bank and an ex-chief-exec of Merrill Lynch Europe, Ltd., so non-"players" may wonder why he would be presenting at an energy conference.

Roth is the principle advisor at Emerging Markets Partnership (EMP) to "a \$1.1 billion Direct Investment Fund to invest in private

infrastructure in Asia." Of the yearly fund, 22% is invested in energy.

EMP estimates that China will spend \$200 billion on energy over the next ten years, "the equivalent of building about one power plant a month, every month, for the next ten years." It's the job of EMP to fund projects that meet criteria of "well-structured contracts," "competitive pricing," "well thought of financial structures" and a "quality of development activity." By meeting these and other Wall-Street standards, investors are insured good return on investment and remain confident enough to keep funding the pot.

This is great news for corporations able to exploit opportunities such as those offered by EMP. Roth, among others, praised the success of Sithe Energies, Inc., owner and operator of Independence Station in Oswego, NY. Independence Station is touted as the "largest and cleanest-burning non-utility affiliated cogeneration plant in the nation." Cogeneration means the plant's operation creates steam as a by-product which in turn is run through a turbine to create more electricity, hence getting away with calling itself—in relative terms—"clean."

With deregulation, pesky state-based (or national) environmental laws need not apply.

Independence is only one of 23 Sithe-owned plants in the US. In addition, Sithe is operating in Vietnam and Thailand and now has international development offices in Australia and China. Located in China, their first overseas project began operation in 1995.

Sithe appears determined to claim part of the estimated \$1.5 trillion to be spent in "developing" Asia over the next decade.

Why Should We Care?

Sithe's Independence Station is a "model for international development" and perhaps "the most important project of the century," according to Maria Rickler of the investment firm Morgan Stanley & Co.. Recognize, however, that Independence is the industry dream-child for one reason alone—it *opened a new source of funding for power-production financing*. Sithe pulled off what had never been done: it packaged and sold a project that promised secured, high-yield investment returns, paving the way for other power projects to tap commercial markets. This includes the "developing" international markets of Asia and Latin America.

Here lies the significance. Where once electricity was considered a service, it is now treated as a commodity to be traded on the market. This creates new ways in which to profit off power production, distribution and sale. This is how we find ourselves more rapidly facing the private ownership of regulated utilities. This article will outline some of the reasons we should be deeply concerned.

The most familiar comparison in discussing energy deregulation is the phone company, an example that came up with alarming frequency at the conference. With federal deregulation of telecommunications, that industry underwent massive changes. Now, as with phone service, we can expect to receive calls badgering us to change our electricity service to one of a handful of carriers. And we all know how much we enjoy hearing from AT&T and Sprint. (Actually, you may very well still hear from AT&T who, thanks to deregulation, is a corporation swiftly expanding into the energy business.)

electric badger cont'd on next page

Oswego, NY — 4 SALE



photo by David Listowski, Spring 1995

electric badger cont'd from last page

How Now?

The 1978 Public Utilities Regulatory Policy Act allowed regulated utilities to set up *unregulated* subsidiaries. Also, federal mandates effectively allowed independent power producers (IPP's) to sell electricity to utilities, ending the utility monopoly. It was then possible for the unregulated subsidiaries to sell electricity back to their utilities, entering the new electric-commodity market.¹

Recent federal laws also allow utilities to import lower-priced power, even using the power lines of other companies to do so. This has resulted in radical structuring of production and sale. Energy utilities were once a predominantly vertical industry controlling three tiers: generation (power plants), transportation (power lines) and packaging/marketing (service to customers). The industry is now rapidly transforming (no pun intended) into a horizontal structure. In the near future each of these tiers will be handled by different, although not necessarily "unrelated," corporations.

Different sources estimate that with restructuring, between \$40 - \$100 billion of energy industry will be on the market in the US alone. That's where the IPP's come in. *Sithe's* Independence Station was supported by groups such as Sierra Club and even the Grand Council of the Cree (who were understandably looking for livable alternatives to the Hydro-Quebec project) as a clean [sic], natural-gas alternative to nuclear power. Meanwhile, *Sithe* was positioning itself as a world leader in the unregulated power production business.

The stated industry goal is "retail wheeling—allowing all buyers, even residential customers, to buy electrons from whomever they wish and then hire a local utility to transport the electrons."² It may sound fine but, unfortunately, we need not look far to find other motives behind this benevolent, corporate rush to bring "choice" to consumers.

With deregulation, pesky state-based (or national) environmental laws need not apply. In the case of "regulation-heavy" states like New York, utilities will be able to buy dirty energy at low prices (from power plants without efficient scrubber systems, for example) and import it across state lines.

Our own Niagara Mohawk (NiMo) is a perfect example of a utility looking for alter-

natives to its current configuration. A recent *Forbes* article identified NiMo as potentially one of the big US losers in the deregulation game. The author, Toni Mack, cited high NY State taxes, high construction costs and money spent on environmental controls and redundant [sic] safety measures as reasons. It also points to NiMo being locked into long-term contracts to buy power from independent power producers at prices up to three times the national average, and which supply up to 30% of NiMo's power supply. Mack noted that NiMo can't possibly deliver a competitive price to supply power.³

The article describes how these economic forces allowed *Sithe* Energies, Inc. to team up with Alcan Aluminum to construct Independence Station next to Alcan's Oswego mill.

Surprise! Robert L. Ball, President of the Alcan Aluminum Corporation, was also one of the speakers at the conference. By arguing that Alcan needed cheaper energy in order to stay in business, NYS regulators permitted Alcan to buy power from *Sithe*. This contract was a key step in financing the *Sithe* plant with high yield bonds, or as financier Maria Richter said, with what were known as "junk-bonds" in the '80s. (Remember, for a multinational "not staying in business" doesn't

mean bankruptcy but relocating to a state or country with fewer constraints.)

So where does this leave dinosaur companies like NiMo, owner and operator of the Nine Mile I and II nuclear power plants? NiMo suffers from what's called "sunk costs" or "stranded capital." This means that NiMo has unusually high frozen costs built into its rate base. These include the costs of regulated power mentioned above, but also the massive construction costs for the nuke plants. Other projected costs include the accordant headaches that come along with managing nuclear waste and the decommissioning costs of the plants. In a commodity-driven energy market, these costs can never be competitive. Something has to go.

Buying a Sinking Ship

And so we return to restructuring. An August 31, 1995, *Post-Standard* article reported that NiMo's stock is a "shaky investment." It quotes NiMo CEO and Chair William Davis as mentioning the possibility of NiMo "separating power-generation...from its transmission and delivery service." The article continues, "NiMo then would buy electricity wholesale and resell it." Such separation means getting out from under the nukes. But this type of corporate restructuring also means something else—no longer being responsible for social programs which guarantee electricity to those with low-income. These programs are not cost-competitive. One speaker put it bluntly, "Social programs tradi-

4 SALE

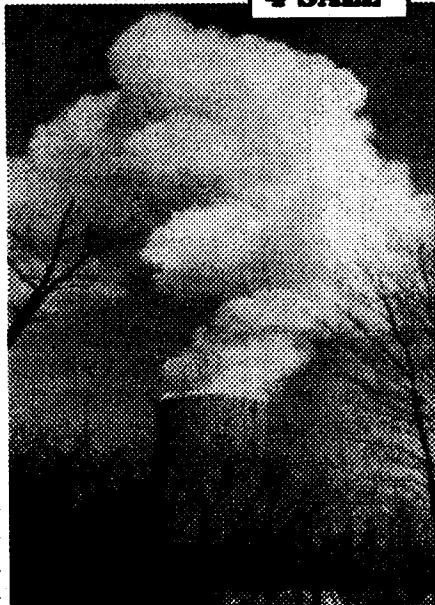


photo by David Listowski, Spring 1995

tionally handled by the utilities will be considered a burden to competition."

There are a couple of rumored "solutions" we need to follow closely and resist where we can. One is merging divisions of NiMo with other utilities. One likely candidate is New York State Electric and Gas (NYSEG). Binghamton's NYSEG chopped its dividend by over 35% last October, citing many of the same financial concerns as NiMo.⁴ We can also assume, then, that NYSEG is exploring many of the same restructuring possibilities as NiMo, and that a merger of newly separated divi-

sions would be likely.

Another possibility is a buy-out of Nine Mile I & II by the New York Power Authority (NYPA). According to a September 19, 1995 *Herald Journal* article, NYPA has "talked informally with NiMo and other utilities over the past year about setting up a separate company or authority to operate and possibly own all the nuclear plants in the state." (NYPA already owns the Fitzpatrick nuclear plant in Oswego.) This option fits with NYS Gov. George Pataki's recent call for a Long Island Power Authority (LIPA) takeover of the Long Island Lighting Company. Some say Pataki

model bailout cont'd on page 21

Through the Balkan Labyrinth

Syracuse Balkan Resource Group Sponsors Panel on Former Yugoslavia

Bill Mazza

ON TUESDAY, October 24 the Syracuse Balkan Resource Group (SBRG) will sponsor a panel examining aspects of the conflict in the former Yugoslavia, with a focus on genocide. The panel will begin at 7 PM at Plymouth Church, 232 E. Onondaga St. in downtown Syracuse. This event will be the first in a series of activities presented by SBRG.

The panel will feature Beverly Allen, Goodwyn Cook, David Cywinski, and Wanda Fremont. The panelists will draw on their personal experiences in the region throughout different historical periods. Discussion will examine the effects on the populations including the conditions, support and work surrounding the rape camps.

After brief presentations by the speakers, there will be a facilitated discussion and a reception to follow. Books and resources on the conflict in the former Yugoslavia will also be available. The event is free, wheelchair accessible and open to the public.

SBRG recognizes the complexities surrounding the conflict and has adopted the following mission statement:

The Syracuse Balkan Resource Group stands for:

1. Creating interest in and raising awareness about issues which pertain to the former Yugoslavia.
2. Promoting dialogue and critical analysis of the events and issues that pertain to the former Yugoslavia.
3. Initiating and participating in political actions and initiatives in support of the people of the former Yugoslavia.

The Syracuse Balkan Resource Group does not:

1. Support any political party, platform or person.

SBRG welcomes people to join in helping with the panel, the knitting project (see accompanying box) or in planning and participating in future events. We ask only that you agree with the principles of the above statement. Meetings for SBRG are at 7:30 PM on the 2nd and 4th Tuesdays of every month at the Syracuse Peace Council, 924 Burnet Ave. Call 472-5478 for more information.



Knitting Project for Balkan Refugees

Margo Clark

THE SYRACUSE Balkan Resource Group is launching a campaign here to support the Knitting Project of the Women's Commission for Refugee Women and Children. Yarn and donations will be accepted at the October 24th panel and at other drop-off points to be announced.

The Knitting Project sends yarn, needles and handwork to refugee women from Croatia and Bosnia. Since it began in February 1994, the Project has sent more than 23,000 lbs. of yarn and more than 4,000 needles.

Women's Commission volunteers in Boston sort and repack the donations for shipment to AmeriCare which ships the supplies to Rijeka, Croatia. From there, the supplies are distributed by the International Rescue Committee to women in Bosnian and Croatian refugee camps in Croatia and Hungary as well as in Sarajevo, Tuzla and Zenica.

After visiting some of the camps, Babbie Cameron, wool drive organizer, reported, "The women are very realistic. Knitting doesn't take away their pain or loss, but gives them something to do, something to get up for in the

morning. In some ways it is the only bright spot in their lives. They said to us, 'We didn't know that the world still cared; we told our stories about the rapes and other atrocities we have endured, but nothing.'"

As an outgrowth of the program, Bosnian and Croatian women in a war trauma support group in a refugee camp in Karlova, Croatia, have started the Rainbow Socks Collective. Using donated yarn, the women knit brightly colored, traditional Balkan style slipper socks which the Women's Commission then imports to the US. Knitters earn money from each pair of socks sold, and the Commission uses a portion of each to defray transportation costs.

The Knitting Project needs your help in two ways:

1) Yarn—wool, wool blends, acrylic, cotton; partial skeins are accepted.

2) Money—The Project is an unfunded, all volunteer effort, and money is needed for transport costs in the US and in Croatia and Bosnia. Make checks payable to "Women's Commission, c/o Children" and mail to Knitting Project of the Women's Commission, c/o Hartford Street Presbyterian Church, 99 Hartford St., Natick, MA 01760.



"The greatest evil today is indifference. To know and not to act is a way of consenting to these injustices. The planet has become a very small place. What happens in other countries affects us."

—Elie Wiesel

Genocide and the Former Yugoslavia: a panel discussion Tuesday, Oct 24

7:30 PM

**at Plymouth Church
232 E. Onondaga St
(downtown Syracuse)**

Spons. by the Syracuse Balkan Resource Group

ALSO:

Balkan Conference focusing on Images in Popular Culture and Media & Positive Efforts In the Balkans

**all day Saturday, Oct 21
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spons. by the Colgate Peace Studies Dept., call 824-1000 for more info.

Fanning the Flame

Double-Bunking, Ventilation and the HIV & TB Epidemics

David Gilbert

DELIBERATELY setting out to create conditions that will inevitably and perforce infect a significant number of inmates with lethal diseases would be the height of indifference to a serious medical need, constituting cruel and unusual punishment. The Department of Correctional Systems (DOCS) has an obligation under NYS law to provide a safe and humane place of confinement for its inmates. [Corr. Law SS70(2) and 23(2); 9 NYCRR 7602.1 & 7633.1.] State regulations also require that each facility is maintained in a sanitary manner. (NYCRR 73.1 This responsibility explicitly includes adequate ventilation. [9 NYCRR Parts 763 & 1004.]

NYS DOCS is now the venue of very serious and synergetic epidemics of HIV and tuberculosis. The most recently published sample estimates that 12% of DOCS' male prisoners and 20% of female prisoners are HIV positive. In the 1991 mass screening with the PPD test, 23% of inmates and 6% of staff showed positive for (latent) infection with the TB mycobacterium. That year there were 111 cases of active TB disease in the system, 23% of which were very dangerous multi-drug re-

sistant (MDR) strains. While the TB epidemics may have eased a bit since then (the number of cases in New York City fell by 15% in 1993), this still leaves a dire problem in prison.

Population density and ventilation are crucial factors in the spread of TB—especially in a population with a high underlying rate of HIV infection. DOCS' front-line of defense—mass screening with the PPD test—is necessary but insufficient for two reasons. First, many persons co-infected with HIV and TB will show false negatives on the immune-response PPD test; and second, HIV+ persons who are infected with TB are liable to progress to contagious TB disease very rapidly, much more rapidly than would be discovered by an annual or even semi-annual screening.

Studies indicate that 10 - 25% of those with TB—33% of non-AIDS HIV+'s—and 60% of those with AIDS will show false negatives on the PPD.¹ Those with HIV are at high risk for progressing rapidly from infection to clinically active TB disease.² For example, a study of 18 persons with HIV who had been infected with TB showed that seven converted to active disease within 60 days.³ Thus, according to TB expert Dr. Michael Isemen, quoted in *The New York Times*, December 10, 1991, in a population with a high underlying rate of HIV, the PPD "is such an insensitive test that we can discard it as a useful tool." The inadequacy of testing is compounded by prisoners' lack of public health education, their historic distrust of prison medical departments and their fear of isolation—all of which means that many with symptoms of TB disease will not seek treatment.

Even with mass PPD screening, it is inevitable that there will be active TB carriers in NYS prisons. This reality makes adequate ventilation, recommended by all public health authorities, an absolutely necessary and urgent measure to stop, or at least, significantly slow the spread of TB. The risk to anyone double-bunking—the term for doubling the cell capacity in prisons—with a TB carrier is obviously extreme; higher population density will also raise the risk for those in the same housing unit.

Adequate ventilation is directly propor-

tional to population density. The American Society of Heating, Refrigeration and Air-Conditioning Engineers' oft-cited recommendation of 15 cubic feet of incoming outdoor air per minute per person (cf/m/p) refers to a comfort level for avoiding build-up of unpleasant odors. (This is probably the basis for the ten cf/m/p standard in nine NYCRR.) It takes a lot more fresh air to adequately dilute TB contaminants.

A few years ago, the CDC's general recommendation was five to six room air changes per hour.⁴ For high risk areas, they recommended 20 room air changes per hour or 95 cf/m/p. ("Using Ultraviolet Radiation and

Population density and ventilation are crucial factors in the spread of TB

Ventilation to Control Tuberculosis," California Dept. of Health Services, 1990). None of these recommendations explicitly deals with the extraordinarily dense conditions of double-bunking in prisons.

More recent literature continues to stress ventilation but shies away from giving specific figures, presumably because of the importance of doing an engineering survey for each specific site. Such surveys are urgently needed in DOCS. Ventilation requirements for the population density that come with double-bunking are certain to be formidable.

While the need for adequate ventilation is most dramatic with regard to the TB epidemic, it is also very essential to fight other airborne infections. The September 8, 1994 *New England Journal of Medicine* published a report on the CDC investigation of an outbreak of a deadly form of pneumonia in the Harris County, Texas jail in 1989. The study concluded that the outbreak was caused by cramped conditions, poor circulation, and prisoner susceptibility due to HIV. Each prisoner there had less than 34 sq. ft. of living space, while current engineering standards suggest giving each prisoner 50 sq. ft.

Double-bunking will greatly increase ventilation needs, with a required volume of outdoor air that will most likely be impossible to maintain during winter. The inevitable result of inadequate ventilation will be the increasing spread of TB in NYS prisons, including the deadly MDR strains and of other deadly air-



prison activist resource center

cont'd on next page



borne infections. Such diseases can readily infect prison staff who in turn can spread them to the outside community, as can prisoners who get paroled. Also, double-bunking will certainly lead to a significant increase in both consensual and coerced sex, which will result in many new HIV infections.

Because of the clear and immediate danger of the intensified spread of deadly infections, DOCS must be enjoined from double-bunking unless it: 1. provides completely adequate ventilation for the resulting population density according to CDC and American Thoracic Society standards and specific engineering surveys for a high risk setting; and 2. provides a ready supply of condoms and education on their proper use.

David, a white anti-racist, is serving a life prison sentence in NYS on charges of participating as an ally of the Black Liberation Army in the 1981 "Brinks Robbery" and shoot-out in which a guard and two police officers were killed.

Footnotes

1. U.S. Dept. of Health and Human Services, *Core Curriculum on Tuberculosis*, 3rd ed., 1994.
2. CDC *MMWR*, 1991;40:649-652.
3. C. Daly, et al., *New England Journal of Medicine*, 326;4, 1/23/92, p. 233.
4. U.S. Dept. of Health and Human Service, *Core Curriculum on Tuberculosis*, 2nd edition, 1991 p. 9; NYS Dept. of Health, *Tuberculosis Control Manual*, 1987, p. II-1.



Strunk

Dedicated to
Hank Strunk
1935-1995



AND WHO IS THIS ROUGH-HEWNED MAN, this Amos of the land,
coming to us from jagged, disruptive paths
with raspy tones and well-earned words?

Plaid thickness and manly gruffness covered a soft heart
grasping for tenderness in hands too big for a teacup.

Outrageous before the clay feet of uncaring authorities,
who knew no justice; roaring like a lion, this
voice paid no heed to figures empty of respect,
but sang off-tune a beautiful melody of tough justice.

And were we to lean on him, a strong, hair-sown
forearm is offered there, calloused hands envelope
eager sensitivity, booted feet anchored in
loyalty and steadfastness.

So impatient, even with God, if in fact there is one,
this pilgrim carried messages too full for the
page or the cup,
laboring with tools, overwhelmed with anxious hope.

Willing to risk — not just to undo but to reconstruct —
land, relationships, community, vision. The marks are
everywhere, my friends, mostly in our hearts and souls.
Hank passed this way!

— *Pinjoun*



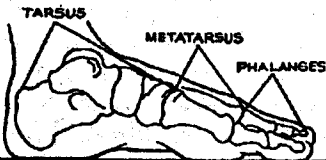
Toolkit 2000: Grassroots Video Project Introduced by Hank Strunk

A small committee has formed to work on the *Toolkit 2000* video project. It will consist of videos compiled from Hank Strunk's collection of informational and inspirational tapes. The purpose of this collection is to further understanding of the world's condition and inspire action. It will be distributed for showings at small gatherings, house parties, SPC-TV, etc. Look for updates on this project in this and other newsletters.

For more information contact Paul Pearce at 472-5478.

Dr. Douglas Dickson

-Podiatrist-



Heel Pain • Arch Pain
Ingrown Toenail • Bunions

Lyncourt Foot Care
(Across from Syr. China)
2802 Court St.
Syracuse, NY 13208
(315) 454-3320

Westvale Foot Care
(At Geddes Plaza)
2010 W Genesee St.
Syracuse, NY 13219
(315) 487-1114

(315) 478-6214

Meg Sullivan - Chin
MA, CSW

Certified Social Worker
Certified Reiki Practitioner

Promoting Mind, Body,
Spirit Connection

Seeing Is Not Always Believing

When Cult-like Relationships Appear in Progressive Forms

Susan Adair

A FEW YEARS AGO I met someone who was demonstrating viable social change, who was confident and clear, who knew many of the people and groups I knew, and who had an answer for every uncomfortable question I had about myself and the world. "Miraculously" we held the same most cherished ideas (later I learned it was an echo and mirror trick). I got actively involved in the project he was directing and invested myself financially, emotionally and idealistically more quickly than I usually do with a new group or relationship.

After a costly experience with the organization and time for reflection, I now realize I was involved in a cult. I now understand cults form around many categories of interest, not just religion. Our counter-culture world is full of cult-like dynamics and it's important that we talk about it publicly.

The warning signals were always there. On one occasion, a visitor "S", arrived late and with a friend for a next-day workshop. "S" was questioned why she didn't call about the friend, even though it was the friend who provided the long-distance ride. The tension heightened

regarding sleeping arrangements until the friend insisted that she would sleep in the car. "S" was made to feel she had made the wrong decision to bring a friend, and I wondered why this should be such a problem in a purportedly "open" and "non-exclusive" environment. I soon "forgot" about this incident but now see that I was beginning to experience a fragmented awareness in which I blocked out vague, unarticulated moments of discomfort. I simply ignored contradictory experiences.

There was much rhetoric from the leadership about being a community, having a commitment and making a contribution to the project. These forms of cooperation were encouraged through repeated invitations to take initiative and not play "follow the leader." In fact, the role of leadership was repeatedly denied by the leaders who kept drawing pictures of the egalitarian and non-exclusive community structure that was being developed.

One day I offered to take some of the residents to gather strawberries at a nearby pick-your-own farm in order to make strawberry smoothies for a workshop on the site. When we came back, I was chided for not consulting with the leadership before leaving, because then I would have been told the preferred location for strawberries, which was not the place we went. The next day at the workshop, the leaders refused to drink the smoothies that were offered to everyone. On the surface this incident was minor, so I readily put aside my feelings of having done wrong, the chronic urge to explain that I really was trying to cooperate, and the sudden loss of desire to take initiative.

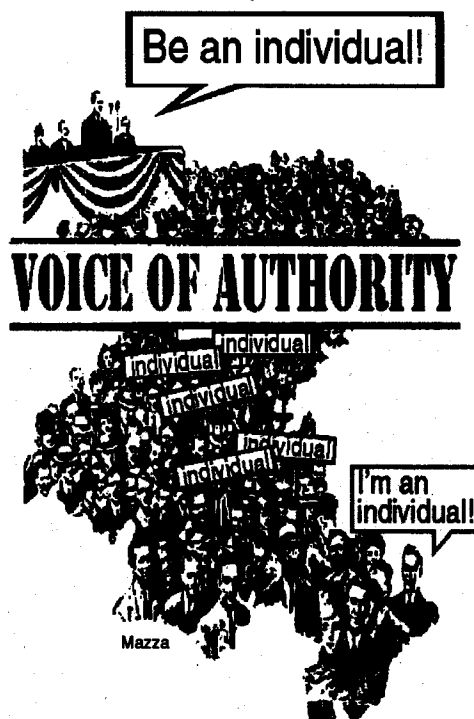
After hours of listening to the leaders explain how this organization was uniquely effective in the context of social change, I was again encouraged to start up my own project. Implied in this invitation was also another opportunity to demonstrate my commitment which needed to be asserted constantly because I never felt believed or accepted. So I set up a workshop/retreat on-site for a group of homeless women which I thought other participants could help support as a group effort. After clearing each step of development with the leaders along the way, I reported that the project was ready to run. I was told we needed to get insurance, which was too costly, so I arranged for a waiver of liability. Then I was told I was being exclusive, that everyone

needed to be included in the retreat, but that there was a potential issue of sexual harassment when participants other than the women the workshop was designed for were included. This effectively killed the project. Though I was given direction as to what needed to be dealt with, there was no support to get past obstacles. Now I see that this dynamic of encouragement and obstacles permeated the leadership's relationships with myself and others.

After spending much time with the leadership, I began to spend more time getting to know other participants. I only noticed later that it took quite some time for newcomers to get a chance to talk to participants without leadership present. Having already framed the participants' compliance as cooperation, I didn't notice the import of the muffled grumblings permeating our conversations on other topics.

Also, I began to feel more familiar with the people I worked with. I gradually began to hug everyone when I came for a visit or when I left. This seemed encouraged, especially by the positive responses of the leaders about the uplifting effect on morale this gesture generated. Then weeks later, when I was sexually approached by a leader for the 3rd or 4th time, I was chastised for resisting and told that my hugs gave out a very different message. I felt caught in a contradiction that was up to me to resolve. So I stopped the hugs and felt unaccepted again even though I still strongly believed in the utopian demonstration I was told was really going on.

I was still being welcomed every time I came on site and often greeted by leaders with "welcome home." Analogies to family and home were often used and I would feel included and accepted again and again. Yet along with the inclusion in this new "family" came a set of expectations that were "minor" infringements on what I considered my autonomy. For example, when I said I would be back in a week after a planned out-of-state trip, and instead showed up ten days later, I was questioned about why I didn't call because "I was missed and worried about" since this was now my "home." After this, to avoid further displeasure and demonstrate my "cooperation" until I left the organization, I reported my daily schedule and made myself accountable as though I lived there. Also in the spirit of



"family," I began to share the use of a credit card and other resources I had available.

These stories could go on and on, especially if I included what was going on for other participants. My hope is that you will see by these examples how "minor" each incident appears by itself. But when repeated over time with huge doses of inspirational recountings of how wonderful the organization was, it was easy to "forget" about the questionable, "insignificant" and isolated moments of contradictory experience. There is an intriguing and appealing form of "frontier" mentality in progressive-appearing cult-like organizations and relationships. The activity of the group is presented as being on the cutting edge of some area of social life, e.g. ecology, history, psychology, enterprise, marriage or religion. You get to feel that you belong to a unique and history-making solution rather than continuing to be discouraged in the messy, muddy waters of struggling with the ongoing problems that life and society present.

One day, deep into my involvement and investment, after again voicing doubts and listening for hours to the "answers," I was presented with an ultimatum. Either I am 100% committed to the group, or I'm not. There is no in-between. 100% involvement meant becoming a resident, which I knew would not work well for my other involvements—especially if I chose to continue with my formal education. This confused me greatly since I am used to the freedom and appreciation of contributing whatever I can manage without being forced to make such choices. I stayed the night and could not speak a word the next morning, even though I could feel a lion roaring inside me. The only way I could see to resolve this inner conflict was to leave, though it was not a "decision" in a conscious sense. The same night I left, a gestalt shift occurred in what I was seeing. The image of what was presented to me went into the background and the foreground became all the things which, under the direction of the leadership, I had neither questioned nor explored. I could see and feel the neglected pieces connect and fit together into a picture that made sense. This new configuration of perception has withstood the test of time and critique.

Not all cults or cult-like organizations and relationships will have extreme or dra-

matic consequences, which makes them both more insidious and difficult to recognize. But all cult-like structures will turn leadership into authority, erode self-determination into compliance and deepen divisiveness instead of generating open forums for discussion, critique, reconciliation and change. What distinguishes cults and cult-like relationships from other controlling behaviors is that there is a *pattern* of control that is structural and orga-

What distinguishes cults and cult-like relationships from other controlling behaviors is that there is a *pattern* of control that is structural and organized

nized, with no opportunity for authentic dialogue and critique that is incorporated into genuine change.

What To Look For

We are raised to abide by authority structures which deaden and normalize our perceptions of domination patterns, especially when the patterns are wrapped in attractively progressive ideas. Many disquieting warning signals occur the more involved you get in a cult-like relationship, but those same signals can become so commonplace (normalized) that they are not perceived as warnings. Seeing the whole pattern is what cult-like dynamics prevent from happening. Each incident that may at first feel odd is ignored, reframed or bracketed as insignificant. This breaks the pattern into isolated fragments that are prevented from being connected or added up into the countervailing picture of what is going on "backstage." Since cult-like signals are so commonplace in our culture, it is difficult to see that an isolated incident is related to an organized pattern. For example, a gesture, glance or moment of silence can convey displeasure at your plans to hang out with old friends, but the pattern of not spending much time with old friends anymore to avoid reactions of displeasure may go unnoticed.

The most significant sign to watch for is your belief that you could not get involved in a cult-like, domineering, oppressive or abusive relationship because you're too smart, aware or networked. Cults are a version of con-games, skilled manipulations that develop and take advantage of your confidence and trust. In a culture built on manipulation, domination and cultivated scarcity (both material and relational), along with self-doubt and insecurity (economic and emotional), it is very difficult to be totally immune. The techniques of control used in cult-like behaviors are ulti-

mately self-serving though they are often presented as "for your own good."

The cult-like process develops gradually on a slow trajectory through time. It begins with appealing alternatives, solutions or opportunities until, without your awareness of change, your self-identity is mutated into identification with the organization. You find your autonomy is limited except when it serves the organization/relationship, and most or all, your close relationships evolve to be only those involved in the same organization—especially as you move up the ladder of leadership. If control occurs dramatically and suddenly, it can be seen more clearly and named for what it is, so cult-like orientation occurs in minute, subtle and seemingly ordinary ways. For example, the leadership may at first give a lot of warmth and attention to newcomers, which is quite flattering and hooks into the human need for belonging, but over time, when the newcomers feel identified with the group, less and less affirmation occurs until most anything will be done to get what had initially been offered so "freely."

WHAT CAN WE DO?

It's a tough call to provide an answer to this question when so many people are in denial that cults and cult-like relationships are a danger within progressive communities. The most significant action for change is to move out of denial, sharpen awareness of the signals and their underlying patterns, intervene whenever possible and keep talking loudly about what you see going on and what you or others have experienced. To do this requires an ability to "hold" or "stay with" discomfort and inner conflict/confusion without seeking immediate resolution and using this "negative" energy to motivate increased awareness, further exploration and intervention. Following these initial steps in "consciousness raising," we can find more ways to nourish and cultivate a more healthy soil for cultural change and growth. As global/social pressures increasingly to deny access to psychic as well as material resources, more and more people will be hungry for clearly defined communities and projects providing "answers" instead of continuing to tolerate the ambiguities of less defined, less dramatic, less charismatic and more inclusive and diverse relationships based on self-determination and authentic communication.

Susan is an activist and educator in Syracuse.

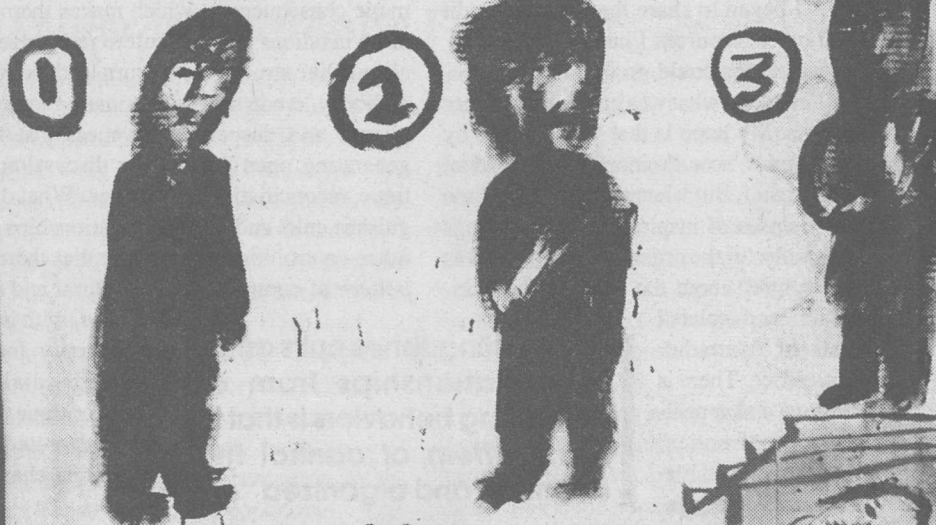


BREAD & PUPPET

"MR. BUDHOO'S
LETTER OF
RESIGNATION
FROM THE
IMF"

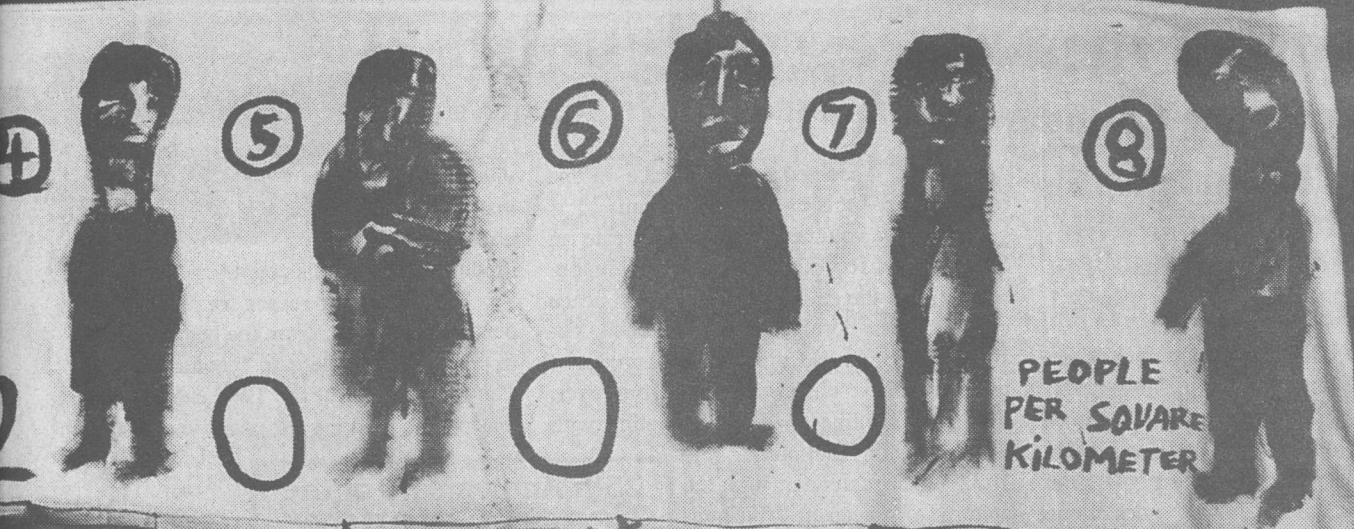
Copyright © Peter Schumann 1995
Bread and Puppet Press
Glover VT 05839

A Benefit for
the Syracuse
Peace Council
October 20, 1995



THE WORLD BANK DECIDES
WHAT OUR POLICY AND OUR
BUDGET WILL BE. THE WORLD
BANK SAYS THAT POPULATION IS
BANGLADESH'S BIGGEST PROBLEM
SO 55% OF ALL MONEY THAT GOES
INTO BANGLADESH GOES INTO POPULATION CONTROL
2% TO EDUCATION 0.4% TO WOMEN'S HEALTH
IN THE LAST 20 YEARS NOW
BANGLADESH'S POPULATION HAS
DECREASED. THIS IS BECAUSE POPULATION
THE PROBLEM. THE PROBLEM IS POVERTY.
A HIGH INFANT MORTALITY RATE. IF A
DOES NOT KNOW IF HER CHILD IS GOING TO SURVIVE
SHE IS NOT GOING TO USE CONTRACEPTIVES
PRIORITY IS TO PUT
MONEY
INTO BASIC
HUMAN
NEEDS





Carry It On:

25 Years of Peace Calendars

Michelle Brisson

FLIP THROUGH each page of each calendar. So much history! It's the 25th anniversary of the peace calendar. The calendar comes with stories of innocent joy at its onset and makes its way through financial struggles and organization changes. The art work alone would make this series of calendars worthy of celebration. Photos, pastels, paper pieces and more have adorned the many pages adding energy and brilliance to our homes. However, the calendars also offer a record of local, national and international peace and justice movements.

Twenty-five years is a long time to do something—to do anything. It is an extraordinarily long time to keep a non-profit publication alive. Yet the peace calendar is still here. Between 1971 and 1995, over 500 people have worked on the calendar. Many of those 500 have stayed awhile and then moved off; some have been involved for the entire trip.

It began in the fall of 1971. Richard Nixon was in the White House. US involvement in the war had become increasingly unpopular the last five years. Demonstrations, teach-ins, draft-card burnings and other acts of civil disobedience were commonplace and reflected the energy and spirit of the anti-war movement. Individual acts of resistance were numerous and often profound.

It was in the midst of this outrage and passion that the Syracuse Peace Council (SPC), the oldest autonomous peace group in the US, labored. With a staff of five and a legion of volunteers, it organized plenty of grassroots projects: once-a-week vigils at the local draft board, war tax resistance work, the Nonviolent Studies film series, neighborhood discussion groups, publishing the Peace Newsletter and "correcting" local bill boards—to name just a few. With so many people doing so much

good work, it seemed natural to take on one more project—this one mostly for fun.

When a volunteer offered to create an SPC calendar for '72, staffer Dik Cool immediately gave the go-ahead, and the first peace calendar was born. It was researched, designed, hand-lettered, illustrated and produced by 17 year old volunteer/cartoonist Tom Peyer. Rife with spelling errors, but bursting with heart, passion and humor, the 1972 peace calendar was the epitome of "cheap art." five hundred calendars were produced and bought almost exclusively by SPC folks happy to own a work of art that reminded them daily of who they were and what they believed in.

Twenty-four years and many thousands of calendars later, things are a little bit different (but also a lot the same). The peace calendar is, more than anything else, something we do to take care of ourselves. It is there to remind us daily that we do not struggle alone, but are part of a vast community committed to creating a more just and peaceful world. It places before us the many faces of the movements of which we are a part and reminds us of the ways in which we are all connected.

The calendar also serves the important purpose of providing socially conscious artists, lacking the energy or the resources to get their art "out there," an opportunity to have their work reproduced and distributed to a large, national audience. Those producing the calendar have remained committed to validating and nurturing artists who struggle to sur-

vive beyond the margins of the popular, commodity culture in this country.

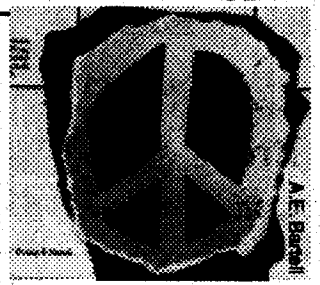
The other main reason for publishing the peace calendar has, from the beginning, been to preserve and celebrate "people's history." The introduction of the 1977 calendar notes that people working for peace and justice in the US "have been systematically separated from their heritage of struggle." School texts, histories and the mass media all choose to focus on "notables." Often they completely ignore the efforts

of common people.

While we recorded the national struggles for the end of the war and civil rights, we also looked at area movements. The 1977 calendar was devoted to the local movement for social change. Central NY is an area with a long and rich progressive tradition, and this calendar included pieces on the utopian Oneida Community, the beginnings of the Peace Council, the first Women's Rights Convention in Seneca Falls and the traditional Mohawk community at Ganienkeh. Slavery, unions, prisons, urban renewal and gay/lesbian rights were also covered with works of art as well as essays.

The 1977 calendar was also the first to discuss two concepts which continue to be central themes of the calendar: the interconnectedness of the many different fronts on which people struggle against injustice and the importance of cultural work in the movement of social change.

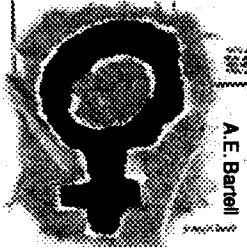
As SPC workers became aware of dangers, omissions and new truths, the calendars provided an opportunity to share the news. The growing threats of nuclear power and nuclear weapons and alternatives to nuclear madness were the focus of the '79 and '80 calendars. In 1982, the calendar was titled "American Myths" and explored



25th Anniversary of the Peace Calendar

Gala Celebration
Sun, Oct 22, 2-5 PM
at Happy Endings

317 S. Clinton, Armory Sq, Syr.
Sponsored by the Syr. Cultural Workers & the Syr. Peace Council



A.E. Bartell



Peace is a Human Right by Bonnie Acker, Cover 1992

cont'd on next page

Enough Is Enough

Bread & Puppet Take On the World Bank & IMF for SPC

Carl Mellor

FOR MORE THAN 30 years, Bread and Puppet Theater has operated in a realm where theater and politics intersect, where giant puppets, elaborate masks, costumes and banners, music, and dance merge with consciousness of issues such as the Vietnam War, environmental degradation and Christopher Columbus' voyage of 1492. In productions staged throughout the United States and Europe and countries such as Nicaragua, Brazil and the former Soviet Union, Bread and Puppet has maintained its commitment to tightly structured pieces, innovative staging and theatre as spectacle, gaining an international reputation.

On Friday, October 20, Bread & Puppet arrives in Syracuse for a 7:30 p.m. performance at the Women's Building, 820 Comstock Ave., on the Syracuse University campus. Tickets cost \$6-\$20 on a sliding scale, and the event is a benefit for the Syracuse Peace Council.

That evening, Bread and Puppet will perform *Enough Is Enough: Mr.*

Budhoo's Letter of Resignation from the IMF, a play whose jumping-off point is the decision of Davison Budhoo, an official with the International Monetary Fund (IMF), to leave the agency because of outrage over its lending policies and their impact upon the Third World. In the hands of Bread and Puppet, the abstract and the obtuse are transformed into the concrete as readings of Budhoo's letter alternate with scenes featuring puppets and masked figures, as choruses of masked, winged bureaucrats confront a field of grain, as an IMF angel is torn apart, as an African village revolts. The result is a production that not only informs an audience about the IMF's practices but also stimulates, arouses and entertains.

In keeping with its longtime tradition of involving local people in its productions, Bread and Puppet will incorporate 20 Syracuse volunteers into the October 20 performance. Participants will attend three 3-hour rehearsals. In the past, Bread and Puppet Theater has staged outdoor pageants involving hundreds of volunteers.

**Enough Is Enough:
Mr. Budhoo's Letter of Resignation from the IMF
Fri, Oct 20, 7:30 PM**

at the Women's Building, 820 Comstock Ave., on the SU campus. Tickets cost \$6-\$20 on a sliding scale. All proceeds to benefit the Syracuse Peace Council.

The play will take place in the gym of the Women's Building, a space with plenty of room for puppets, some of whom are 18 feet tall and for large banners whose pictures and text focus on IMF projects throughout the world.

This event is generously sponsored by the the Social Movements Initiative at the Maxwell School, Syracuse University. Proceeds will benefit the Syracuse Peace Council.

Also thanks to Syracuse Community Radio for all their support. Hope to see you all there!

Carl is a free-lance journalist and a member of the SPC Program Committee.



Peter Schumann/Bread and Puppet

such myths as: Columbus Discovered America, Work Hard and You'll Get Ahead, Women Who Are Raped Ask for It and This Land Is Your Land.

After 11 years at home with the Syracuse Peace Council, it was determined the calendars were too financially risky. Rather than abandon the project, Dik Cool and four other SPC members—Karen Kerney, Linda Perla, Jan Phillips and Jack Manno—entered into negotiations with SPC and founded the independent Syracuse Cultural Workers Project, whose primary purpose was to continue publishing the peace calendar.

The following two years, 1984 and 1985, the calendar addressed Native American history, women's issues, Central America, progressive culture, anti-nuclear resistance, community land trusts, etc. '87, '88, and '89 issues were inspired by the Filipino peoples revolt, the Great Peace March for Global Nuclear

Disarmament and people with AIDS and their caregivers. The '90s brought celebrations of On The Rise Bakery's 10th anniversary as well as commemorating the 50th anniversary of the Hiroshima bombing and more.

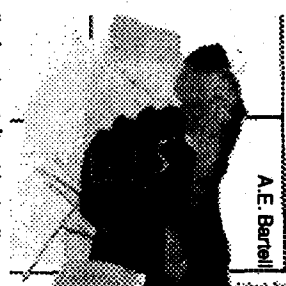
Twenty-five years of peace calendars spread out on the floor is an awesome sight. Looking through them month by month, year by year, it is impossible not to be moved by the vision they convey of so many people working on so many fronts to build a better world. There is barely an issue that affects our lives that is not touched on in the calendar art work. Whether disarmament, African-American history, gay/lesbian rights, the environment or any one of dozens of other issues brought to better light in photo or painting, mural or quilt, we are

reminded and inspired. Each month there is something...

Our elders are there and our children. So are the earth and the animals and an impressive assortment of puppets for peace! There are world maps that look nothing like the ones we usually see. There are useful and infuriating facts galore.

Over the years, the calendar has celebrated the work of a myriad of cultural and political groups working for change in the US and beyond. It has been inspiring and humbling to honor so much good work by so many people—to be the chroniclers of 25 years of people's history. But it is with pride that we realize the calendar has become a part of that history.

Michelle is a writer, the poetry editor for the Peace Newsletter and an employee of the Syracuse Cultural Workers.





**Animals and Halloween:
Trick or Mistreat**

Some people don't require a Halloween costume to bring out the monster in them. Each year, hundreds of companion animals become the victims of Halloween antics.

Cats are the usual target of macabre stunts. If you own an outside cat, especially a black or orange cat, bring it inside. Often an uncaring person will grab a cat off the street to complement a costume. Occasionally, outside cats are taken by disturbed individuals for ritualistic sacrifice.

Some companion animals become excited or frustrated with constant doorbell ringing, knocking, strangers and loud voices. Keep her or him in a quiet room away from trick-or-treaters. If you are handing out candy, don't let your pet answer the door with you to run outside and become lost, or worse.

Never allow your companion animal to go out with the children to complement their costumes. If a child needs an animal accessory, API (Animal Protection Institute) suggests a stuffed toy: easier to carry around, just as cuddlesome and can be adorned in any manner.

Your companion animals also face danger from Halloween candy. A dog can wolf down the candy in a bowl faster than kids can say Trick or Treat, but the wrappers on gobbled-down candies can choke an animal.

Chocolate contains theobromine, potentially fatal to dogs when ingested in large quantities. Seek veterinary help immediately if your dog has consumed chocolate and starts acting strangely. (Two to three ounces in a miniature dog can send it into shock.)

Just like humans, companion animals can develop a sweet tooth. The sugar found in most candies can cause tooth decay, and too much sugar can lead to obesity, diabetes and liver damage.

Make it a happy Halloween for your children and your companion animals.

This above article is borrowed from Geoff Simmons of the Animal Protection Institute and is brought to you by People for Animal Rights.



Peace Toy Fair

Violence among children is on the rise. We read that even in elementary schools some children take weapons to class. Many of the TV shows that children watch, many of the games they play and many of the toys they own are geared toward violence.

"Playing with violent toys increases the risk that children are going to use aggression in real life at a later time," according to Dr. Charles Turner, a University of Utah researcher.

Peace Action of CNY, for the seventh year, is offering an alternative to the games and toys that suggest violence by holding a Peace Toy Fair. People will be able to see, order and purchase a wide variety of toys, games, books and crafts that are creative, constructive and peaceful.

The Peace Toy Fair, to be held Saturday, November 4, is timed for early holiday shopping. It will also provide fun for everyone, with refreshments, entertainment, singing, special activities for children and great raffle prizes.

This year the fair will be held at Erwin Methodist Church, 920 Euclid Ave. (at the corner of Euclid and Westcott) in Syracuse.

Come to the Peace Toy Fair on November 4 from 11 AM till 4 PM. Invite your family, friends, co-workers and especially any parents you know.



**CoHousing
Cooperative**

Cohousing in Central New York

A group has been meeting regularly to develop a cohousing community in the Syracuse area. Cohousing was founded in Denmark in the early '70s to address issues facing communities today. A physical neighborhood design was developed which helped strengthen the many facets of social interaction within a community. Typical features of a cohousing community are clustered homes around a pedestrian street or courtyard and a common house where one can find a dining hall, laundry room, library, workshop, playroom or guest



Over 2,000 Students Expected at National Student Env. Conference

On October 13-15, the Student Environmental Action Coalition (SEAC) will host its fourth national conference at the University of North Carolina-Chapel Hill. The conference will bring together over 2,000 young activists to share strategies for building healthy communities and a healthy planet.

SEAC is a grassroots, youth-led organization working for environmental and social justice. As a network of over 2,000 high school and college groups and 30,000 members in all 50 states, SEAC is the largest student environmental organization in the US.

In the past, SEAC's national conferences have included speakers such as Helen Caldicott, Jesse Jackson, Robert Redford, Winona LaDuke, Ralph Nader and Cesar Chavez.

With a new Congress bent on destroying 25 years' of environmental legislation, students must impact the 1996 elections. "The goal is to prepare young people to transform their ideas into action for justice," says SEAC's National Office Representative Miya Yoshitani.

The upcoming conference will focus on the role of young people in working for global change and will feature youth leaders from the environmental and social justice movements.

Confirmed speakers include Vandana Shiva (Third World Network), Barbara Dudley (Executive Director of Greenpeace) and Cecilia Rodriguez (National Commission for Democracy in Mexico).

Students interested in attending the 1995 SEAC National Conference should call SEAC National Office at 800-700-SEAC.

For information on transportation from Syracuse, or about the conference, call Bill at 426-9823.

room. Cohousing's strong success in Europe has prompted over 170 cohousing startups in the US, including here in Central New York.

If you would like to find out more about cohousing, call or write to us at:

**Syracuse Cohousing Community,
Dale Sherman, 273 Genesee Park Dr.,
Syracuse, N.Y. 13224,
(315) 446-9276.**

October 21 Rally in NYC to Demand an End to the US Blockade of Cuba.

Dear Friends,

We are writing to let you know about an exciting and timely demonstration planned for New York City. On Saturday, October 21 people from throughout the Northeast will gather in New York City to march and rally demanding an end to the US economic blockade of Cuba.

For 35 years the US government has imposed its longest, most comprehensive economic blockade ever against our island neighbor, Cuba. In 1992 the US Congress tightened economic sanctions when it passed the Torricelli Bill and cut off foreign subsidiary trade with Cuba, over 70% of which was in food and medicines. Last year President Clinton tightened travel restrictions and denied Cubans in this country the right to send money to family members on the island. And now, Senator Jesse Helms is trying to pass legislation aimed at internationalizing the blockade.

But in the past few years something new has happened in this country as more and more people have raised questions about US policy toward Cuba:

Almost every daily newspaper has taken an editorial stand opposing the economic blockade, or at least calling for re-evaluating and re-shaping our Cuba policy.

- Virtually every major religious denomination has issued a statement critical of Washington's approach.
- The international unions of AFSCME, SEIU, Newspaper Guild, ILWU and UE, as well as the Coalition of Black Trade Unionists, the Labor Council for Latin American Advancement and other major unions, have called for an end to the blockade and the opening of normalized trade relations with Cuba.
- For three consecutive years, the UN General Assembly has voted to condemn the US policy. In 1994 only one country voted with the US.
- Hundreds of US business people have traveled to Cuba to explore possible trade and investment opportunities. Cuba now has trade and diplomatic relations with over 150 nations.

The unilateral US blockade has been a major factor in Cuba's economic crisis of the past few years and has contributed directly to the needless suffering of the Cuban people.

The October 2 demonstration comes just one day before President Clinton addresses the UN General Assembly as part of their 50th anniversary activities. Heads of state from around the world will be in NY and we hope to turn out the largest numbers of people possible.



Momentum is building for October 21 as more groups lend their support and are mobilizing their constituencies. We hope you and your organization will also be able to lend your support to this effort by spreading the word. (For transport from Syr., see below)

Please Join us!

Leslie Kagan
for the October 21 Organizing Committee
c/o Cuba Information Project
(212) 227-3422

**March & Rally begins at 12 noon.
Assemble at 42nd St. & First Ave
(across from the UN Bldg.)**

Central America / Caribbean Coalition September 13 Meeting Notes

CONGRESS IS voting on the Caribbean Basin Trade Security Act. Representative James Walsh and our two senators may be responsive to pressure to include provisions to protect workers' rights to organize and to prohibit tax breaks for companies which close factories in the US to take advantage of cheaper labor in the Caribbean Basin.

Upcoming CACC Activities

October will be an active month for solidarity in Central New York and elsewhere. Events are being planned locally concerning Haiti and Guatemala. Also, there'll be nationwide actions in support of the Cuban people.

- **El Salvador:** The La Estancia-Syracuse Sister Community Project is now planning its fourth annual visit to La Estancia in early 1996. The Project may be organizing a major fund-raising event for November or January. Interested in going on the visit or in helping to make it happen? Call Shirley Novak at 446-6099.

- **Cuba:** There'll be a Nation-wide Mobilization to End the US Economic Blockade of Cuba rally in NY City on October 21 (see above). Call Doug Igelsrud at 471-5749, or Sue Fitzsimmons at 252-7333 about transportation to NYC or about other means of participating. [Editors' note: on 9/21 the Burton Bill, which would substantially tighten the Blockade, passed the House by a two to one margin.]
- **Guatemala:** A grassroots organizer from Guatemala is expected to be in Syracuse October 17 or 18. Call Joan Goldberg at 673-1083 or Michael Pasquale at 471-5749 for updates on the plans as they emerge.
- **Haiti:** Economist George Werleigh will be in Syracuse October 13-16 to speak at various venues about the current situation in Haiti. Werleigh is the husband of Haiti's foreign minister and has long been associated with the Aristide administration. For further details, contact Nancy Gwin at 422-4689.

The next meeting of the Syracuse Haiti Solidarity Committee will be at 6:30 PM, Monday, Oct. 16, at Plymouth Church.

- **Coalition-Building:** CACC is not the only looseknit gathering of like-minded groups in CNY. There are a variety of coalitions in the community. It may be that CACC has survived intact for three years, while maintaining both civil communication and a fairly constant level of activism, because coalition members have very similar agendas. As participants in the Syracuse Peace Council's network, we hope that varied activist groups look to each other for concrete support, positive examples and simple solidarity. Under the onslaught of the Republican Congress and the wanna-be Democrats, the prospects for activist organizing are severely undermined by divisiveness and turf issues. Debate, criticism and recognition of diverse agendas are certainly essential to create a thriving left-wing/activist community, but open communication has to be the first step before we let our differences obscure our commonalities.

Paul Weichselbaum

JAM 90.7 fm

alternative radio for syracuse

In August a flicker of innovation could be heard through a few FM receivers. JAM FM went on the air broadcasting for a few minutes and eventually for an entire day on September 17th. Folks could hear a broad range of musical styles and textures not heard in these parts since Melvin Eggers yanked WAER off the air and replaced it with an elevator "jazz" station. Hip Hop, non-chart Rock, classic Jazz, African, Asian, Latin American and Film music. A dose of pluralism and variety to a city accustomed to the mindless drivel found on a daily basis on nearly all of our broadcast (and print for that matter) outlets.

JAM FM is currently operating on 90.7 FM. It generally can be heard after 7 PM weeknights and at various times on weekends and holidays. Check the dial frequently. Technical improvements are occurring frequently. It is our hope that different parts of the city will be able to hear us at various times during the week. JAM FM welcomes input as we consider radio to be an interactive medium. Program proposals, music tapes/ records /CDs, editorials, speeches, lectures, comments and requests are all welcomed. The Peace Council has graciously agreed to accept all correspondence and pass it on to us. JAM FM is, of course, not a project of SPC or any organization, but we do appreciate all the support we can get. If the response is favorable, there may be better broadcasting options in the future for Central New York. Please tell your friends about JAM FM and consider participating on some level.

CITIZENS' ENVIRONMENTAL COALITION

New York Toxic Legacy

Find out about New York's toxic legacy of over 1,000 known or suspected toxic dumps. Order our poster-sized map, titled *Toxic Dumps are Poisoning Our Environment, Health & Economy*, which graphically portrays our state's toxic problems. The map is two feet by three feet and for the first time shows New York's over 700 State Superfund hazardous waste dumps and over 600 hazardous substance sites.

- The poster includes summaries of studies describing how:
- Toxic Dumps Harm People
 - Toxic Dumps Pollute Land, Air, Water and Wildlife
 - Toxic Dumps Cause Economic Damage

The poster also describes our State Superfund toxic waste cleanup program and details two serious problems hampering the program.

- Hazardous Substance Dumps Falling Through the Cracks
- A Bankrupt Superfund by 1996

Order the Superfund Map for only \$5.00 which includes postage and the cost of the union printed map on chlorine-free paper with soy ink. Let us know if you want to receive a free list of the dumps in your county when you order the map.

To order the Superfund Map, contact Citizens' Environmental Coalition, 33 Central Avenue, Albany, New York 12210, 518-462-5527. Ask for our Clearing house publication list of reports, citizen guides, chemical health effect fact-sheets and environmental information packets. [Editors' note: This is a very cool map!]

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LETTERS

To the Editors:

On August 9, I was privileged to take part in the 50th Anniversary Commemoration of Hiroshima and Nagasaki, at University Methodist Church. Music, dance, poetry and reflection filled this moving and powerful evening of remembrance.

My part was to share reflections on the 35 year anti-nuclear resistance at Griffiss Air Force Base. Concerned about time, I inadvertently omitted an important segment of that resistance: the role of Pax Christi (a national Catholic peace organization).

From 1984 to the recent base closing the Syracuse Chapter of Pax Christi had a regular presence at Griffiss. Every year on Good Friday, Hiroshima Day and the Feast of the Holy Innocents (Dec. 28), we held prayer vigils which frequently ended with acts of nonviolent civil disobedience.

I reflected on the history of our Central New York. I came across many documents, copies of the Mohawk Peace Flyer, photographs, newspaper clippings, ban-and-bar letters, orders for court appearances, etc. It was then I realized it's time for an updated edition of that wonderful book *Power to the People* with a couple of chapters devoted to our Central New York struggle.

Our rich history could be gathered and organized. The elders among us could be interviewed. For the start of this project, the 60th Anniversary dinner of the Peace Council could have a program in which the many local activists could share their memories of the struggle. This would make a great video to be used in the future as a source. And it would be a memorable evening.

Well, I've rambled on, so I'll end by repeating what I said August 9. "Keep on reading, Keep on resisting, Keep on singing, Keep on dancing."

Cynthia Banas
Vernon, NY

The Honorable Roy Bernardi, Mayor
Honorable and Dear Sir:

A recent news story said that you are thinking of selling our water system to a private company in order to raise funds to run the city. I oppose that action.

Water is a life necessity for everyone. Unlike food, clothing and shelter, which come from thousands of sources, all of Syracuse's water comes from Skaneateles Lake and Lake Ontario through our water system. It is needed by everyone, so everyone must own it. And it must be drawn, piped, protected and kept pure by the one institution which is responsible to all the people—the government.

When a government responsibility is "privatized," it is perverted, corrupted and endangered. The government is responsible to all the people. Private companies are responsible only to their stockholders. And what the stockholders want is the greatest profit possible.

If our water system is sold to a private company, we can expect that the company will want to operate it with the fewest and lowest—paid employees possible. It will seek to relax the regulations which assure the purity of our water—using the "negligible risk" argument. Above all, it will want to increase the cost to taxpayers of the water system's operation. And private owners might be able to decide who gets water and who doesn't.

The World Bank recently warned that a water crisis threatens the earth. Everything I read and see on TV about water supplies, plus our own ongoing weather experience in Syracuse, confirms the World Bank's finding. All the more reason to keep our water system entirely and solely government-owned and operated. This will help to assure everyone a safe, adequate and fairly distributed water supply.

Angus MacDonald
Syracuse, NY

To the PNL Editorial Committee:

I was dismayed by your editors' note in the last PNL following the Coalition of the Common Good's announcement of their recent event.

Having invited community groups to share their activities in the PNL—a coalition-building, organizing effort that I fully support—it was surprising to see you criticize a group's speaker in this way.

C'mon PNL—if you want to air your views and add to our info, attend the event, ask questions and stimulate dialogue. We need to talk to each other more.

Ann Tiffany
Syracuse, NY

Editors' response:

The PNL editorial committee recognizes that it acted irresponsibly by not contacting the Coalition for the Common Good (CCG) before running the editorial note about Mr. Daniels. Communication with CCG as to the intent of the note should have been a priority by the committee. We assure you that the editorial note was not meant to detract from your event, but to offer readers more context about the speaker. We recognize that members of CCG worked hard to put together what was by all reports a successful event for the Coalition. We apologize for our lapse in process. We support the goals and work of CCG. We hoped the note would be seen as added information within the pages of a publication dedicated to frank dialogue.

Thank you, also, for the respectful way in which individuals of CCG brought this controversy to our attention. We welcome further CCG articles and events within the pages of the PNL.

International Human Rights Workers Needed!

We can make a difference if we're willing to take a risk and be of service. If you believe in nonviolence and nonintervention, consider protective human rights accompaniment of people's movements in Guatemala, Colombia, Sri Lanka, Haiti. 25+yrs, 7 mos.+ commitment. Training in Syracuse, N.Y. Nov. 3-10, 1995.

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model bailout cont'd from pg. 6

will use the LIPA takeover as a model for utility bailouts around the state.

The idea of rate-payers assuming the stranded costs of running, and eventually decommissioning, all of NY State's nuclear plants is alarming enough. However, NYPA's record as the owner and operator of the Indian Point III plant should make us look even closer at the plan. Just back in service this past August, the Nuclear Regulatory Commission (NRC) is already considering action against the plant. According to Richard Cooper, director of reactor projects at NRC region 1, their inspection found, "inadequate or missing plant procedures, plant personnel's unwillingness to follow procedures when available, and a willingness to follow questionable procedures."⁵

Consumers are asked to support privatization because decreased costs will be passed back as lower rates. However, the rate payer—at the very least—will make up the difference in lost tax revenue. In Oswego, NiMo is the biggest source of tax revenue, and for that county unregulated and imported power means the tax revenue has to go. Last year this threat resulted in negotiation between NiMo and Oswego county to reduce NiMo's "tax burden."

The Competitive Edge

Private ownership means competition driven by the lowest possible operating costs, which means reducing daily operating costs. That includes taxes, but it also means operating with minimal and non-union staff, minimal security and safety measures, minimal maintenance required for operation (including replacement of expensive equipment), minimal environmental standards and a reluctance to shut down the plants for needed maintenance for fear of lost revenue. This is a partial list of advantages to regulated utilities not driven solely by profit-motive. In the case of nuclear power-production, these cost-cutting measures can be throat-cutting as well.⁶

According to Enron Capital & Trade Resources—the suppliers of

natural gas to Independence Station—the privatized power market will grow to twice that of the current petroleum market. As the saying goes, "that's money worth killing for."

And to whom does that money go? Here we find the corporate myth of "choice." As utilities and their subsidiaries find it impossible to sell energy within the service area of their parent companies, it becomes likely that they will fold or merge with one of a shrinking number of giant power producers. David Lapp, a utility analyst for the Environmental Action Fund, notes that, "competition won't be possible if five companies own every generation plant. And what we see now is consolidation, not competition."⁷ As states fall to deregulation, we can expect to see power production mirror the fate of the media in this country, where over 90% of mass media are owned by less than 20 corporations.

"There is no way of stopping deregulation of centralized production—the question is whether we can make it move in a way that is efficient," said D. Goulding, General Manager of the Electricity Exchange Business Unity of Ontario Hydro (owners and operators of 12 nuclear power plants across Lake Ontario—within spitting distance of Syracuse). The real question is: efficient for what? Efficient for profit, certainly.

Pulling the Plug

It was painfully evident at this conference that there is an owner-class maintaining information systems wielded as power, and that their day-to-day activities are motivated by profit on a global scale. It is clear that the speakers at this conference won't make resources available for "needs." We face a corporate agenda labeled as "freedom" and "consumer choice" which locks us into a diversity of style over substance. As individuals and activists, we need to understand how these agendas affect our living systems and demand that the needs of all are met.

We need to demand that security and safety systems remain intact in ways which are publicly accountable. We

also need to remain vigilant that safety nets remain in place so that we don't allow those without social power to suddenly find themselves without the electrical-type either. This is a corporate assault on the poor and needs to be fought with every fiber.

Recognize, also, that NYS residents may find themselves as the proud owners of every aging nuclear plant in the state. It may be true that, as publicly owned plants, it may be easier to shut them down, but any attempt to apply massive pressure against the state would mean resuscitating the antinuclear movement. Not only in NYS, but around the country, we must develop active and organized resistance to nuclear power. That includes resisting the sale of nuclear technology to other countries. In the US we have already seen hard won security measures lost, as with the passage of "one-step licensing." This legislation means that to go on-line, new nuke plants no longer need to be approved after construction as long as their plans were approved.

The "World of Change" conference also made it clear that this owning-class has a global sense that "everything is connected." However, these words have different applications if the goal is an interconnected, international system of finance and profit. It is up to us to find ways to identify and dismantle their systems of power, and reclaim our own.

Bill is the staffperson for the Syracuse Peace Council. Feel free to call SPC if you are interested in organizing to stop nuclear power. A good thing.

Footnotes

1. David Bacon, "The Coming Electrical Wars: Deregulating Electricity," *Z Magazine*, pg. 34, June 1995.
2. Toni Mack, "Power to the People," *Forbes*, pg. 125, June 5, 1995.
3. *ibid.*, pg. 121.
4. Cahrlay Hannagan and Rick Moriarty, "Threat to Dividend Sees NiMo's Stock Price Drop," *Syracuse Post-Standard*, pg. 1, August 31, 1995.
5. "NRC: Old Problems Returning at Restarted Indian Point III," Pamela Newman, *The Energy Daily*, pg. 1, Sept. 7, 1995).
6. If these issues seem familiar, you may recall that the Peace Council organized an emergency response rally at the Syracuse University Sheraton in May 1993. The goal was to draw attention to a closed, NiMo-sponsored meeting of 60 nuclear utilities to discuss the NRC deregulation of safety and security standards at nuclear plants. See the June 1993 *PNL*.
7. Bacon, *ibid.*, pg. 36.

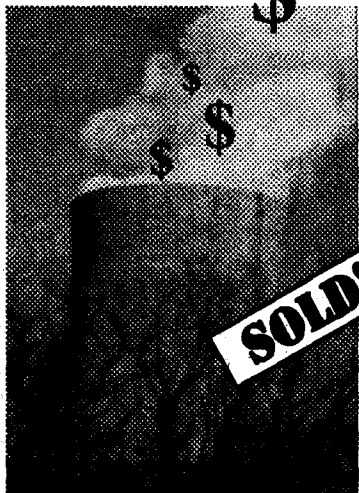
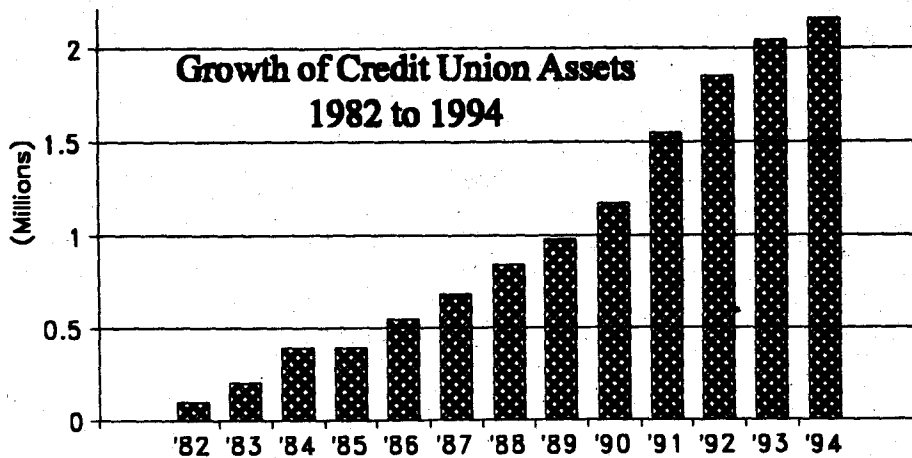


photo by David Listowski, Spring 1995

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1988 Peace Award honoring Hank Strunk at Peace Action annual dinner. Speaker Rev. Lucius Walker, founder of Peaces, South Presbyterian Church, W. Colvin & S. Saline St. 5-9pm. Dinner/speaker \$15-\$60 sliding or just speaker for \$5. 478-7442.

8

Boys From Syracuse meets at Trinity Episcopal Church Parish House. 7pm.

Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.

15

Every Sunday: Support group for former and current mental patients. Sponsored by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.

10/13-10/15: New Environment Association Fall Retreat at Soule Lodge, Veederkamp Cleveland, NY. Topic: An Introduction to Firestorm. Call 446-8008.

22

25th Anniversary of the Peace Calendar Gala Celebration w/the Syracuse Cultural Workers & the Syracuse Peace Council. At Happy Endings Dessert Cafe, 317 S. Clinton St, downtown Syracuse. 2-5pm.

29

Talks & workshops with 80 year old Asian American scholar/activist Grace Boggs see 10/21.

29

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

3

Every Tues: Student Environmental Action Coalition meetings. At SUNY ESF, Niklin Lounge, basement of Marshall Hall. 6pm. Info: Richard at 428-9823.

10

PNL editorial meeting at Peace Council. 2pm. Come join in. 472-5478.

Syracuse Balkan Resource Group meets at the Peace Council, 924 Burnet Ave. 7-30pm. 472-5478.

17

PNL editorial meeting at Peace Council. 2pm. Come join in. 472-5478.

Amnesty International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441.

24

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

Panel discussion examining aspects of the conflict in former Yugoslavia. Plymouth Church, 232 E. Onondaga St. 7 pm. 472-5478.

31

Every Tuesday: Syracuse Common Council & City Auditor candidates debate at 8:30pm on Adelphi Cable & Time Warner tee-vee channels. Shows repeated each week on Thursdays at 10pm & Sundays at 6:30pm.

All Hallow's Eve

4

Every Wed: Partners of (Incest) Survivors Anonymous 12-step mtg at Women's INFO, 601 Allen St. 6-8pm. 451-7123.

Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Merge 472-5478.

11

NOW GAY Chapter mtg at Marine Midland Bank, 360 S Warren, Syr. 7pm. 487-3188.

Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.

18

Grassroots organizer from Guatemala speaking today or on 10/17. Call Joan at 673-1083 for details.

NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-8883.

25

Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.

5

Study Group on Culture & Personality spon. by New Environment Assoc. 6-9 Thurs. evenings. 7:15-9pm at Friends Meeting House, 821 Euclid Ave. Call Harry to sign up 446-8008.

Peace Council program committee meeting. Call for date & time. 924 Burnet Ave. 472-5478.

12

Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.

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

19

Syracuse Community Radio mtg. 7pm. Call 437-8879 for place.

1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.

Every Thurs: Lesbian & Gay Youth Support group for ages 14-21 meets at Women's Info Center, 801 Allen St. Call for time 422-9741.

26

Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome

Peace Council political action committee meets at 7pm. 924 Burnet Ave. 472-5478.

6

Join others for a response to the Christian Coalition's "Faith & Freedom '95" NY conference outside the On-Center, downtown Syracuse. Call SPC for details: 472-5478.

Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 801 Allen St. 492-9035.

13

Altered Space Community reception "Common Goods: the Art of Collaboration" 7-10pm. 922 Burnet Ave.

Economist George Weirigh speaking about current situation in Haiti. He is husband of Haiti's foreign minister and is associated with Aristide administration. Call Nancy for time & place. 422-4689.

20

Bread & Puppet Theatre "Enough is Enough: Mr. Budho's Letter of Resignation from the International Monetary Fund" at Women's Building, SU, 820 Cornstock Ave. Tickets \$6-\$20 sliding scale. Benefit for Peace Council. 472-5478.

27

Every Fri: Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Center, 601 Allen St. 422-9741 for time.

7

Join others for an action outside the Christian Coalition's "Faith & Freedom '95" NY On-Center, downtown Syracuse. Call SPC for details: 472-5478.

Explore Alternative Healing. noon-4pm. Taunton Presbyterian Church, Taunton, NY. Many different methods demonstrated. \$7. 468-3590.

14

10/13-10/15: I Ching Workshop. Retreat w/ Howard Bad Hand, former teacher at Naropa Institute. \$150. Call Joan at 472-8001 to learn more.

Opening Reception. Culture/ Subculture: Photo expo on the Lesbian & Gay Community. 8pm-midnight. 12 rms 4 Gallery, 210 Burnet Ave.

21

Talks & workshops with 80 year old Asian American scholar/activist Grace Boggs from Detroit. Call Rick Sprout for location in Binghamton. 607-722-8814.

Balkan Conference: focusing on images in popular culture and media & positive efforts in the region. At Colgate Univ. Sponsored by Colgate Peace Studies Dept. 824-1000 for details.

28

Rally to end the US blockade of Cuba. New York City. Call Doug at 471-5749 for ride info from Central NY.

Syracuse Peace Council
Community Event Calendar

October 1995

Native Women's Rights Demonstration



On Thursday, September 14, "Oneidas For Democracy" held a peaceful demonstration for Native American Women's Rights in front of the Federal Building in downtown Syracuse. The rally called attention to the continued recognition of Ray Halbritter as the Oneida Nation Representative by the Bureau of Indian Affairs. Halbritter was removed by the Grand Council of the Iroquois on June 4, 1995.

Photo by Ruth Putter, 1995.

Syracuse Peace Council

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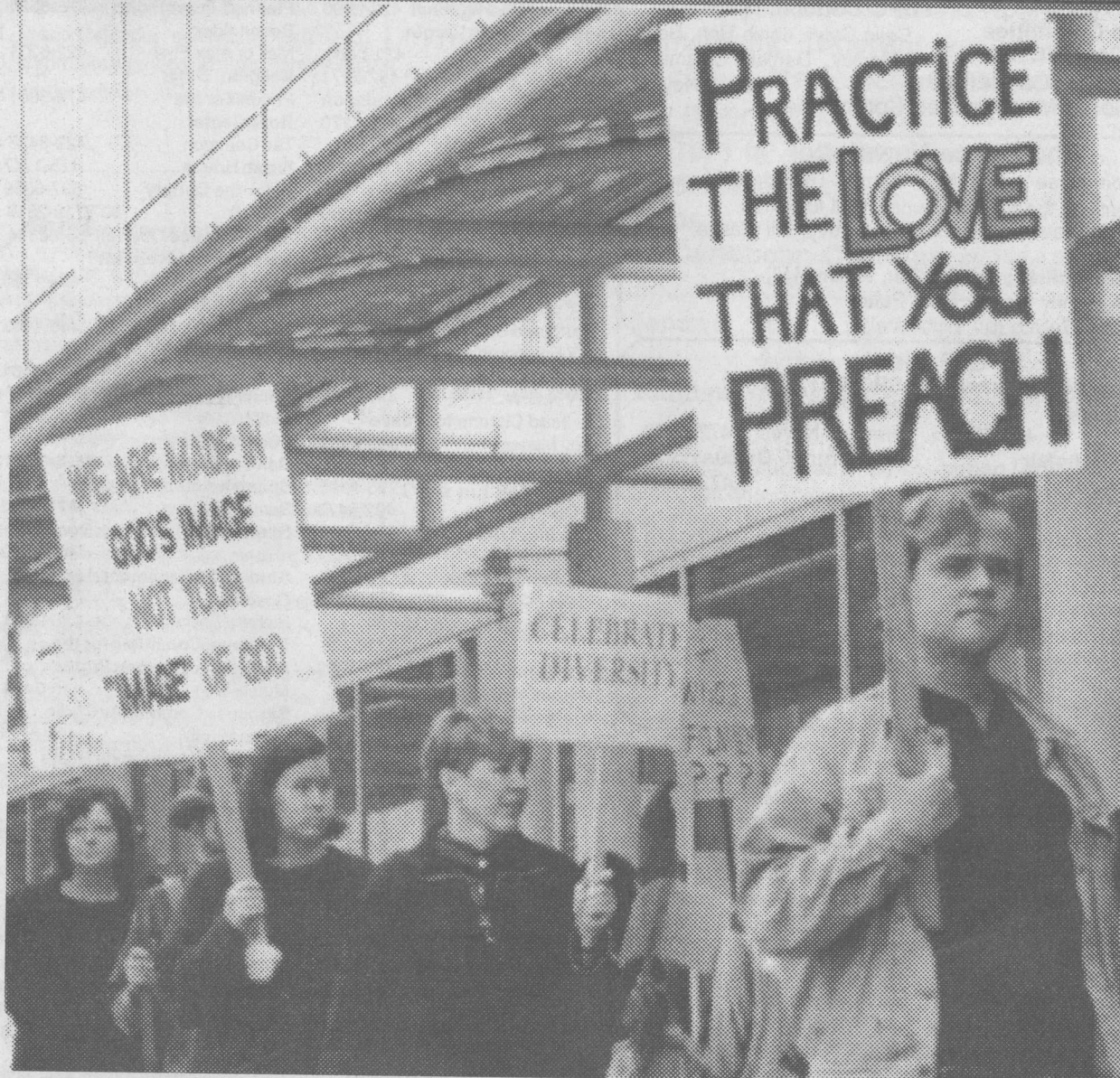


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Educate, Agitate, Organize

Peace Newsletter

Central New York's Voice for Peace and Social Justice November 1995 PNL 637



Demonstration during the "Faith & Freedom" conference sponsored by the NYS Christian Coalition in front of the OnCenter in downtown Syracuse. See page 7 inside.

Also inside: The 4th UN World Conference on Women
Boycott Against French Testing
A Report on the Former Yugoslavia
Quarterly Poetry Section

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.

The House: check calendar for meeting times

- **SPC Staff**
Bill Mazza
- **Bookkeeper**
Duane Hardy
- **SPC Press**
Paul Pearce
- **The Front Room**
- **Bookstore Committee**
- **Program Committee**
- **Political Action Committee**
- **Organizational Maintenance Committee**
- **SPC Council:** Marge Rusk, Celia Oyler, Janie Hoff, Beth Mosley, Daniella Salzman, Frederic Noyes

The Peace Newsletter

The PNL Committee meets the first three Thursdays of each month at the Peace Council. Call for times.

- Editorial Committee:** Ed Kinane, Elana Levy, Bill Mazza, Anna Snyder
- Production Committee:** Joy Meeker, Karen Hall, Joan Goldberg, Andy Molloy, Ruth Putter
- Graphics:** Anita Welych (on sabbatical)

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
- SPC Brunch Discussions**
472-5478

Coalitions

- Fair Trial for Mumia Committee** 472-5478
- Syracuse Balkan Resource Group** 472-5478

Volunteers

Marge Rusk, Duane Hardy, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Kathleen Barry, Andy Molloy, Fredric Noyes, Darlene Veverka, Rae Kramer, Lizz King, Ron Schuffler, Ron Ehrenreich, Thano Paris, Carol Baum

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

- Alliance-Psychiatric System Survivors**
George Ebert 475-4120
- Alternative Media Network**
Jim Dessauer 425-8806
- Alternative Orange**
Brian Ganter 423-4466
- Alternatives to Violence Project**
Jay Liestee 449-0845
- Americans For Democratic Action** Jack McTiernan 488-6822
- American Friends Service Committee** 475-4822
- Amnesty International** 422-3890
- Animal Defense League** 471-0460
- ARISE** 472-3171
- Atlantic States Legal Foundation** 475-1170
- Beyond Boundaries**
Aggie Lane 478-4571
- Central America/Caribbean Coalition** Shirley Novak 446-6099
- Citizens Against Radioactive Dumping** 607/753-6271
- CNY ACLU** 471-2821
- CNY Center for Occupational Health and Safety** 471-6187
- CNY Environment**
Janine DeBaise 437-6481
- CNY N.O.W.** 487-3188
- Cortland Citizens for Peace**
Andy Mager (607) 842-6858
- CUSLAR**
Dan Fireside (607) 255-7293
- ECOS** 492-3478
- EON, Inc./Transgender Community**
Angela Brightfeather 475-5611
- ECOH** Dave Smith 478-8634
- Fair Trial for Mumia Comm.** 472-5478
- Food Bank of CNY** 472-1899
- Friends of the Filipino People**
John & Sally Brule 445-0698
- Gay/Lesbian Alliance** 422-5732
- Gay/Lesbian/Bisexual Student Assoc. (SU)** 443-3599
- Haiti Solidarity**
Ann Tiffany 478-4571
- Hotel Employees 150** 437-0373
- Jail Ministry** 424-1877
- Lesbian/Gay Youth NAACP** 443-3599
- Van Robinson** 422-6933
- Natural Organic Farmers Assoc.**
Ammie Chickering 365-2299
- New Environ. Assoc.** 446-8009
- NYPIRG** 476-8381
- Onon. Audobon** 457-7731
- Onondaga Women's Political Caucus**
- Lora Lee Buchta** 457-4739
- Open Hand Theatre**
Geoff Navias 476-0466
- Oswego Valley Peace & Justice Council**
Barbara Steinkraus 342-1675
- Pax Christi**
Frank Woolever 446-1693
- Peace Action of CNY**
Diane Swords 478-7442
- Peace Brigades International**
Ed Kinane 478-4571
- P.E.A.C.E., Inc.**
Louis Clark 470-3300
- People Against the Death Penalty** 637-3344
- People for Animal Rights** 488-PURR (7877)
- Persons With AIDS Support Hotline**
Sandra 471-5911
- Physicians for Social Responsibility** 488-2140
- Planned Parenthood Reconsider** 475-5525
- Nick or Alex Elye** 422-6231
- Religion: Other**
Phoenix or Kat 474-8801
- Rose Center**
Teri Cameron 422-3426
- Sarah House** 475-1747
- Save the County** 637-6066
- SEEDS** 607/749-2818
- Seneca Peace Council** 568-2344
- Service Employees Int'l**
Chris Binaxis 424-1750
- Sierra Club**
Sue Carlson 445-1663
- 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
- Student Environmental Action Coalition**
Richard Boylan 426-9823
- Syracuse Commitee for the Assertion of Human Rights**
Mumbi Mugo 445-0413
- Syracuse Community Choir**
Karen Mihalyi 428-8724
- Syracuse Community Radio**
Frederic Noyes 474-9507, 478-5215
- Syracuse Cooperative Federal Credit Union** 471-1116
- Syracuse Cultural Workers**
Dik Cool 474-1132
- Syracuse Gay & Lesbian Chorus** 476-4329
- Syracuse Greens** 471-1611
- Syracuse HOURS** 471-6423
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- University Democrats**
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- Urban League**
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- Veterans For Peace**
Ray Stewart 422-5023
- Women's Center (SU)** 443-4268
- Women's Health Outreach** 425-3653
- Women's INFO Center** 478-4636

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

In This Issue:

Opening with a report on the 4th UN World Conference on Women from an attendee and PNL editor (that classic combination), a report on the response to French Testing in the South Pacific, a report on the recent Christian Coalition conference in downtown Syracuse (meeting up with the Ladies Against Women), a discussion on fundamentalists and how or why they think as they do, poetry, a journal of stuff on the situation in the former Yugoslavia, something on the 1996 WRL Peace Calendar, something on Toolkit 2000, community groups, groups, groups and letters to the editors. *Wheeeeeee!*

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

Liz King, Joy Meeker, Darlene Veverka, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Fredric Noyes, Duane Hardy, Millie Webb, Deb Douthit

Mailing Party Helpers

Yep. We had 'em. And, boy-howdy, were they cool. If I listed them all here you'd be so impressed with how cool each and every one of them was, you might even not notice that I lost the list of their names.

December Issue Deadlines

Articles	Nov 9
Ads	Nov 9
Calendar Items	Nov 16

PEACE NEWSLETTER

November 1995
PNL 637

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About the cover: Fundamental Difference photo by Ruth Putter, design by Bill Mazza

The Christian Coalition gathered in Syracuse and I missed them. But luckily for me and others like me, the demonstration continues to live on in the lovely series of photographs by Ruth Putter which grace many pages of this newsletter. We also hope to have ready a series of commemorative plates and small porcelain collectors dolls available for many small payments over a long period of time. Carefully check issues of Parade Magazine and the TV Guide for details on how you can eat off Ralph Reed's face while entertaining a full service of eight to 12. A true family value.

— Bill Mazza



Photo by Ruth Putter, 1995.

SYRACUSE PEACE COUNCIL PAGE

Front Room for the Holidays

The holiday shopping season is upon us and a few volunteers have been gathering to prepare the Front Room. The first commitment we have made is to see that the store is open every Wednesday from 12 noon until 9PM, and every Saturday from 12 noon to 3PM, from now until December 23. We realize the Front Room's schedule needs to be dependable so shoppers and potential activists know when they can buy the perfect gift for all the activists on their list. So stop in and see us any Wednesday between noon and 9 or Saturday between noon and 3.

The next order of business is to stock the shelves with the latest titles of interest. Stop in and see what's new or place a special order if you don't see what you're looking for. We are attempting to stock the music section with discs from area musicians. New t-shirts and gift items are arriving daily.

We invite anyone interested in volunteering at the bookstore to give us a call. We need people to staff tables and sell books at special events, to join us at ordering meetings, to help us increase the store's hours by volunteering for a work shift, to help pack and unpack our upcoming Plowshares exhibit and staff the tables at Plowshares. Most importantly we're looking for someone to coordinate volunteers in the store.

Why put volunteer effort into selling more stuff to shoppers? The Front Room Bookstore grew out of an SPC literature committee in the '70s. These folks were committed to bringing hard to find literature and information to our community as a vital part of our commitment to agitate, educate and organize. Today's volunteers carry on that vision.

The Front Room also supports the Peace Council financially. This season the Front Room will be the primary local distributor of the Syracuse Cultural Workers Peace Calendar. Through generous cooperation with the Cultural Workers, everyone who buys their 1996 Peace Calendar from the Front Room will also be making a substantial contribution to the Peace Council.

Come see what's going on and what's new at SPC and the Front Room. Volunteer for a work shift or do your shopping in the pleasant absence of musak, crowds and tinsel.

Program Committee

There will be a planning meeting for the SPC 60th Anniversary Dinner, Spring 1996 on Monday, November 13 at SPC, at 7 PM.

Musicians - Jugglers - Dancers

— Performers —

We want you,

We need you!

To volunteer your time (for a small stipend of food!) to perform at the
25th Annual Plowshares Craftsair

An event for the Syracuse Peace Council

Dec 2 & 3 at the Southwest Community Center

(see page 8, this *PTL*)

We are looking for roving musicians, spirited dancers, silly jugglers, and just plain fun folks to entertain the happy and peaceful attendees at this magical winter peace festival. If you or your friends and family would or could participate, please call Barbara at 475-8734 or SPC at 475-5478.

Everyone interested in working on the anniversary is welcome to attend!

On Friday, October 20, Bread & Puppet performed "Enough is Enough: Mr. Budhoo's Letter of Resignation from the IMF" to hundreds of people at the Women's Building on the SU campus.

In perfect Bread & Puppet form, they rolled into town and with barely one evening's rehearsal, had over 20 volunteers prepared to wow the audiences of the two shows the following day. According to Linda Elbow from Bread & Puppet, Syracuse provided wonderful volunteers and hospitality—most impressive, in fact.

People are already discussing where and how to bring them back to Syracuse. It was great to bring them back after far too many years without them gracing our city.

And thanks, thanks, thanks to Brian, Jolee, Kathleen, Community Radio and the Social Movements Initiative, and all of the fantastic volunteers who worked together to create a fabulous event and a successful fund-raiser!

See the back cover for details on the upcoming "King Missile / Meow" concert, easily the hippest event since Bread & Puppet!
Fair Trial for Mumia Committee

On November 6 there will be a demonstration for Black Solidarity Day and National Day of Action for Mumia Abu-Jamal. Call SPC to connect with people traveling to Philly for the rally beginning at 10 AM at Progress Plaza, Oxford and Broad to City Hall, or to help organize events in Syracuse.

Get involved and help make this day bigger than the August 12 Rally!

— Karen Hall, Barb Floch & Bill Mazza

Peace Newsletter

Please, I want the newsletter sent to my home:

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Enclosed \$12 for one Year

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Stories of Hairou and Beijing

The Fourth UN World Conference on Women

Anna Snyder

THIS SUMMER I attended the 4th UN World Conference on Women in Beijing, China. The World Conference was one in a series of governmental conferences that began in 1975 in Mexico City during the International Year of the Woman. Each of the World Conferences is paralleled by a Forum of non-governmental organizations (NGOs) seeking to influence global policy on women. The World Conferences are set up to review the effectiveness of past policies and work on a new document to guide policies for the next decade.

This article tells about some of my experiences. It is difficult to report on a conference with 40,000 participants: there was so much going on that it's hard to give an overview. I took a special route to China on a "peace train" which started in Helsinki, Finland and ended in Beijing, but that's a whole story on its own. It will be coming in a future *PNL*.

When I left for China, things did not look good. The NGO Forum, the "alternative" conference, had been moved outside the city away from the government conference in Beijing. Political tension, linked to Harry Wu's arrest, was high between China and the US. There were so many obstacles to getting visas that it appeared China didn't want this conference they were saddled with. To top it off, Amnesty International and Human Rights Watch were putting out information on precautions to take while in Beijing.

Although I was aware that I was only getting partial information, I had little to counter it with. At the time, few people were emphasizing the gracious hospitality of the Chinese people which I did in fact encounter. It was only on my return when my experience was so different from the "fiasco" described by the media that I began to see how the media had unfairly painted a picture of a hostile China.

Despite all the obstacles, I arrived in Beijing on August 29, a day before the Forum's opening ceremony. It was spectacular. There were speeches, dancers, singers, theater and the Beijing Opera. Someone beside me com-

mented that the Chinese wanted to prove that they could have hosted an international event like the Olympics. What a show!

In some ways this was the most impressive Forum event for me because it was the only time that the 40,000 participants met in one place at the same time. There were no facilities large enough to hold 40,000 women at Hairou, outside of Beijing the site of the NGO Forum. Watching thousands of women from around the world gather in such varied dress and in so many colors, sizes and languages, and hearing speeches about the power of women and women's movements, was a powerful experience.

Having looked at the rather thick program booklet that first night, I decided that I would go to the plenary speeches the next morning. Making decisions about which events to attend was a difficult task at the Forum. Over 100 workshops were offered every couple hours; altogether 5,000 workshops took place. Plus, the line-up of plenary speeches looked outstanding. Powerful women's movement leaders Winona LaDuke and Charlotte Bunch were two of the speakers the first day.

My first impression of the Forum was that it was a big festival, like Woodstock. There were huge helium balloons, bazaars, tents, booths, food, theater, cultural events and lots and lots of women. Then I entered the buildings where the workshops were held and



A Tibetan woman protesting human rights violations in China at the NGO forum. Photo from *Paris Match*.

I saw the intense conversations and networking that was taking place. It was inspiring to think that those thousands of workshops were led and attended by women who were working around the globe to improve the status of women.

Large tents were set up for networking and organizing around identities, issues and regions in addition to the hotels and schools turned into workshop sites. The designation of these tents was highly political. At one point, a strong coalition of African American and African European women took over a tent because they did not have space (or voice?) of their own. With such huge numbers and innumerable issues, some women felt it was impossible to focus on any one issue. It seemed important that this Forum illustrate to governments that every issue is a women's issue.

The variety of people and issues was a challenge as well as a strength. Some of us were "enemies," so to speak. Trying to take a stand on issues while making sure that all of the women present had a voice—as the mission statement of the Forum mandates—was quite a challenge not only for the conference organizers but for every participant. What do you do when you come face to face with your "enemy" at a women's Forum where we are all "sisters?" And if you have the power to facilitate/allow her to speak, what do you do with that power? Some of the Iraqi, Iranian and exiled Tibetan women protesting human rights violations were harassed, followed and photographed by their compatriots—their "sisters." On more than one occasion I had to remind myself that this conference was supposed to be about improving the status of *all* women, not just those one agrees with.

After a day or so when some women had pushed the limits of the Chinese police, it became clear that demonstrations on the Forum site would not be interfered with. Demonstrations then began to abound, becoming part of the daily scene. I was told that women protesting multi-national corporations had stormed the McDonald's stand, turned Ronald McDonald upside down, and poured ketchup and relish on his plastic butt. The demos were a way of drawing attention to an issue in a setting where no centralized meetings were possible.

McDonald's Last Stand cont'd on next page



McDonald's Last Stand cont'd from page 5

I was part of a demonstration the day that Hillary Clinton came to speak. I missed Hillary's speech but I saw some fascinating political dynamics that were not to be missed. I had decided the day before that I would demonstrate against French nuclear testing with women from NGOs in the Pacific Islands. (The explosion took place at 5:30 that morning). But nobody seemed to know where the demonstration was scheduled to begin. After wandering around for a while, I decided to check out the front of the conference center where Hillary was speaking. Her speech was planned for an outdoor theater, but it was pouring rain so the speech had been moved to the inside with

limited seating. The building had long since been packed; outside was a line of shivering, soaked, Chinese security with their arms locked to keep more women from pushing in. A recorded disclaimer started up over the loudspeaker: "We are sorry that there is not enough room for everyone to hear Hillary Clinton speak but it was the fault of the New York NGO Forum Planning Committee, not the fault of the Chinese Organizing Committee (COC) which had planned for Hillary to speak outside where there was plenty of space." Hmmm—the most public manifestation of tension between the New York Committee and the COC I had observed.

Finally, I found the French Testing demo behind the building—where Hillary would be exiting and presumably accompanied by Madame Chirac, the wife for the French President. Beside us, in full force with red banners waving, were women protesting US imperialism. We yelled "Stop French Testing!" until Hillary's black limo slid between us, followed by cries of "Fascist!". I don't suppose any newspapers picked up that story?

Meanwhile, the UN government conference had begun in Beijing. It seemed clear to me that the agendas for the conference document had already been determined at the preparatory conferences so NGOs would have little to add. It was only possible to lobby on sentences in brackets, which were the issues still under consideration. Additions were out

of the question. Plus, most of the sessions where the brackets were being negotiated by government delegates were closed to NGOs.

Still, there was much intense activity among NGO women. These women were intent on using UN conferences and documents for global change. Having been to four preparatory conferences for the Beijing conference, I saw many familiar faces and I knew that some of them had been involved since the first

UN women's conference in Mexico City. One woman commented that it was like old home week, seeing all the buddies she hadn't seen in a long time. I also saw a lot of new faces, many of them new to the UN process and trying to get their foot in the door. But the numbers were much smaller at this government conference

and the atmosphere was very different—the party, the celebration of women, was pretty much over.

A briefing for NGOs, by NGOs, took place every morning in an attempt to share information, coordinate lobbying efforts and maximize effectiveness. Trying to keep track of so many issues that were referred to by a paragraph number in a conference document was overwhelming. I pretty much focused on peace issues as defined by the Forum peace caucus so as not to get completely lost.

By the time it was over, people seemed to have very different feelings about the success of the Forum depending on where they were from, what issue they had chosen to follow or the goals of their NGOs. For instance, women working on indigenous rights were discouraged by the last minute failure of a proposal to give them control over, among other things, genetic research. Some women working on peace issues were so discouraged by the lack of attention to peace issues that they sent out a press release stating that "the peace train had arrived in Beijing at the wrong platform" (referring to the government conference document, "The Platform for Action.") Some women caucusing on issues of racism were disgusted that racism was mentioned only three times in the entire document.

On the other hand, the women working on wages for women's unpaid labor felt they had made progress in terms of the document

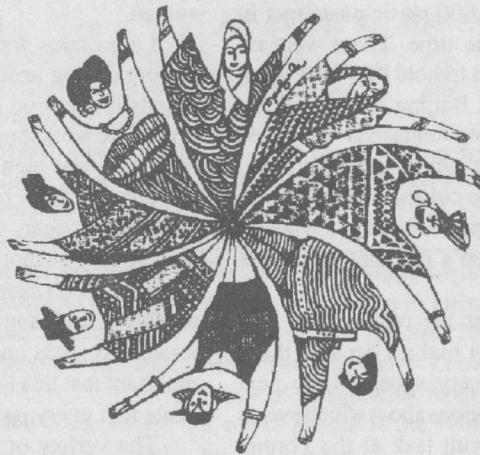
and were triumphant. Other women were encouraged by the language in the document protecting women's sexual rights, although it didn't refer to sexual rights directly. Also, many women focusing on human rights issues felt that there were strides forward in acknowledging that women's rights were human rights. Still others felt that no matter what the outcome of the document, it was a historic gathering of women bringing global attention to women's issues, and that was enough to call it a success.

Since my return to Syracuse, I've found myself in an awkward position. The media appears to have focused on Hillary's attendance at the conference or on bashing China. I have felt particularly uncomfortable because I do not want to help create a political enemy for the US, but I also do not want to gloss over China's attempts to control and contain the NGO Forum in particular. (Although, having attended four UN preparatory conferences in three countries, I have not noticed that attempts to control women NGOs are unique to China, nor is the lack of resources offered or second class status.) The US press was also no help in understanding China's historical mistrust of foreign intervention or its perception of the UN as an arm of Western imperialism.

The media's portrayal of China as the censor seems particularly hypocritical. One cartoon I've seen shows a Chinese man welcoming women to the conference and placing nametags over their mouths. As far as I am concerned, the US media silenced the women by inadequately covering the issues and misrepresenting the US role. Granted, I have not had time to do a thorough study but I have yet to find articles mentioning that the themes of the conference were *equality, development, and peace*. Nor have I seen any mention of how the US plays a central role in blocking the "progress" of women because of its control of international monetary funds and the providing of arms for many political conflicts around the world.

Anna is an activist and graduate student in Social Science at Syracuse University studying international women's movements.

Anna Snyder will be presenting on the 4th UN World Conference on Women on Wed. Nov. 8 at 12 noon in Room 402 in Maxwell on the SU campus.



A.T.O.M.

Atomic Testing on Moruroa

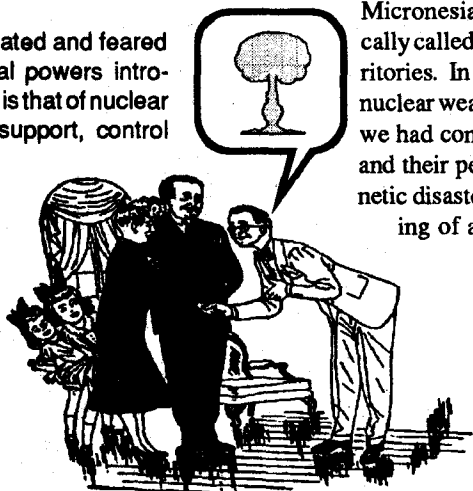
Rev. Bill Coop

WHEN ASKED TO WRITE about the French testing in the South Pacific, I went to my files from the time I was in the South Pacific—from 1972-1977. There I found all of the papers from those years of initial protest when I was living in Fiji, The New Hebrides and Papua New Guinea. During those years I was thoroughly involved in the issues of a Nuclear Free and Independent Pacific. I was a missionary to the Presbyterian Church of the New Hebrides and then a staff member of the Pacific Conference of Churches.

The Pacific island nations have voiced a resounding NO! to nuclear testing at Moruroa, a French Polynesian island 700 miles from Tahiti. The first conference in 1972 in Fiji (appropriately named ATOM) declared in no uncertain terms that Pacific islanders were against testing on Moruroa. In the ensuing years the Pacific Conference of Churches emphatically affirmed the ATOM agenda and supported the developing Nuclear Free Pacific agenda. In 1975 the text for a Nuclear Free Pacific was developed and forwarded to the United Nations where it has languished ever since. It has languished because France and the US have blocked its introduction to the UN's yearly agenda.

When we consider the issue of French testing in the South Pacific, we have to see it in the context of colonialism and nuclear development after 1945. In 1977 at a conference called Pacifique '77, the following statement was put forward:

One of the most hated and feared elements the colonial powers introduced into the Pacific is that of nuclear weapons and their support, control and delivery systems, including the mining of uranium in Australia. Few of our Pacific peoples know or understand the sophistication, the extent and the location of these systems in the Pacific, and the consequences of their presence in our ocean.



THINKING IN FRENCH

Boycott All Things France

An Organized Response to Resumption of Nuclear Testing

Dianne Swords

PEACE ACTION of Central New York asks you to forgo your French wine, Dannon Yogurt, Evian and Volvic water, and Bic Pens.



France conducted its second nuclear weapon test in a month on Oct. 1, 1995. The third of the planned series of eight tests may occur any day. The tests are clearly to develop new nuclear weapons, in spite of claims they're for "safety."

In solidarity with the people of the South Pacific, and in rejection of France's blatant disregard for the world community, a large international boycott effort is underway.

Please join in boycotting the above French products. Be sure to let the companies and President Chirac know you are boycotting. Write him care of:

Embassy of France, 4101 Reservoir Rd. NW, Washington, DC 20007
or call him on November 3, when he will be in Washington, at (202)944-6000; or fax (202)387-2666.

Beaujolais Nouveau wine, whose grapes are being harvested now and which traditionally goes on sale November 16, has already suffered cancellations for 44,000 cases, worth \$220,000. Wine industry leaders are talking of asking the state to compensate wine-makers for losses suffered as a result of nuclear tests.

So far, Chirac is responding to overwhelming international pressure by considering reducing the number of tests to six. We must let him know that is inadequate.

Meanwhile, we should also express outrage to President Clinton for assisting the tests on the one hand, while protesting them on the other. He has allowed overflight of French planes carrying plutonium—normally illegal—on their way to the South Pacific. Call Clinton at (202) 456-1111.

To join our campaign to end nuclear tests and abolish nuclear weapons, call Peace Action CNY at 478-7442.

Dianne is the Syracuse-based director of Peace Action of Central New York.

(editor's note: On October 20 the US and Britain joined France in announcing a treaty banning blasts in the South Pacific—but only after France finishes testing there next year. This hypocrisy of this deal—so contrary to the health and safety of the region—is shameful.)

Our Pacific brothers and sisters raise these names for us: Bikini, Eniwetok, Rongelap, Utirik, Fangataufa and Moruroa. These are the islands that have been contaminated by the colonial practice of testing in someone else's "backyard." The first four are in the

Micronesian islands euphemistically called United States Trust Territories. In the '50s the US tested nuclear weapons until we found that we had contaminated these islands and their people to the point of genetic disaster. In 1954 after the testing of a hydrogen bomb at Bi-

kini went awry, we stopped. It was too late for those who were contaminated. The people of Micronesia still face the consequences of fallout.

Then in the late '70s and '80s Japan

continuously pressured the Pacific island nations to accept the dumping of nuclear waste in the vast 'wasteland' of the Pacific. With US support Japan sought a way to dispose of its increasing nuclear waste that cannot be safely stored.

It was into this caldron of nuclear disaster and nuclear waste that France entered in the late '60s. France had been doing its nuclear testing in the subSahara until the Algerian revolution, and they needed a place to continue. Like the US, France focused on its colonial territories that were "out of sight, out of mind." France also used the concept of underground testing, burrowing under the coral atoll of Moruroa to continue testing.

The leaks resulting from testing in this design have been referred to as 'venting.' Throughout the '60s and '70s the venting of radiation from the Nevada test sight was well documented. Why France moved into the Pacific and the same disaster as the US is still a

Nuclear Traces cont'd on page 21

25 Years of Plowshares

Peace Council Craftsfair Celebrates 25 Years

Andy Molloy



LONGEVITY is part of the Peace Council's legacy. Next year SPC will celebrate its 60th continuous year of operation. This December we are fortunate to celebrate 25 years of the Plowshares Craftsfair.

The craftsfair serves as a fund-raiser for SPC, a venue for handmade crafts, a place to see friends, and a way to put some of our beliefs of social justice into action. The very name 'Plowshares,' reflects the anti-war work the Peace Council has developed as a priority. The biblical reference, "and they shall beat swords into Plowshares, and learn war no more" is an urging many of us can agree with out of that large tome. The name introduces our politics as a part of the event.

From its conception this craftshow was to be no ordinary event. It began in 1970 as a way to bring together people trying to be supportive of *crafts*, those creations of our hands, not of production lines and factories. It was part of an alternative economic system many people were trying to develop, one not part of the war machine that was unleashed on Viet Nam. It was a winter festival where you could have your face painted, or be serenaded by a wandering guitar player. It was a place that encour-

aged children to participate (for many years there has been a children's crafts table). I've purchased many a potato-stamped holiday card from little wandering merchants.

Plowshares began in Plymouth Congregational Church, once a stop on the Underground Railroad. The craftshow swept in and enveloped the place. Every room and twisty, narrow corridor was packed with tables and artisans. You could be assured that if you didn't pick up that handmade tin-whistle this season, you could do so next year.

After 20 years at Plymouth the committee decided to try a new location. We wanted a site that was wheelchair accessible. We also saw the move to this mainly African American part of town as a way to put our politics up front. It can be a step towards diversifying our mainly white constituency, and the site was well-suited for a craftshow of our size. Thus began its next phase. This year makes the fifth at the Southwest Community Center.

This Year's Show

The selection of crafts are varied and eclectic. The many items include: jewelry (copper, gemstones, bone, bead, brass, silver, wood, clay), photographs, handpainted T-shirts, holiday ornaments, incense, oils, sweetgrass baskets, stoneware pottery, grape-

vine wreaths, leather goods, hand-dyed rugs, Ukrainian eggs, bowls, goblets, scarves, hats, dolls, nature crafts, floral arrangements, clothing and marionettes.

This year's truly tasty food includes lasagna, black bean soup, pizza and desserts by Nick and Beth. Our musical entertainment should include several children's dance troupes, carollers, guitar players and a fiddle or two. And, you can drop your youngster off at childcare. Education will be provided by the many community groups present including the Central America / Caribbean Coalition and Fightback of CNY.

Also, a very special event will be celebrated at the craftsfair. Beth Sturley, maker of beautiful suncatchers, celebrates her 25th year at Plowshares. Yes, she has been at every show. Secondly, this year Chris Spies-Rusk will sell his photographs at a table right next to his mother, Marge Rusk. Marge has been at Plowshares for 18 years and many people remember Chris as a tiny person from many years ago. We are happy to celebrate a new generation of crafter.

Please join us for this year's show. Volunteers are needed for various tasks—call SPC for information.

This is Andy's seventh year on the Craftsfair committee.



25th Anniversary

HAMMERING SWORDS INTO

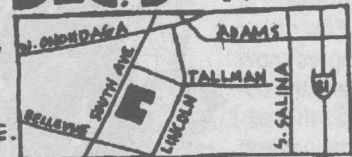
PLOWSHARES

Craftsfair

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DEC. 2, DEC. 3 1995

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Plowshares is a Syracuse community craftsfair and festival celebrating a world where people enjoy their work and have control over it. It is one of the main fundraisers of the Syracuse Peace Council.

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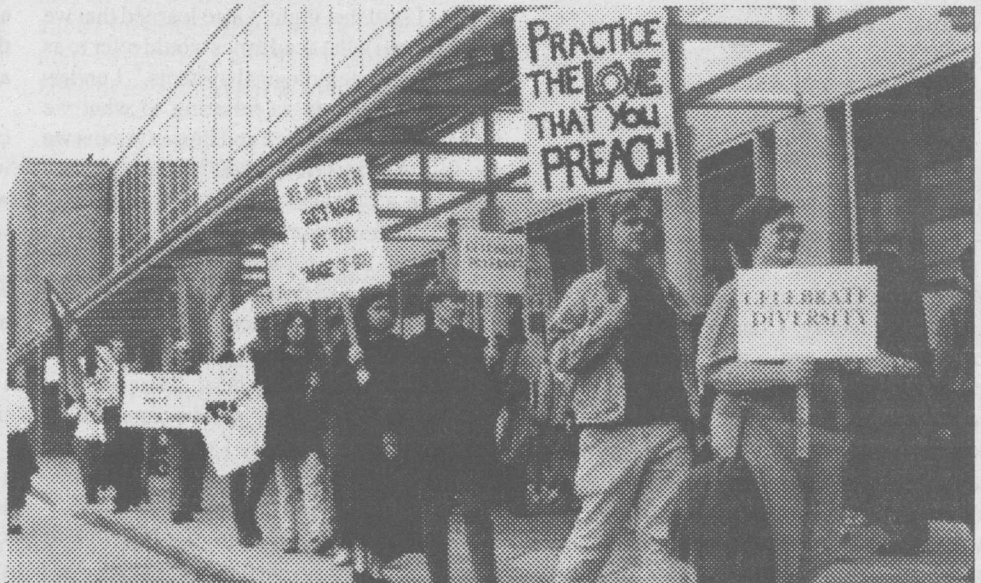
Bonnie Strunk

ON OCTOBER 6 and 7, members of the local community were involved in two actions to protest the conference "Faith and Freedom" sponsored by the New York State chapter of the Christian Coalition.

On Friday the 6th, led by members of the local clergy, people joined in a silent vigil to protest a speech by Attorney General Dennis Vacco, who appeared before the Coalition to thank them for their help in electing him to office. The vigil was designed to protest the death of democracy if the Christian Coalition is able to tear down the wall separating church and state. Clergy also emphasized that the Christian Coalition does not represent the views of most members of the Christian community.

On Saturday the 7th, people joined together to celebrate non-traditional families and to call attention to the anti-family rhetoric of the Christian Coalition. They were entertained by Ladies Against Women, who sang and served refreshments

Other organizers included members of the Gay and Lesbian Alliance of Syracuse, the Stonewall Committee, the Syracuse Cultural Workers and the Syracuse Peace Council, among others. People marched to "We are



Demonstrators outside the OnCenter on Saturday, October 6, 1995.

Photo by Ruth Putter

family," and listened to several speakers who addressed the need to expose the political agenda of the Christian Coalition.

Bonnie is a local organizer and part of the coalition which formed to meet the coalition.

**What You Can Do:
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LOCALLY

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246 E. Water St, Syracuse, NY 13202.

THE SYRACUSE PEACE COUNCIL

924 Burnet Ave, Syracuse NY 13203.



The Ladies Against Women welcome the Christian Coalition, October 6, 1995.

Photo by Ruth Putter

NATIONALLY

INSTITUTE FOR FIRST AMENDMENT STUDIES

Freedom Writer, PO Box 589, Great Barrington, MA 01230.

KLANWATCH PROJECT

Southern Poverty Law Center, PO Box 548, Montgomery, AL 36195.

LAMBDA LEGAL DEFENSE FUND

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NATIONAL COALITION AGAINST

CENSORSHIP

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NATIONAL EDUCATION ASSOCIATION

1201 16th St. NW, Washington, DC 20036

NATIONAL GAY & LESBIAN TASK FORCE

NGLTF Policy Institute, 1734 14th St, Washington, DC 20009.

NATIONAL INSTITUTE AGAINST PREJUDICE & VIOLENCE

31 Greene St, Baltimore, MD 21201.

NATIONAL ORGANIZATION FOR WOMEN

1000 16th St. NW, Suite 700, Washington, DC 20036.

NATIONAL URBAN LEAGUE

1111 14th St. NW, 6th floor, Washington, DC 20036.

PEOPLE FOR THE AMERICAN WAY

2000 M St. NW, Suite 400, Washington, DC 20036

PLANNED PARENTHOOD FEDERATION

National Office, 810 7th Ave, 14th floor, New York, NY 10019.

TEACHING TOLERANCE

400 Washington Ave, Montgomery, AL 36104.

List compiled by Amy E. Bartell and Michelle Brisson for a pamphlet called "The Radical Right" which was distributed during the "Faith & Freedom" conference.

Thinking "Fundamentally" Different

When Epistemologies Collide

Karen Hall

WHILE MANY OF YOU were disrupting the Christian Coalition with savvy and playful resistance (see page 9 of this *PNL*), I was doing my own resistance work visiting my family. I couldn't stay out of a conversation my uncle was having with my grandmother when I heard him declare that if we don't manage forests, they stop producing oxygen—in fact many old growth forests which activists fight to protect are no longer producing oxygen; thus they are *bad* for the environment. From here the conversation somehow turned to nuclear power. My uncle stated that nuclear power was our best, most efficient energy source and that soon the US would rely on nuclear power just as most of Europe does already. I offered that if he believed this, he could store the nuclear waste in his backyard. My grandmother countered my argument by saying if nuclear waste was so harmful, why are European athletes so good?

A bit of context will make some of this reasoning seem less ludicrous. Most of my immediate family members are staunch Republicans, my grandmother, who is 90 years old and feisty, listens to Rush Limbaugh, and my uncle's business relies on the wood industry and imports hardwoods from South America.

I actually learned a great deal from this discussion. I learned that no matter how even-tempered and rational I remained, neither my uncle nor my grandmother was going to listen

to what I said that night. I also learned that we operate from what academics would refer to as "different epistemological systems." I understand epistemology as referring to what we recognize as knowledge and those systems we use to organize knowledge. If epistemology feels like a cumbersome term to you, think instead of "frameworks of knowledge." What is important here is that different epistemologies lead us to use dramatically different systems of logic and argument.

As I drove home from this visit, I began to outline this article in my head. I was tempted to write about my family's naive disregard for rational logic, but luckily I returned to some reading I had done on contemporary US Christian fundamentalism, instead.

In his introduction to *Studies in Religious Fundamentalism* (Albany: State U of New York P, 1987), Lionel Caplan explains that because fundamentalists refuse to accept many current cultural assertions, fundamentalism is often characterized as the antithesis of science and reason. Such a characterization is counterproductive, however, because it indirectly asserts that there is a science and reason we can rely on. Caplan argues that it is more helpful to acknowledge fundamentalism's *systematic* analysis which formulates others as inferior, superstitious or otherwise deviant if they operate with a different mode of thought than the fundamentalists themselves. Caplan and I are both emphasizing that it is important to concentrate on ways of knowing and thinking when interacting with fundamentalists and fundamentalist positions.

Just who am I referring to when I use the term fundamentalist? Caplan describes the predominant fundamentalism of the Protestant West as a self-conscious movement to proclaim and defend the 'essentials' of the faith, in reaction to what were regarded as the compromising tendencies of modernist theologies. Fundamentalists are not fossilized relics but are individuals and institutions responding to their changing social

and cultural surroundings. We can understand the fundamentalist position as the last part of a three phase process.

In the first phase, social and cultural change disturbs the balance of power and acts to reject the existing authority structures. The old institutions, authorities and power structures adapt, and a liberal position emerges, marking the second phase. This phase is liberal because it is an adaptation of the old, not a radical new formulation. The third phase is reactionary: those who reject the liberal position and seek to reestablish traditional ultimaties create a fundamentalist position.

Although it's tempting to see fundamentalist thought as illogical, their epistemology is ordered and systematic and, therefore, logical. Fundamentalists assert and legitimate their positions and ways of thinking by referencing a body of sacred writings. They represent these texts as timeless—out of time—and so valid for all time. Fundamentalism views truth as unchanging, substantive and as such, ultimately knowable as an object in the external world. Knowledge is attainable through an archeological expedition into sacred texts. With an appropriate guide, fundamentalists can dig for and possess Truth, Knowledge, Faith, History, etc.

If we attempt to put examples to Caplan's three phase description of fundamentalism's roots, we would see the decades following WWII as a period of disruptions to the power balances and dominant epistemological systems in US society. Out of these disruptions a liberal position developed—a position occupied by people like Bill Clinton who has rejected the policies, values and actions of his predecessors in some ways, but who for the most part is a bland adaptation of the leaders who came before him. The fundamentalist position has been building in response to liberal positions.

My uncle tried to discredit the left by accusing us of being extremist, insane and maniacally single-minded. It seems to me that my uncle is projecting his own knowledge system's greatest weaknesses onto the left. My understanding of leftist knowledge systems is that they are dialectical; meaning they are created out of internal contradiction and tension. Without the constant tension between positions, knowledge collapses into some-



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thing else—something aligned with the fundamentalist definition of knowledge.

Let me try to be more concrete. When I encounter a fact, “the definition of justice is ‘X,’” my response is to put the fact in motion by asking under what circumstances is the definition of justice ‘X?’

Is it ‘X’ for white, middle class US citizens? Is it ‘X’ for individuals under the age of 18? Was the definition of justice ‘X’ 50 years ago? Will it be ‘X’ 50 years hence? What

Although it's tempting to see fundamentalist thought as illogical, their epistemology is ordered and systematic

are the implications of saying the definition of justice is ‘X’ when for some US citizens the definition of justice is ‘Y?’ I may agree that in some contexts a definition of justice may be ‘X,’ but if I am not able to contextualize ‘X,’ surround it with the social and historical parameters which for me make it true, then I don’t hold the statement “the definition of justice is ‘X’” to be knowledge at all. In fact I don’t give it any value. Because it doesn’t allow for dialectical tension it is static and unhelpful to me. I fit things into my system of knowledge by asking questions of them; contextualizing them. My questions and contexts aren’t attempts to discredit or devalue what I’m encountering, but how I come to know what I know. If we characterize the fundamentalist process to attain knowledge as an archeology, I would characterize the process leftists go through to attain knowledge (or at least those leftists who subscribe to postmodern theories which require contextualization) as critique. Within this context, I would then say that there is no knowledge without critique.

This is the system that contemporary fundamentalism has in part mobilized against. It can be far more comforting and comfortable, far more efficient and “natural” to accept that “the definition of justice is ‘X’” and move on. The holy scriptures say ‘X’ and so it is ‘X;’ Keynesian economics say ‘Z’ and so we legislate ‘Z.’ My point here is that fundamentalist thought need not be religious. “In their opposition to the relativisation of knowledge, [fundamentalists] offer the feeling of a secure reality. This

contrasts with the doubts, hesitations and theorizing of the [post]modernists. This conviction in the incontestability of their claims allows fundamentalists to deny others the validity of their own beliefs.” It is the responsibility of the radical left to continue to complicate such knowledge by enacting critique and contextualization.

How does all this talk of epistemology and knowledge systems help us organize against fundamentalists? It’s important to understand fundamentalism on its own terms so that we can critique and contextualize it socially and historically. It’s also important to realize that stating and restating our positions in the face of fundamentalist positions isn’t going to create much change or movement. To act directly against fundamentalist positions is to get locked in a Chinese handcuff-like trap—the tighter you pull to release yourself, the tighter the handcuff grips you.

I feel our most creative and helpful direct actions in response to fundamentalists are those in the style of the Ladies Against Women—playfully going with rather than against the fundamentalists’ resistance to the left. We get the energy and uplift of play, we use parody to expose aspects of fundamentalist knowledge systems we disagree with, and we avoid being locked in a no-win struggle against a political and social force which in-

creases its strength incrementally with the amount of direct resistance we apply to it. Our resistance is not the only way or reason the far right increases in strength, but it is one contributing factor which we can directly influence.

The right’s current political and social power, the state of the environment, the increasing economic disparities in the world, and our desire for change, give me a sense of urgency which prevades my thinking and activism. The time we spend attempting to discuss how we know what we know, and how others know what they know, can seem too indirect and therefore unnecessary. Yet time we spend learning about people we organize with or against is an essential part of developing viable and sustainable political and social movements.

I also think that articulating our own positions for ourselves will help us to avoid getting pulled into fundamentalists’ patterns of logic, or anyone else’s for that matter. Visiting my family teaches me how easy it is to think the way everyone around you is thinking. I have grown up trying to resist much of what my family offered me, and yet when I am with them I fall into patterns too easily. We must rely on each other to keep articulating our positions, keep saying what’s been said, so that we are reminded of and grounded in each others’ good work.

Karen focuses on poststructural theory and its connections to activism in her PNL columns.



The Ladies Against Women: always willing to go the fashionable distance when guests arrive.

Photo by Ruth Putter, 1995.

POETRY (OR REVOLUTION IN VERSE)

Deceased, Return to Sender

by Irene Sadek

I learned to charm you
by dangling the trinkets of my wild life.
Still young, I had already danced at Minsk's
and make sauerkraut in Nuremberg.

Later, I pleased you by poking through the rubble of
Big Sur days.
I brought Henry Miller stories...
we discussed Joan Baez's Insecurities.

When we closed the university for three months
you cheered my revolutionary postures.
Nun-like I slipped into a habit of protest.

In the stone grotto that was my Providence apartment
your maid announces your suicide.
Since then I fear to use the telephone.

The next year I almost joined you.
Convinced the weight of the missiles
would sink Holland, my terror liquified into guilt.

When they imprisoned Helen Woodson for 18 years,
I resigned from the safe, clinically boring paycheck.
Determined to put my body in the same place as my feelings
I went to New Haven and got ready for jail.

Yes, yes, it's another story to amuse.
The judge got my daily letters.
The New York Times came and a

Sunday photo appeared with my hands and feet in shackles
The judge threatened commitment to the state insane asylum
I wore a special shirt for these events.
Embroidered with: "Disarm or Dig Graves."

Two poems later, after 38 days of solitary confinement
with only the company of wildly copulatory cockroaches,
the judge threw me out

You were right.
No one is listening.
Solutions are offered like ripe plums.
Yet those men with lobotomized brains
and women in correct panty hose
pin the map for the next plunge into
a geography of slaughter.

Today I cleaned house to get ready.
All dreams flung to rubbish.
While sorting through clothes
(my vanity in mid-age appalls me)
I don't have a thing to wear for the upcoming invasion.

Sometimes I wake with your name dancing on my lips.
There is no pleasure in these solitary waitzes.
This morning, a wind so fierce, I pretended it blew
your ashes to my mouth.



Dakota Drums

by Jeanette M. Cox

self made
braid
down
back
bone
spine
entwined
strands
of war
partys
paints
drum beats
last stands
remnants
of words
written
by white men

again echo
at Pine Ridge
again echo
across great plains
again echo
like bullets
pelting
Pelitler
frontier
Justice
American style

Paintbrush
washes
water/color
canvas

entombed
in unmarked
cell
of the state
penitentiary
A century
in the Black
Hills
and still
guns and
drums
intertwine
like notes
on a sheet
of music

And the grass
grows
and the wind
blows
and the drum
echoes

remnants of words



Reverse Ecology

by Emil P. Dill

there are bigger holes
 in the gaping-gasping
 universe than first
 imagined, minds circle
 around concentration
 camp conflagration
 tracks & keep repeating
 & meeting in each life
 daily trashcans filled
 & refilled with fruit
 less leavings, somehow
 plucked out of earth's
 hardcore store, perverted
 for selfish sole
 consummation & dumped
 in endless disasters
 kill the land
 make each generation
 develop its own
 survival, but this
 being is tired, moved
 to shout for healing
 has focused the rotation
 to a dotted line asking
 for reconstruction
 dividers, recycled road
 signs, a prosthetic eye
 on the future, litter
 logs gobble toxic waste
 biscuits to cut back
 on unholy leftovers
 bisexual trees wander
 into any curious forest
 my lips walk over numb
 feet pacing for
 resolution, I've got
 a sixpack of gasoline
 Camels burning down
 the shoulder pad limb
 to tainted finger ends
 has anyone seen
 the misinformed
 singular matches?



On Returning

by Randy Squilace

Once while walking on the great plains of the Dakotas
 I came upon a common cow;
 She was freely roaming this vast countryside,
 Her limbs were strong, her eyes flirting,
 She was returning.

Now, I too seek transformation;
 My machete, hacking its way through cables and wire
 fence,
 My feet sink in the fresh cement quicksand;
 Frantically I struggle,
 Hoping to find peace, in jungles dark and primitive.
 Now, at last, the amazon. Tears cloud my vision,
 Ceramic frogs, and plastic flamingos.

In a trance I coat myself in the rich river mud.
 In a rage, I march with the fierce animals;
 Before dying, we devastate the town,
 The clay around my eyes flaking.
 A fiercer devil now moves through these jungles
 Raking leaves, and planting shrubbery;
 As far as the eye can see, gazeboes and rose gardens.

"Poetry is not a luxury"

— Audre Lorde

Michelle Brisson

Political essays have often moved my head. But my heart has heard poetry loudest. Audre Lorde, Nicole Brossard, Adrienne Rich—they were the first to put into words what my soul already knew. They redefined "reality" and in the process, my reality was affirmed and changed at the same time. No, poetry is not a luxury. It is what ignites our passion and moves our spirit towards courage and hope.

I invite you to read these poems; I encourage you to write. Faced with concrete injustice and rubberband politics, it may be poetry that initiates the revolution.

A poem can't free us from the struggle for existence, but it can uncover desires and appetites buried under the accumulating emergencies of our lives, the fabricated wants and needs we have had urged on us, have accepted as our own. It's not a philosophical or psychological blueprint; it's an instrument for embodied experience. But we seek that experience, or recognize it when it is offered to us, because it reminds us in some way of our need. After that rearousal of desire, the task of acting on that truth, or making love, or meeting other needs, is ours.— *Adrienne Rich*

The PNL is now accepting short works of poetry (3-30 lines?) for inclusion in a quarterly poetry section. We encourage diversity in content and style for all work consistent with the general themes and substance of the PNL.



Journal of War

A Look at Recent Developments on Peace and War in the Former Yugoslavia

Davor Wagner

IT SEEMS TO ME that history's latest lessons concerning life are: ethnic cleansing is indispensable for peace; and, diversity is what is really wrong in this world.

Of course these lessons make sense only if we are ready, as it seems we are, to forget about all of those who have lived under the pressure of devastation and destruction itself, and under the pressure of killing and mutilation for the last four years.

Instead we accept peace based on these newly learned historical lessons, and therefore it is too late for us. With this new "peace" for Bosnia we force ourselves to forget everything about a European country under a siege imposed by the highlanders at the end of the twentieth century.

As a short reminder here are some facts from the last two months.

August 28, 1995

On August 28 a shelling attack by nationalist Bosnian Serbs in downtown Sarajevo kills more than 35 people and injures dozens.

On August 30 NATO begins air strikes against nationalist Bosnian Serb military targets.

While NATO air strikes at least temporarily quieted artillery and mortars around Sarajevo, Serb snipers continued to murder unarmed civilians in the city. "Nothing has changed," Nenad Jovanovic, an ethnic Serb, said bitterly before his friend's funeral. "Snipers are still all around us, killing innocent people when they like." A Dutch psychologist, Kaz de Jong, working in Sarajevo classified the city as a "concentration camp." Health workers say, suicide attempts are the highest since the siege began, while the number of people seeking treatment for "Sarajevo Syndrome"—the devastating effects of struggling to survive under constant fear and stress—is soaring.

October 5

An US-mediated cease-fire was signed on October 5. The truce was approved by Bosnian President Alija Izetbegovic in Sarajevo and by nationalist Bosnian Serb leaders Radovan Karadzic and his general, Ratko Mladic, in Belgrade; with Serbian President Slobodan Milosevic as a witness. Croatia is not a party the truce, but accepted it.

The agreement calls for a complete halt to

all offensive military activity including sniper fire. It also calls for free passage for non-military and UNPROFOR traffic between Sarajevo and Gorazde, and between Belgrade and Gorazde. The agreement also calls for Bosnia, Croatia and Serbia to participate in preliminary peace talks in the US, which Washington announced would take place around October 30. If the talks are successful, a full peace conference would be held in Paris. The proposed cease-fire was for 60 days or until peace negotiations conclude, whichever is longer.

In other diplomatic news, the Croatian government and Serbian forces occupying eastern Slavonia agreed on a "transition period" for restoring Croatian sovereignty and control over the region. During this period the UN Security Council would administer the region and international forces would be stationed there to maintain peace and enforce a final settlement. Croatia warned that a final settlement must be reached by November 30 or Croatia will take the territory by force.

Also, the UN War Crimes Tribunal began proceedings against Dragan Nikolic, who commanded a Serbian concentration camp at Susica in northeastern Bosnia. He remains at large in Bosnia. Chief Prosecutor Richard Goldstone warned Monday that the UN's financial crisis threatened to seriously impair the Tribunal's activities.

Elisabeth Rehn, a former defense minister of Finland, was named to replace Mazowiecki as the UN's human-rights investigator in former Yugoslavia. "For female victims it may be some kind of comfort and support that the new UN investigator is a woman," Rehn said.

October 9

Gas finally reached Sarajevo from Russia. The next day Bosnian government officials said that they were prepared to implement the cease-fire.

UN spokesman Alexander Ivanko accused Serb nationalists of a "flagrant violation of Geneva conventions," following an attack on a civilian target in Zenica with a rocket carrying a cluster-bomb warhead. Serb extremists also bombed civilians in Travnik. However, because neither city is a "UN-protected safe area," NATO and the UN took no action. Bosnian officials later reported mis-



East Mostar, Bosnia. This street used to be a party zone for all Mostar. Now it's gravel. UN tanks were patrolling the streets in East & West Mostar day and night to show the UN presence. Once the shooting starts they'll be the first to go. In Mostar the Spanish soldiers are called "runaway soldiers" and not liked very much. Still, ten of them died during recent fighting and supposedly Spain doesn't have a volunteer army, so these soldiers didn't choose to be there. Photo and caption by Jürgen Scheer, May 1995.

sile, mortar and howitzer attacks on civilian centers in Gradacac and Gracanica. And, the UN said, three civilians were killed by Serb shelling of Konjic.

The UN also sharply criticized the Bosnian government for allegedly firing four mortars toward Serb military positions from within the Sarajevo "exclusion zone."

October 11

After a delay of two days, the Bosnian government and nationalist Serbian forces agreed on October 11 to implement the cease-fire agreement brokered the week before by the US.

The cease-fire remains a fiction in north-western Bosnia, where heavy fighting continues. Serbian forces are attempting to recapture Sanski Most, and Bosnian Army forces appear to be attempting to liberate Prijedor. Prijedor was the site of some of the worst atrocities committed by Serbian forces early in the war. However, the cease-fire appears to be holding around Sarajevo and other parts of Bosnia.

In New York, the Security Council condemned the latest Serbian wave of "ethnic cleansing" directed against the few remaining Muslims and Croats in northern Bosnia. UNHCR officials said that the expulsions had been "extremely brutal" and that many men had been separated from their families and presumed to have been killed.

In the last wave about 6,000 Bosniaks were expelled from the territory of Banja Luka. The refugees who have arrived in central Bosnia in large numbers testified that Serbian authorities on the occupied territories again opened the notorious Keraterm concentration camp on Mt. Manjaca near Banja Luka. All men of conscription age are exposed to physical maltreatment and killings. According to the statements of Bosniak refugees expelled from Bosanska Krajina, Serbs opened another, smaller camp in the village of Schovici, also near Banja Luka.

October 15

"More than 400,000 people had to leave their homes in Bosnia and Herzegovina which created the biggest refugee wave in Europe since the end of WWII," noted the ICRC spokesman John Sparrow. Most of the latest refugees are Serbs who fled the last Bosnian



East Mostar again. One of the symbols on the sign means that the building is of major cultural interest. It's a European thing and is meant to preserve these buildings—even during an event like war (yeah right!). This war is "dirty." Even back in the second world war churches and mosques weren't destroyed on purpose. Right now in ex-Yugoslavia these buildings are primary targets as a means of "ethnic cleansing." There is literally nothing left of the Orthodox cathedral in Mostar.

Photo and caption by Jürgen Scheer, May 1995.

Government offensive. Before the latest round of expulsions, the UN estimated that 95% of non-Serbs had been murdered, imprisoned, or expelled from Serb-occupied Bosnia.

A member of the Bosnian presidency and a prominent member of Croatian Council of Defence, Mr. Stjepan Kljucic, put forward on behalf of Bosnian authorities four conditions for the peace process: first, return refugees to all parts of B-H; second, punish all war criminals; third, establish a democratic regime grounded on human rights observance; fourth, war reparation for the victims of war and implementation of the post-war reconstruction plan for the country. Kljucic also endorsed the status of a special district for Bosnian capital Sarajevo similar to that of Washington in the US.

Bosnian head of diplomacy Mr. Muhamed M. Sacirbey called on Bosnian Serbs to remain in their homes, and to not flee from Bosnian and Croatian forces advancing in the western part of the country. "The Bosnian government will not let any crime be committed on its behalf, as Karadzic's Serbs did," said Mr. Sacirbey.

Carl Bildt said in an interview for the German daily "Der Spiegel" that he doesn't "believe the peace settlement in ex-Yugoslavia will be reached soon. The peace plan implementation is so complex that it will be certainly prolonged late into 1996."

British "experts for the Balkans" estimate that the Serb parastate in B-H has reached

a critical stage where its very existence is questionable. Some estimates say the first Serb front lines are 15km from Banjaluka and 9 km from Prijedor. After initial success, all Serb attempts for counter attack on Sanski Most via the village of Vasiljevici, failed. London resents Washington for condemning only Serb terror against Bosniaks in Banjaluka without any attempt to stop the actions of Croats and Bosniaks.

The ambassadors of member-countries of NATO agreed upon the concept of operating multi-national forces to monitor the peace in Bosnia and Herzegovina. Diplomatic sources in Brussels estimate that the US will send around 20,000-25,000 soldiers, Britain 15,000, France 12,500, Germany 5,000 and Spain about 1,000. Although the final number is still not established (it is estimated from 50,000-70,000), this will be the biggest military operation in Europe since WWII. Although Russia is invited to the next NATO Council meeting, the role of Russia's forces (20,000 soldiers) is still not determined because Russia opposes working under NATO command.



Davor is a graduate student in the Anthropology Department at Syracuse University. His field of interest is the connection between war and ethnicity. Until November 1992 he worked and lived in Bosnia and Herzegovina as a journalist and editor for several radio stations and newspapers.

Nothing But the Truth:

1996 War Resister's League Peace Calendar Party

Andy Mager

NOTHING BUT THE TRUTH: Activists Speak in Court—the 1996 War Resisters League Peace Calendar—has been released. The calendar contains excerpts of court statements by social activists from many social movements and eras. A publication party is scheduled for Tuesday, November 14, at 7 PM at Plymouth Church, 232 E. Onondaga St. Join us for inspirational readings from the calendar.

Nothing But the Truth features African-American activist Mumia Abu-Jamal who is currently facing possible execution, as well other contemporary activists from the peace, environmental, feminist and other movements. The calendar reaches back to remind us of historical resistance to injustice beginning with Anne Hutchinson who was banished from Massachusetts in 1637 for her "heretical views." In between it draws on John Brown, Susan B.

Anthony, Roger Baldwin, Angela Davis, Emma Goldman, Mohandas Gandhi, Nelson Mandela and many lesser known activists. The calendar will be available for sale on the 14th and at SPC's The Front Room Bookstore, 924 Burnet Ave.

The event is sponsored by the Syracuse Peace Council and the War Resisters League. For further information, call (607) 842-6858.

Andy is a local activist, the editor of the 1996 WRL Peace Calendar and an ex-staffperson for the Syracuse Peace Council.



Photo Ellen Shub, 1995

WITH EACH WEEK and every turn of the page, Truth confronts Power. This handy calendar will assure that the spirit of nonviolent resistance will be with you throughout the year.

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Order from: **WAR RESISTERS LEAGUE**, 339 Lafayette St., NY, NY 10012 • (212) 228-0450

"I stand before this court as a target of a political frame-up which, far from pointing to my culpability, implicates the State of California as an agent of political repression."

— Angela Davis, 1971,
If They Come in the Morning
(reprinted from the WRL Calendar)



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on the Rise

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Making Bagels	10:00-12:00	Wednesday or Friday
Store keeping	1:00-5:00	Weekdays

TOOLKIT 2000

A Grassroots Video Project Introduced by Hank Strunk

Paul Pearce

HANK STRUNK was a dedicated Syracuse/Central NY activist until cancer claimed his life in July of this year. Hank had a fervent belief in the power of information. He believed that a good person with the right information could be inspired to do good work. Hank was a multimedia man. He made use of just about every medium available: printed handouts, signs, bumper stickers, banners, billboards, audio tapes, video tapes, rallies and one to one conversations.

Toolkit 2000: Grassroots Video Project was initiated by Hank as a way to continue his work in furthering understanding of the world's condition and to inspire action. The project as originally planned will consist of a compilation video gleaned from Hank's vast collection of informational and inspirational tapes with a brief introduction by Hank. Recognizing that we already possess such basic human tools as compassion and common sense, these videos will help expand our capabilities to deal with a world that needs fixing.

Toolkits are only useful when someone recognizes there is a problem to be fixed and has the skills and willingness to do something about it. Some of these videos are diagnostic tools helping us recognize the problems. Some show us ways to address our problems. There are also videos that highlight positive examples that will inspire and motivate us.

Toolkit 2000 is a work in progress, a small committee has formed to work on it. Our first priority is to complete the *Toolkit 2000*

Video as Hank outlined it. This compilation tape will be available for showings at small gatherings, house parties, large public showings and airing on cable TV. We plan on producing a written companion guide to help viewers decide the most appropriate use of the tapes.

We as a society consume an enormous amount of videos. Unfortunately, most videos are of little substance (like junk food) and people rarely gather to talk about what they have seen. We hope that you can acquire a taste for these substantial videos (vegetables) and share them in a setting that encourages dialogue like a good meal instead of fast food. Watching videos like these alone can be somewhat overwhelming, sharing them with others can sometimes be transforming.

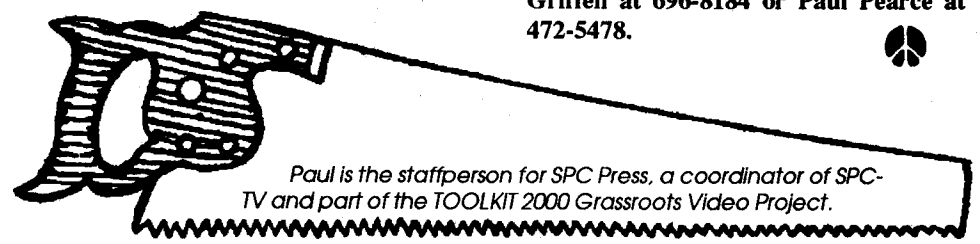
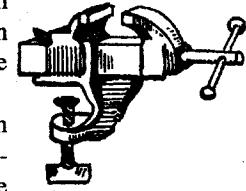
Ways you could help...

- Attend, promote or sponsor house parties or public showings
- Pass along videos to friends, co-workers and neighbors.
- Lead or form discussion groups.
- Create or participate in activities inspired by the videos
- Review tapes for a catalog.
- Help develop study guides.

The project could expand to...

- Establish a lending library
- Set up an open public viewing space.
- Find new videos with sponsoring individuals or organizations
- Network with other communities
-

Look for updates on this project in local newsletters. For more information contact Joan Goldberg at 673-1083, Bill Griffen at 696-8184 or Paul Pearce at 472-5478.



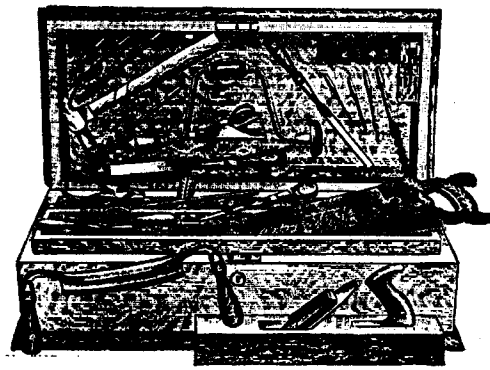
Paul is the staffperson for SPC Press, a coordinator of SPC-TV and part of the *TOOLKIT 2000* Grassroots Video Project.

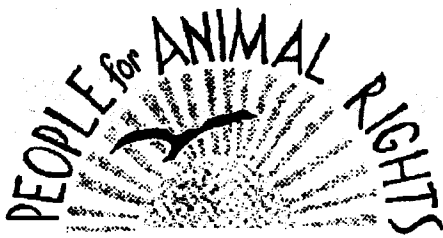
name

address

city State zip phone

- Keep me informed of the next step
- Yes I will support Toolkit 2000 Video Project by:
- Passing this card to another interested person
- Attend, promote, or sponsor
- house party public showing
- Pass along videos to friends co-workers and neighbors.
- Lead or form discussion groups.
- Create or participate in activities inspired by the videos
- Review tapes for a catalog.
- Help develop study guides.
- Other
- Come to the next project meeting





**Fur Trim Is In but Should Be Out!
Every Little Bit Hurts.**

Although many now abhor the sight of a fur coat and would never wear one, the fur industry is fighting back by pushing garments with fur trim. Fur trim is especially popular on the hoods of winter jackets. Fur belongs on the one it was born on. In order for people to adorn themselves with it, the fur must be stolen at great price to the animal. Foxes, coyotes, minks, rabbits and others are either trapped in painful devices or endure the even worse fate of being imprisoned on fur farms until they are executed. Imagine foxes, who are normally free-ranging wild beings, pacing back and forth in tiny cages until they meet death by anal electrocution.

If you agree that such suffering and death is unnecessary and immoral, here are some things you can do:

1. Before you buy a garment with fur-like trim, be sure it is fake, not natural fur.
2. Make your view known to store managers; ask them to stop selling fur or thank them if they have made a commitment not to sell fur.
3. In particular, join the effort to convince Bonwit Teller to stop selling furs. (Not content with fur trim, they sell fur coats.) Please boycott the local store and write to:

**Bonwit Teller
c/o Murray Daitchman
9569 Carousel Center
Syracuse 13290**

4. Join local demonstrations and/or non-violent civil disobedience actions at Bonwit Teller and at fur stores. We have been told by Animal Defense League (a separate animal rights organization) that they intend to have several events in November and December. Contact ADL at 424-9305.
5. If you wish to help People for Animal Rights in our on-going educational efforts regarding the fur industry and other animal rights issues, contact us at 488-PURR (7877) between 9am-10:45pm.

by Linda DeStefano

JAM FM 90.7 FM

Microradio in Syracuse

JAM FM (90.7 FM) has been on the air for seven weeks now and the word is getting around that something different can actually be heard on the airwaves! The past few weeks have seen special programs devoted to the Syracuse gatherings of Christian Right and Amway salespeople, King Missile, Latino music from Los Angeles, local recording artists and experimental soundscapes. Even with extremely limited resources, JAM FM has been praised for its innovative programming and sheer variety of music. It is just getting warmed up!

The beauty of micro radio is its absolute defiance of authority. Not only can you do anything, anything you do is bound to be better than 90% of what's on the air now

— Doug Nuffer

The volunteers continue to struggle to provide interesting and enlightening programming and are striving to create a community oriented broadcast outlet to serve the people of Central New York. We do not consider ourselves to be a pirate station. We feel that we are serving an audience that has been ignored by other broadcasters and wish to provide responsible programming that is genuine and passionate. We align ourselves with the international micro radio movement that is liberating the airwaves for the people to be heard without the filters of mainstream media and the radio industry manufacturing our music and information. JAM FM is generally broadcasting at 90.7 FM weekday evenings and weekend days. Check the dial frequently. JAM FM wishes to be an interactive medium, not a passive experience for the listener. Submissions of recordings (especially regional artists and progressive speakers), editorials, requests and comments are welcome. JAM is not a project of the Syracuse Peace Council, but SPC will gladly pass on all materials addressed to JAM FM. We will try to use everything we receive. Please note: while it is a good idea to spread the word about JAM FM, it is important to maintain the anonymity of the collective—loose lips sink radio stations. JAM FM Email: JAM FM@AOL.COM

People Against the Death Penalty Central NY

NY State Begins First Capital Trial

Currently two Ulster County men have been designated by federal prosecutors to face a capital trial. It is not at all clear that the case meets the requirements of the Federal statute that permits executions for certain crimes involving drug "kingpins," an apparent overstatement as far as these two men are concerned. The jury pool from which jurors are to be selected include one African-American and one Hispanic. The two accused are African-American, and one is believed to be retarded. Even more strangely, there have been only three Federal death penalty cases in NY state history, only one culminating in a death sentence.

Locally, People Against the Death Penalty—Central NY (PADP) has resumed its monthly vigils at Columbus Circle the last Thursday of the month from noon to 1 PM. On September 1, killing by NY state became legal. The intent of our vigils is to educate the public to repeal the death penalty. Come join us!

Regular meetings of PADP are held at the Church Center, 3049 E. Genesee St. at 7PM the first Monday of the month. All are welcome. For further information call 637-3344.

by Margaret Stinson

The New England Coalition on Nuclear Pollution

25 Years Opposing Nuclear Power

The New England Coalition on Nuclear Pollution will hold its 25th Annual Meeting on November 5, at the Putney Inn in Putney, Vermont from 3 - 5:30 PM.

Featured speaker will be Peter Bradford, former member of the Nuclear Regulatory Commission, who will speak on "The Prospects for Nuclear Power." Bradford will address issues of nuclear reactor aging, deregulation and the use of conservation and renewable energy sources to replace existing nuclear reactors.

Central America / Caribbean Coalition Notes

October 1995

• **Haiti:** Haiti Solidarity and CNY Witness For Peace brought Haitian economist George Werleigh to Syracuse in mid-October. Mr. Werleigh spoke to four or five gatherings, including a magnificent dinner at Plymouth Church, which was prepared by the women of Syracuse's Haitian community. The situation in Haiti is complex, and Mr. Werleigh touched on the same issues of World Bank and IMF structural adjustment that Bread and Puppet Theatre presented in more symbolic fashion on October 20. President Aristide is attempting to steer a course away from the dictates of the US and the international lending agencies. Politically he is caught between the people's clear preference that he run for a second consecutive term and the Haitian constitutional requirement that he step down. The Lavalas movement is the strongest recent challenge to the US development model preferred by the international capitalist power structure. Mr. Werleigh suggested that it might be possible for President Aristide to support new leaders with the hope that a viable successor will emerge to make Lavalas a stronger movement that will not be completely identified with

Jean-Bertrand Aristide. Mr. Werleigh's concept is considered controversial by some.

• **El Salvador:** Sadly there continue to be reports that right-wing violence against individuals has not abated. In Syracuse, the Sister Community Project commenced planning for the fourth annual solidarity visit to La Estancia, with an October 23 meeting. The next Project newsletter should be out by early December. People interested in the Project, the visit, or in receiving the newsletter (\$5 annual subscription) can contact Shirley Novak at 446-6099.

• **Cuba:** Lots of legislation and administrative action is underway, toughening and loosening the embargo at the same time. Our Representative Walsh voted for the Burton bill to deepen the embargo, and for a defeated amendment to prohibit any food or medicine from going to Cuba. Several Syracuse people went to the End the Blockade mobilization in NY City on October 21.

• **Plowshares:** Please look for the Central America / Caribbean Coalition table on December 2 & 3 at the Syracuse Peace Council's annual Plowshares Craftsair.

• **Toolkit 2000:** CACC heartily endorsed Hank Strunk's *Toolkit 2000* concept (see page 17, this PNL). Ann Tiffany held the first *Toolkit 2000* organizing house party for October,

screening a video on structural adjustment (a theme for the 90s).

• **Coalition-Building:** CACC agreed to send a letter, to be penned by Nancy Gwin, to local organizers of the Million Man March, endorsing the purposes of the March.

• **School of the Americas:** From November 11 - 16 there'll be vigil and fast at the SOA at the Ft. Benning army base in Georgia commemorating the 6th anniversary of six Jesuits and two women in El Salvador. Contact SOA Watch at (706) 682-5369, or in Syracuse contact Ed Kinane at 478-4571.

Also: there'll be an Interfaith Pilgrimage to close the SOA from November 16 - February 21, 1996, sponsored by the New England Witness for Peace. The 1400 mile walk will proceed from Washington to Pittsburgh, Cleveland, Charleston, Charlotte, Atlanta and on to Fort Benning. Contact N.E.W.F.P. at (413) 625-6967.

Next Meeting: CACC meets again at Plymouth Church on November 8 at 6 - 7:30 PM. Each meeting is a working potluck. Agenda topics include considering a Spring Symposium; participating in the November 18 Activists Fair, improving links with the Syracuse Peace Council; and logistics for Plowshares.

ALTERED SPACE
Altered Space Community Arts

Cheap Art Auction!

"People have been thinking too long that ART is a privilege of the museums and the rich," begins the Bread and Puppet Theater's "Cheap Art! Manifesto." Altered Space Community Arts, in a similar vein, wants to challenge the conventions of art-making and sales by holding the 2nd Annual Cheap Art! Show & Auction. This extraordinary, frenetic, gala fund-raiser for Altered Space will open on Friday, November 17, with a reception from 7 - 10 PM, and the first look at works of Cheap Art! to be auctioned. The auction itself will take place on Friday, December 8, 1995. The doors will open at 7 PM and the auction will begin at 8 PM. Everyone—and we do mean everyone—is invited to create work to be donated to the auction. Work to be displayed at the November 17 reception will need to be received by Wednesday, November 15, al-

though Altered Space will continue receiving and displaying work throughout the weeks leading up to the auction itself on December 8.

What exactly is Cheap Art!? one might ask. Cheap Art! is art made out of ordinary, accessible materials and or art made by ordinary folks who do not call themselves artists but nonetheless express themselves creatively.

Through the Cheap Art! Auction, the members of Altered Space reaffirm their commitment to community expression, participation and change. In this way, people young and old, art-trained and self-taught, become involved in the creative process. Not only can everyone make art, they can also own original art: at the Cheap Art! Auction, original artwork will be available for purchase at extraordinarily Cheap prices. In these ways, Altered Space hopes to break down the artificial barriers between art and everyday living. The proceeds from the Cheap Art! Auction will benefit Altered Space, an artist-run, community-based gallery in Syracuse.

At last year's auction over 100 pieces of handmade, *genuinely* original artworks were

sold to satisfied participants in the standing room only crowd. What's different about Cheap Art!! is that the artworks sold averaged less than \$10 apiece. A holiday art bargain by any reckoning of the imagination. And, also unlike conventional auction, many of the participants also had work on the auction block—almost a Cheap Art!! exchange. Works sold were as diverse as handmade dart boards of unlucky politicians by first-time artist L. Welych, or "Tonto's Revenge Dance Party III: Tonto Returns from the City," by nationally recognized artist Tom Huff.

So—save your tinfoil and rubberbands and temperas and make some Cheap Art! to donate to Altered Space. Save your nickels and dimes and dollars and come to the Cheap Art! Auction on December 8! Everyone needs art in their lives—and where else can you have so much fun so cheaply!?

Altered Space is located at 922 Burnet Avenue, next door to the Syracuse Peace Council. For further information, please call 479-8675.

by Bill Mazza & Anita Welych

COMMUNITY UPDATE

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LETTERS

To the editors,

[editors' note: Anita is the PNL graphics coordinator, currently teaching on a Fulbright in Colombia. What follows is an excerpt of a longer letter.]

...I'm enclosing some photos from a really bad local paper—a combo of yellow journalism and that British version of National Enquirer...the Sun? Anyhow, it shows just the latest of a series of massacres in the banana-growing region of Colombia. Over 600 people have been assassinated in this year alone in a relatively small area. Many of those killed are ex-guerrillas working on one particular farm. Suspects are in descending order of likelihood: Army, FARC (Colombia's 1st guerrilla group), paramilitary groups supported by the army, local warring factions of different guerrilla groups, drug people. Who did I leave out?!

There have been at least three of these attacks since I arrived a month ago. Everyone I know talks about it on a daily basis. Everyone feels helpless, ashamed, vulnerable, numb. The government sends more soldiers, promises to set up a commission (of guys in ties with manicured hands). Ordinary people scoff at these measures—why, the army barracks was less than one kilometer away from this last massacre site (24 or 25 killed - six women, one 15-year old, all poor laborers). And, they

To the editors,

I must express that I am quite pleased with the range and depth of your articles that speak with regard to a world stage of foreign communities as much as local communal. I really dig that as a form of enlightened consciousness. I was also wondering if the various authors of contributing articles are able to be contacted or addressed in dialogue relative to their articles: I am interested in the latter since I would like to engage and welcome the opportunity to dialogue extensively into the various dimensions of held political perspectives I've had the pleasure of reading in the Peace Newsletter(s). I'm hoping to expand my own political consciousness by shared views as well as hone my own, so as to enhance what I am reading. Thank you for your consideration and anticipated reply.

As Salaam Alaikam.

Musaa
Comstock, NY

ask, isn't it more than coincidence that the rate of murders has increased along with the increase in army presence in the area?

This is what Colombia talks about. Fortunately for Bogota's residents, it's far enough away that we can all cluck about it and then try to turn it off in our heads...

Anita Welych
Bogotá, Colombia

Nuclear Traces cont'd from page 7

mystery. Not only did France follow the pattern of disaster, but it opened nuclear contamination to the migratory patterns of the world's oceans.

Recently, a Japanese fishing cooperative tested samples of sediment in Tokyo harbor. Within seven weeks they were able to trace the molecules present in fish to the seven oceans of the world. This is a startling discovery. It fits with the understanding that the aquatic life of the oceans of the world migrate our global reaches, reaffirming that we are a global village. What we do to our plot of land—or sea—affects our neighbors around the globe.

Now, back to French nuclear testing on Moruroa. NO! If it is safe...store it in Washington! If it is safe...dump it in Tokyo! If it is safe...test it in Paris! But keep the Pacific Nuclear Free!

Whatever France says about nuclear testing has no relation to the destructive realities of the coral atoll, the reef, or the ocean area of French Polynesia. This is the spawning area for the fish of the Pacific and other oceans. This is the area for the migratory patterns of the fish of the seas. This is the genesis point for the dissemination of life for much of the planet.

Protest this abomination. Keep the Pacific nuclear free!

Bill is the Pastor of South Presbyterian Church in Syracuse. In 1982 he edited the National Council of Church's mission sturdy, "Pacific People Sing Out Strong." While now out of print, copies of this anthology are available at SPC.



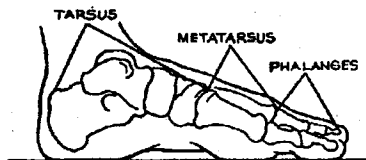
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Gay Professional seeks person to share home in N. Syracuse, \$300/month including util. References please. 452-0823

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(315) 478-6214

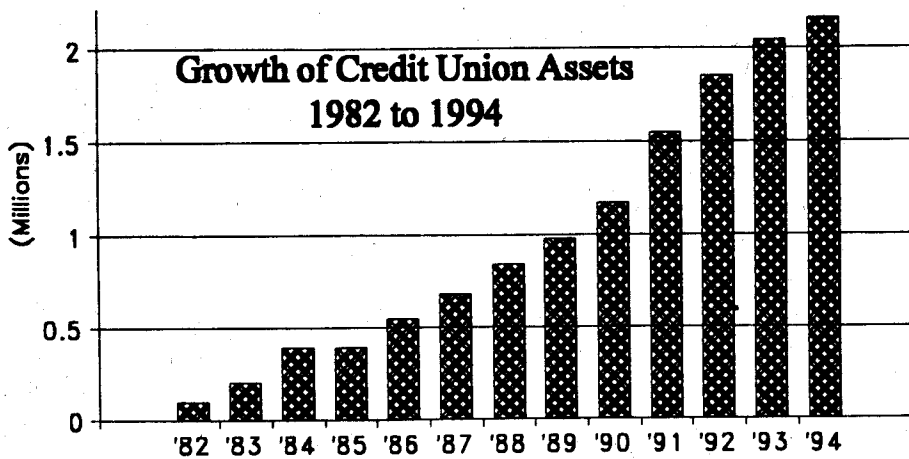
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Syracuse Peace Council Community Event Calendar

November 1995

<p>5</p> <p>JAM-FM, Syracuse's alternative radio. 90.7 FM - tune in after 7 pm on weeknights.</p> <p>Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.</p>	<p>6</p> <p>Every Mon: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.</p> <p>"Adolescent Health, Pregnancy, & Parenting" Conference Center in Liverpool, NY. Marcy 471-0564.</p> <p>People Against the Death Penalty meets at Church Center. 3049 E. Genesee St. 7pm. 637-3344.</p>	<p>7</p> <p>PNL editorial meeting at Peace Council. 4pm. Come join in. 472-5478.</p> <p>Peace Action program.</p> <p>"Preparing for Election '96". 7:30pm. May Memorial. 3800 E Genesee. 478-7442.</p>	<p>8</p> <p>NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syr. 7pm. 487-3188.</p> <p>Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p> <p>Central America Caribbean coalition portluck & meeting at Plymouth Church, 232 E. Onondaga St. 8pm.</p>	<p>9</p> <p>"Remember the Victims" interfaith service to memorialize all those killed in East Timor & to pray for an end to the 20-year nightmare. UN Chapel, 777 UN Plaza, NYC. 718-788-6071.</p> <p>Every Thurs: Lesbian & Gay Youth Support group for ages 14-21 meets at Women's Info Center, 601 Allen St. Call for time 422-9741.</p>	<p>10</p> <p>Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035. 518-768-3351.</p>	<p>11</p>
<p>12</p> <p>Every Sunday: Support group for former and current mental patients. Sponsored by Alliance, Plymouth Church. 3-5pm. Peggy Arne 475-4120.</p> <p>11/12-11/14: National Convention of Democratic Socialists of America. Washington DC. Info contact DSA, 180 Varick St., 12 Fl, NYC 10014.</p>	<p>13</p> <p>60th Anniversary Dinner for the Peace Council Organizing Meeting. All interested are welcome to begin planning this spring '96 event. 7 PM at SPC 924 Burnet Ave</p> <p>People for Animal Rights business mtg. 7pm. Call 488-7877 for location.</p>	<p>14</p> <p>PNL editorial meeting at Peace Council. 4pm. Come join in. 472-5478.</p> <p>Amnesty International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441.</p> <p>Publication party for 1996 War Resisters League Peace Calendar at Plymouth Church, 232 E. Onondaga St. 7pm. Readings and discussion. 607-842-6858.</p>	<p>15</p> <p>Every Wed: Partners of (in)cest Survivors Anonymous 12-step mtg at Women's INFO, 601 Allen St. 6-8pm. 451-7123.</p> <p>Public Forum on problems affecting CNY children: Crime. See Nov. 1 for time & place.</p> <p>NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-6883.</p>	<p>16</p> <p>1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.</p> <p>Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.</p>	<p>17</p> <p>Film: <i>I Am Cuba</i> at Dryden Theater, Rochester. Call for time: 716-271-7607.</p> <p>Peace Action board meeting. 7:30pm. May Memorial, 3800 E. Genesee St. 478-7442.</p> <p>Reception & display of works for Cheap Art Show & Auction. At Altered Space Gallery, 922 Burnet Ave. 7-10pm.</p>	<p>18</p>
<p>19</p> <p>Mr. & Ms. Gay Empire State Pageant open to all female impersonators & gay men in NYS. At Ryans Someplace Else, 410 Pearl St. Syracuse. 9pm. Tickets \$8/\$10. "Big City" theme. Roland 638-9743.</p>	<p>20</p> <p>Every Mon: "Radiovision" on Adelphia Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.</p>	<p>21</p> <p>Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4836.</p>	<p>22</p> <p>Public Forum on problems affecting CNY children: Hopes & Fears. See Nov. 1 for time & place.</p> <p>Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome.</p> <p>Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.</p>	<p>23</p> <p>Public Forum on problems affecting CNY children: Hopes & Fears. See Nov. 1 for time & place.</p>	<p>24</p> <p>11/24-11/25: International Days of Protest Against War Toys & Violence in Children's Lives.</p> <p>Every Fri: Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Center, 601 Allen St. 422-9741 for time.</p>	<p>25</p>
<p>26</p> <p>Every Sunday, People's 60 Minutes. Adelphia Cable Ch. 3, 8pm. Produced by Peace Council.</p>	<p>27</p> <p>People for Animal Rights business mtg. 7pm. Call 488-7877 for location.</p>	<p>28</p> <p>Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 428-9724.</p>	<p>29</p> <p>Every Wed: Alliance membership meeting. At ECOH, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120.</p> <p>Public Forum on problems affecting CNY children: Success by Six. See Nov. 1 for time & place.</p> <p>Friends of Dorothy Fundraising dinner, 5:30 - 7 PM at St. Vincents, Vine St. in Syracuse. \$0 - \$15 sliding-scale donation. Call 471-8853.</p>	<p>30</p> <p>Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse. Noon. Margaret 637-3344.</p> <p>To have your group's event or meeting time listed, call or send the info to SPC. 472-5478. Dec. deadline: 11/20.</p>	<p>31</p>	<p>32</p>

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December 3, 12 pm to 5 pm



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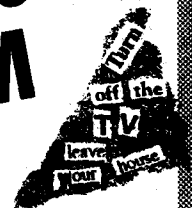
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Hammering Swords Into Plowshares

Peace Newsletter

Central New York's Voice for Peace and Social Justice December 1995 PNL 638



Plowshares Program Inside
Also:
International Human Rights Day
Police Misconduct
Greenhouse & You
French Nukes
Fidel in Harlem

25th Anniversary
HAMMERING SWORDS INTO

PLOWSHARES

Dec 2 - 3 at the Southwest Community Center

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.

The House: check calendar for meeting times

- **SPC Staff**
Bill Mazza
- **Bookkeeper**
Duane Hardy
- **SPC Press**
Paul Pearce
- **The Front Room**
- **Bookstore Committee**
- **Program Committee**
- **Political Action Committee**
- **Organizational Maintenance Committee**

• **SPC Council:** Marge Rusk, Celia Oylar, Janie Hoft, Beth Mosley, Daniella Salzman, Frederic Noyes

The Peace Newsletter

The PNL Committee meets the first three Thursdays of each month at the Peace Council. Call for times.

Editorial Committee: Ed Kinane, Elana Levy, Bill Mazza, Anna Snyder

Production Committee: Joy Meeker, Karen Hall, Joan Goldberg, Andy Molloy, Dianne Grafly, Nick Orth
Graphics: Anita Welych (on sabbatical)

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
- SPC Brunch Discussions**
472-5478

Coalitions

- Fair Trial for Mumia Committee** 472-5478
- Syracuse Balkan Resource Group** 472-5478

Volunteers

Marge Rusk, Susan Ashley, Chuck Durand, Pat Hoffman, Carl Mellor, Kathleen Barry, Andy Molloy, Darlene Veverka, Rae Kramer, Lizz King, Ron Schuffler, Ron Ehrenreich, Thano Paris, Carol Baum, Helen Carter, Sam Alcott, Maudea Warner, Jennifer Wilks

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

- Alliance-Psychiatric System Survivors**
George Ebert 475-4120
- Alternative Media Network**
Jim Dessauer 425-8806
- Alternative Orange**
Brian Ganter 423-4466
- Alternatives to Violence Project**
Jay Liestee 449-0845
- Americans For Democratic Action** Jack McTiernan 488-6822
- American Friends Service Committee** 475-4822
- Amnesty International** 422-3890
- Animal Defense League**
471-0460
- ARISE** 472-3171
- Atlantic States Legal Foundation**
475-1170
- Beyond Boundaries**
Aggie Lane 478-4571
- Central America/Caribbean Coalition** Shirley Novak 446-6099
- Citizens Against Radioactive Dumping** 607/753-6271
- CNY ACLU** 471-2821
- CNY Center for Occupational Health and Safety** 471-6187
- CNY Environment**
Janine DeBaise 437-6481
CNY N.O.W. 487-3188
- Cortland Citizens for Peace**
Andy Mager (607) 842-6858
- CUSLAR**
Dan Fireside (607) 255-7293
- ECOS** 492-3478
- EON, Inc./Transgender Community**
Angela Brightfeather 475-5611
- Fair Trial for Mumia Comm.** 472-5478
- Food Bank of CNY** 437-1899
- Friends of the Filipino People**
John & Sally Brule 445-0698
- Gay/Lesbian Alliance** 422-5732
- Gay/Lesbian/Bisexual Student Assoc. (SU)** 443-3599
- Haiti Solidarity**
Ann Tiffany 478-4571
- Hotel Employees 150** 437-0373
- Jail Ministry** 424-1877
- Lesbian/Gay Youth** 443-3599
- NAACP**
Van Robinson 422-6933
- Natural Organic Farmers Assoc.**
Ammie Chickering 365-2299
- New Environ. Assoc.** 446-8009
- NYPIRG** 476-8381
- Onon. Audobon** 457-7731
- Onondaga Women's Political Caucus**
Lora Lee Buchta 457-4739
- Open Hand Theatre**
Geoff Navias 476-0466
- Oswego Valley Peace & Justice Council**
Barbara Steinkraus 342-1675
- Pax Christi**
Frank Woolever 446-1693
- Peace Action of CNY**
Diane Swords 478-7442
- Peace Brigades International**
Ed Kinane 478-4571
- P.E.A.C.E., Inc.**
Louis Clark 470-3300
- People Against the Death Penalty** 637-3344
- People for Animal Rights** 488-PURR (7877)
- Persons With AIDS Support Hotline**
Sandra 471-5911
- Physicians for Social Responsibility** 488-2140
- Planned Parenthood Reconsider** 475-5525
- Nick or Alex Elye Religion: Other** 422-6231
- Phoenix or Kat Rose Center** 474-8801
- Teri Cameron** 422-3426
- Sarah House** 475-1747
- Save the County SEEDS** 637-6066
607/749-2818
- Seneca Peace Council Service Employees Int'l** 568-2344
- Chris Binaxis** 424-1750
- Sierra Club** 445-1663
- Sue Carlson** 445-1663
- 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
- Student Environmental Action Coalition**
Richard Boylan 426-9823
- Syracuse Committee for the Assertion of Human Rights**
Mumbi Mugo 445-0413
- Syracuse Community Choir**
Karen Mihalyi 428-8724
- Syracuse Community Radio**
Frederic Noyes 474-9507, 478-5215
- Syracuse Cooperative Federal Credit Union** 471-1116
- Syracuse Cultural Workers**
Dik Cool 474-1132
- Syracuse Gay & Lesbian Chorus** 476-4329
- Syracuse Greens** 471-1611
- Syracuse HOURS** 471-6423
- Syracuse N.O.W.** 472-3294
- Syr. Real Food Coop** 472-1385
- Syracuse Solidarity** 423-9736
- Syracuse United Neighbors**
Rich Puchalski 476-7475
- S.U. for Animal Rights** 443-4199
- University Democrats**
Syracuse University 443-0958
- Urban League**
Don Bardo 472-6955
- Veterans For Peace**
Ray Stewart 422-5023
- Witness for Peace Delegations**
Nancy Gwin 422-4689
- Women's Center (SU)** 443-4268
- Women's Health Outreach** 425-3653
- Women's INFO Center** 478-4636

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

In This Issue:

The happy winter holiday festival and merriment issue is packed with lovely literary and journalistic gifts for you! Cast your eyes slightly to the right and see for yourself a contents list offering goodies like police "misconduct," including human rights abuses, international human rights issues to address, an article calling attention to the lack of attention paid by the media to the greenhouse effect, an evaluation of the recent Bread & Puppet IMF extravaganza, THE PLOWSHARES CRAFTSFAIR PROGRAM without which you would wander endlessly through the Southwest Community Center (not a terrible fate), an Euro-anarcho-syndicalist look at French testing (boycott, boycott, boycott), CACC, CACC goes to Harlem with Fidel, and a review of a new collection of poetry including the fabulous Jackie Warren-Moore. Let it snow, let it snow, let it snow.

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

Liz King, Joy Meeker, Darlene Veverka, Pat Hoffman, Elinor Cramer, Chuck Durand, Rich Zalewski, Duane Hardy, Millie Webb, Deb Douthit, Brian Dominic

Mailing Party Helpers

Marge Rusk, Chris Spies-Rusk, Dick Mundy, John Rossbach and Dan Ward

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Calendar Items	Dec	14

PEACE NEWSLETTER

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About the cover: 25th Anniversary of the Plowshares Craftsfair by Karen Kerney

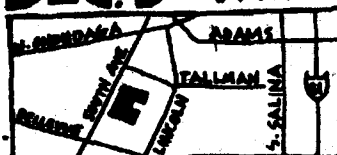
What can be said. 25 years is a lot of crafts, a lot of food, a lot of music, a lot of dancing, a lot of hanging out, a lot of community and, in general, a lot of fun. Don't miss celebrating this happy-go-lucky anniversary with the Syracuse Peace Council by attending the Craftsfair on Saturday and Sunday, December 2 & 3 at the Southwest Community Center. It really is the place to be.

— Bill Mazza



PLOWSHARES

SATURDAY 10-5pm / SUNDAY NOON-5
DEC. 2, DEC. 3 1995
SOUTHWEST
COMMUNITY
CENTER
101 SOUTH AVE.
SYRACUSE, NY.



SYRACUSE PEACE COUNCIL PAGE

The Proposed 1995-96 National Budget, and the rest of us...

According to the Friends' Committee on National Legislation report October, 1995, the proposed 1995-96 National Budget will:

- Increase spending for the military by \$7 billion over FY 1995;
- Leave untouched \$60 billion per year in corporate tax breaks;
- Give a multi-year \$245 billion tax cut, primarily for the wealthiest members of society.

While it will:

- Cut Earned Income Credit by as much as \$43 billion—19.2%.
- Cut food programs by \$467 million—1.2%.
- Cut Head Start programs by \$237 million - 3.9%.
- Drastically cut education, housing, jobs and other vital funds for Native Americans.

None of the above includes the reductions in funding to agencies such as the EPA and other regulatory bodies that vitally affect the safety of our air, food and water. And, of course, there are the changes in health care funding that may leave millions without any place to go.

— Duane Hardy

Syracuse Balkan Resource Group

SBRG is looking for people with daycare experience to help with a new, weekly project working with the children of families resettled into the Syracuse area as a result of the Balkan conflict. Please call SPC if you'd like to help out.

Fair Trial for Mumia Committee

Check out the ad below for information on the next meeting of the Fair Trial committee (yes, the ad is repeated elsewhere in the PNL, but it's so cool it bears repeating). Contact the numbers below or SPC to help plan teach-ins on criminal justice and to fight the death penalty.

— Bill Mazza

JOIN THE MOVEMENT

Sam Alcott and Thano Paris are plotting to overthrow capitalism and free all political prisoners. All interested parties call Sam at (315) 449-1933 or come to our meeting at the Syracuse Peace Council on November 29th at 8pm. We are trying to organize a teach-in on Mumia Abu-Jamal.

COME!

Sean Contri XLS

Fair Trial For Mumia Committee



Join us on Dec 4, 7 PM at SPC for a brainstorming and planning meeting for the upcoming **SPC 60th Anniversary Dinner** in April of 1996. Help us make history and support SPC at the same time.

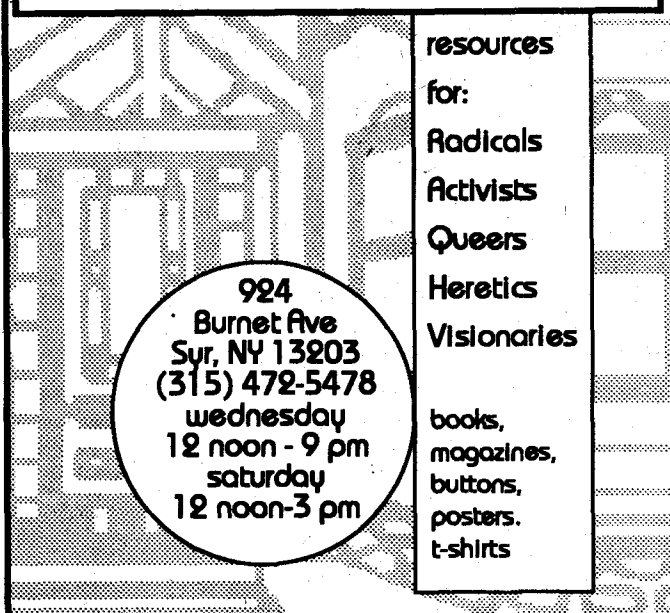
SYRACUSE PEACE COUNCIL'S
Front Room Bookstore
 CNY's peace and social justice bookstore

25th Anniversary Peace Calendar Now Available!

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Report From Chicago

National Gathering on Police Accountability

Nancy Rhodes

At the same time that disclosures by black sheriff's deputies concerning racist working conditions and inmate abuse at the Syracuse Justice Center jostled for front-page space in local papers with the news that Pittsburgh police killed Syracuse's Jonny Gammage, a national gathering demonstrated that these are anything but local "aberrations."

On October 26th, the National Black Police Association (NBPA) convened a Tribunal on Police Misconduct in Chicago. NBPA Director Ron Hampton proposed this a year ago, seeking the National Coalition on Police Accountability (N-COPA) as a partner on the project.

Founded in 1972 and based in Washington DC, the NBPA represents more than 35,000 members and 130 local African-American police organizations. NBPA officially opposes the death penalty and supports independent citizen review of police.

N-COPA's, first convened ten years ago, has its clearinghouse office housed by Citizens Alert in Chicago. An already-existing, grassroots network including progressive law enforcement groups and individuals, police abuse survivors, clergy, members of the legal profession and N-COPA, works on police accountability through organizing, education, legislation, litigation and the promotion of empowered, independent oversight of police. N-COPA's newsletter, *Policing by Consent*, is produced right here in Syracuse.

The Tribunal was scheduled the day before N-COPA's national conference so that people traveling from around the country could attend both.

Local events in Chicago didn't wait for the Tribunal, however. On October 25th, those of us in town early attended a packed press conference called by community groups at the Association House of Chicago in response to three recent police-related deaths. The execution of homeless African-American Joseph Gould by an off-duty Chicago police officer who drove away after shooting him has made national news, with an indictment for manslaughter finally resulting after community

groups successfully called for grand jury action.

Less well-known outside Chicago is the beating death of Jorge Guillen on October third by three police officers responding to a 911 call for assistance from his family because he was distressed and agitated.

Student Miguel Angel Marrero was killed in September while under witness protection of the Cook County State Attorney's Office.

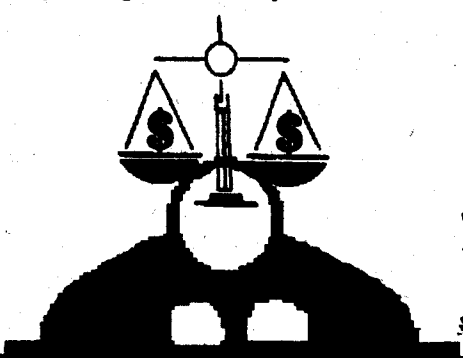
Many who attended or spoke at the Wednesday press conference also took part in the Tribunal and conference which lasted through the week-end.

In her opening welcome to the Tribunal, national NBPA chair Lesley Seymore of Philadelphia noted, "In almost every major rebellion of the last thirty years, it was some police action against citizens that precipitated the civil disorder....The truth is, the unapologetic embraces of police power in the Rodney King case, and in much of America, has more to do with Willie Horton than even the most sensational white killer in America, Jeffrey Dahmer."

Tribunal testimony by police officers from around the country was especially striking. This put into perspective the gravity of decisions by the black deputies to come forward and by police Sgt. Mark Balduzzi to testify against other officers before the Citizen Review Board. The police speaking in Chicago all bluntly confirmed the power of the "code of silence" and the danger of retaliations large and small to officers who break it. All of them were eloquently clear that if we want police to tell, the community must stand by them when they do.

The judges' summary statement, printed on the following page, particularly cites the

Dispensing With Mickey Mouse Justice



criminalization of youth of color and the poor. Besides hearing from police officers, survivors of misconduct and community advocates, the judges reviewed written statements, press clippings and other documentation from across the country. The final document will be submitted to the US Dept. of Justice Civil Rights Division, the US Commission on Civil Rights (which recently held hearings in Washington on racism and sexism within policing), and the United Nations Human Rights Commission.

N-COPA's conference featured an opening address on Friday by Stan Willis of the Chicago Conference of Black Lawyers and a Saturday keynote by Flint Taylor of Chicago's People's Law Office. Plenary sessions examined how police (including private security forces) are increasingly used to enforce harsh new laws and business policies against the homeless, how some community activists are

now turning their attention to try to counter police lobbying efforts in state legislatures, how to put police unions in perspective with other labor organizations and dealing with media.

Besides the direct, informal exchange between communities that it encourages all year long, N-COPA also undertook three actions as a national body. First, because of the alarming rise in its reported abuse and its connection to deaths around the country, N-COPA will call for pepper spray to be re-classified as potentially deadly force and its use banned.

Second, N-COPA will call for classifying the use of police dogs to chase and attack people as a human rights violation because of a recent sharp increase nationally in complaints about this abuse, especially from communities of color. N-COPA will take both these issues to the U.N. later this month when the US is required to report on compliance with the international convention against torture and inhumane or degrading treatment.

Third, N-COPA is beginning a project to draft minimum standards for independent citizen review and eventually seek federal legislation to tie funding of local police forces to cooperation with local review boards.

Nancy Rhodes works with the Syracuse Task Force on Community & Police Relations. She edits *Policing by Consent* for the National Coalition on Police Accountability (N-COPA) and serves on its Steering Committee.



Summary Statement of Judges' National Tribunal on Police Misconduct

Convened by the National Black Police Association with the National Coalition on Police Accountability

Chicago, Illinois
October 26, 1995

WE, THE UNDERSIGNED judges, came to this Tribunal with a body of knowledge and experience in the field of human rights. We have heard the testimony of twenty witnesses and reviewed documents submitted by them and six other witnesses *in absentia*. The testimony and documents presented incidents from across the United States.

After reviewing the testimony and documentation we are convinced that the evidence supports a conclusion that police violence and corruption on the local, state and federal levels, particularly within communities of color and poor communities, are at the foundation of a gross and consistent pattern of human rights violations in the United States.

As judges with expertise in human rights violations, we are familiar with documented reports of police violence and corruption dating back at least to the creation of the United States. The evidence that we have reviewed suggests that the police violence chronicled throughout history has not abated. Indeed, in the words of one witness, "It is unremitting."

Our concern is heightened by the testimony of some of the witnesses perpetuating the view that police misconduct should be punished because the victim was "innocent," that is, not engaged in any criminal conduct. Yet the police abuses reported far exceeded any actions that could be justified based on criminal conduct of any of the victims. The documentation of criminalization of youth of color, particularly Black and Latino, reviewed prior to the Tribunal and during it, support the conclusion that police are often able to avoid discipline and punishment because their victims are young, poor and of color.

In addition to the criminalization of youth of color and the poor, the testimony raised a number of significant issues, including the following:

1. Police across the United States have engaged in beatings, harassment, physical torture and murder of individuals.
2. Police across the United States have been involved in frame-ups, calculated ef-

orts to discredit witnesses and complainants, and the destruction of key evidence.

3. Under the guise of the "war on drugs" and the "war on gangs," loved-ones, family members, neighbors and community residents were made to endure racist slurs and taunts, improperly served warrants, illegal "warning" shots and unnecessary invasions of their privacy.

4. Testimony supported the conclusion that police continue to be viewed as an "army of occupation" in many communities of color.

5. Evidence indicated that when victims or witnesses attempted to press their claims, police officials denied them access to information that would support their claims, creating a "wall of silence."

6. Active-duty police officers, both men and women, also testified that when they challenged police misconduct, they were met with the "code of silence," which includes the practice of shunning and other forms of harassment.

7. Some of the other forms of harassment described by these police witnesses included attempts to undermine their morale, effectiveness and credibility, including sending them dead animal parts and shouting degrading obscenities at them in public.

8. Testimony by police officers indicated that gender is an added dimension of vulnerability to police abuse.

9. The evidence suggests that people with some mental health history may be particularly vulnerable to police abuse.

10. Evidence suggested that police use restraining devices in inappropriate ways, subjecting people to torture. Witnesses testified to excessive use of pepper spray after the victim posed no threat to police officers. Persons were shackled by their legs and forced to walk in a method known as "hobbling." We heard about the use of "hogtying," in which arms and feet are bound together behind one's back. Witnesses provided evidence of persons shackled in cells so that they hung from their hands.

11. Most witnesses testified that they attempted to develop systemic responses to police violence, such as community police review boards, and were met by concerted opposition from police officials and police unions. This included responses such as open hostility, attempts to discredit, lies, threats, other forms of intimidation and sophisticated forms of political lobbying.

Based on the foregoing, we make the following recommendations:

1. The United Nations Human Rights Commission should make a specific, formal inquiry into gross and consistent patterns of police abuse, specifically within communities of color and the poor, in the United States.

2. Every law enforcement agency must be subject to an independent reviewing body with the authority and resources to thoroughly investigate claims of misconduct and enforce its recommendations.

3. Police agencies at all levels must develop and implement mandatory cultural diversity and anti-racism programs and training for all levels of staff.

4. The "code of silence" that permeates policing at all levels must be ended. Police must be required and encouraged to identify persons within their departments who abuse their power and authority.

5. Police agencies must support and cooperate with independent reviews and investigations of complaints of police abuse and violence.

6. We recommend that non-governmental organizations embark on a widespread campaign to create safe and healthy communities by educating community members as to their rights and responsibilities and bridging the hostile divide created by police abuse of power.

Signatories:

- **Adjoa A. Aiyetoro, Esq.**, Executive Director, National Conference of Black Lawyers, Washington, D.C.
- **Alejandro L. Molina**, National Sites Coordinator, World Council of Churches 1994 Hearings on Racism, Chicago, Illinois
- **Mary D. Powers**, National Coordinator, National Coalition on Police Accountability (N-COPA), Chicago, Illinois
- **Nancy Rhodes**, C.S.W. Editor, *Policing by Consent* (N-COPA), Syracuse, New York



The final Tribunal document with Appendix will be presented to the United Nations Human Rights Commission, the Civil Rights Division of the U.S. Dept. of Justice and the U.S. Commission on Civil Rights. For further information, contact Ronald E. Hampton, Executive Director, National Black Police Association, 3251 Mt. Pleasant Street, N.W., Washington, D.C. 20010, 202/986-2070.

International Human Rights Day

Send Messages of Outrage and Concern for Political Prisoners and Executions

elana levy

Two cases considered prisoners of conscience by Amnesty International demand your immediate attention:

ON THE SECOND of October 1995, Koigi wa Wamwere, former member of the Kenyan parliament and outspoken human rights activist, along with his brother, Charles Kuria Wamwere and a farmer from their region, G.G. Njuguna Ngengi were sentenced to four years in jail and six strokes of the cane after a more than 16 month trial which foreign observers declared was blatantly unfair. One of the four defendants was acquitted. They had been charged with robbery with violence, a capital charge. The judge substituted a lower charge which they were never even tried for. The defendants deny all the charges and claim they were not even in the city in which the robbery occurred. To quote a letter in their defense signed by 17 members of the US Congress: "Amnesty International and other respected legal and human rights organizations have indicated to us that these charges were politically motivated... Using criminal charges to detain political critics undermines your government's claim to be abiding by the rule of law."

Gross human rights abuses have occurred throughout the trial and continue through the defendants' imprisonment. The defendants were not allowed in the courtroom to observe their trial. The magistrate, William Tuiyot, ruled that he would only accept written submission for the final arguments from defendants, despite the fact that the prosecution had been allowed to present their final submissions orally over seventeen days. When members of Safina, an opposition party in Kenya, along with lawyers and journalists went to visit Koigi wa Wamwere and his co-defendants in August 1995, they were brutally assaulted by over 50 men, identified by eyewitnesses as Kenya African National Union (ruling party) Youth as well as plain-clothes Special Branch Officers. Also, to again quote the letter from members of US Congress: "...credible reports indicate that the police and security forces have resorted to torture and brutality throughout the detention of these men."



Koigi wa Wamwere

IN NIGERIA on the tenth of November 1995 the environmentalist, human rights and minority rights activist, Ken Saro-Wiwa and eight other activists were executed by the Nigerian government. They were convicted after an unfair trial because of their peaceful activism protesting environmental degradation and human rights violations in their home region, Ogoniland. Mr. Saro-Wiwa was president of the Movement for the Survival of the Ogoni People (MOSOP). In his writings, Mr. Saro-Wiwa had urged the government to allot a fairer share of Nigeria's oil revenues to his desperately poor home region. When the Government responded with what were officially

Mr. Wamwere and his co-defendants have not been given access to doctors, nor have they been allowed regular visits with their families or lawyers. The conditions of their solitary confinement are worse than those under which detained persons are held, and certainly much worse than those of ordinary prisoners which are in themselves extremely harsh with frequent shortages of food, clean water and basic medication.

Shortly before his arrest this time, Koigi has been previously arrested by President

Moi's government for his non-violent opposition to the human rights abuses of the Kenyan administration, Koigi wa Wamwere had formed a human rights organization, the National Democratic Human Rights Organization (NDEHURIO) which had been attempting to investigate and report incidents of political violence in the Rift Valley and other parts of Kenya. Government involvement has been alleged in the ethnic-based violence which has killed over 1500 people and displaced more than 300,000 since it began in December 1991. Also in February of this year the offices of two human rights organizations and one opposition journal were firebombed.

In this case the collective efforts of people

described as "wasting operations," members of MOSOP demanded sovereignty over their region. Nigeria's ruler, General Abacha, clearly sees the Ogoni struggle for minority rights and equitable distribution of wealth as a threat to his government.

The executions of the activists took place less than two weeks after the nine defendants were convicted before a politically-motivated and grossly unfair special tribunal which was neither independent nor impartial. The clemency appeals by world leaders and human rights organizations were summarily dismissed. World leaders immediately condemned the hangings. For example, President Nelson Mandela of South Africa called the hangings "a heinous act".

Multi-national oil companies produce up to 80% of Nigeria's revenues. Shell Oil, par-

Conviction cont'd on page 9

around the world protesting the execution of the four Kenyan defendants helped save their lives. Now we must:

- call for the immediate and unconditional release of Koigi wa Wamwere, Charles Kuria Wamwere and G.G. Njuguna Ngengi as prisoners of conscience;
- call for the sentence of caning to be *immediately commuted*;
- state that caning is *cruel, inhuman and degrading punishment* prohibited by international human rights standards and *must be abolished*;
- as well as express concern for the harsh conditions of their imprisonment and the ill-treatment which they have received.

Appeals are to:

President Daniel arap Moi
Office of the President

PO Box 30510

Nairobi, Kenya

Mr. Amos Wako

Attorney General

PO Box 40112

Nairobi, Kenya

with copies to : Paul Wamae

Chair, Law Society of Kenya

PO Box 72219

Nairobi, Kenya

Send messages of appeal immediately, as the appeals are presently in the Kenyan courts. Our concern and outrage has and does make a difference.

A Lot of Hot Air

Pressuring Our Media to Address the Greenhouse Effect

Roland Micklem

ON OCTOBER 11 I completed a 17 day fast that was intended to draw attention to global climate change and media responsibility for its coverage. The focus was on three Syracuse commercial TV stations, WSTM 3, WTVH 5, and WIXT 9. On a rotating schedule, I stationed myself within sight of the three facilities with a sign declaring my purpose, along with a tally of days fasted. When not at the facilities, I was on a downtown sidewalk with my sign, talking to passersby and handing out copies of my public statement.

To make a long story short, I went the Ghandian route; I sent letters to station meteorologists about the GCC problem, sent petitions with over 50 signatures requesting coverage of GCC, requested and was refused interviews with station officials, then announced and began to fast. My request was that they define global climate change, relate it to the unusual heat and drought of the past summer and do regular follow-ups on the causes, abatement measures and possible consequences.

On the third day I was granted an interview by the WIXT 9 news director, Ron Lombard. He gave me some tapes that WIXT had done over the past two years and told me GCC aired two additional features over the same period. As far as he was concerned, the subject had been given adequate coverage and was not newsworthy enough for further attention. This was still his position after receiving

from me a NY Times report dealing with the latest GCC research by a panel of nearly 2500 UN scientists which, with almost 100% certainty, confirms a human role in global climate trends. I supplied copies of the same article to the news staff at both WSTM 3 and WTVH 5. Lombard and Stephen Kimatian, the WIXT 9 general manager, were the only authorities from any of the networks I spoke to. Because I was interviewed the first day by Jim Kenyon of WSTM and the interview aired on the noon news, the people there apparently assumed I had gotten what I came for and should then go home.

I am sure Kimatian was speaking for the other general manager when he said they could not be coerced into covering a particular sub-

ject by a fast or other unconventional method of persuasion. As far as I was concerned, this was a catch 22 situation: I was not heard until I began fasting and because I was fasting I would not be heeded.

When it became apparent they would not budge from their position and no longer wanted dialogue with me, I began writing letters to area journalists and other interested individuals, airing my views on the issues and discussing future strategies. Duplicates of these letters were sent to station authorities to update them on my thinking and advise them what to expect further down the road. This was done not to threaten or to intimidate, but to implement a Ghandian spirit of openness with one's adversaries.

at least one out of four spot commercials during the 6 PM newscast was a pitch for motor vehicles or motor vehicle related products

During the four or so days spent downtown, I made many meaningful contacts. As quite a few had never heard of global warming or the greenhouse effect, it was necessary to explain the fundamentals. Many promised to call the station; some actually did. There was overwhelming sentiment for me and my viewpoint.

Once into the fast I was in daily contact with my supporters in Wayne County. Most of them are members of Lakeshore Environmental Action (LEA), a group we formed specifically to address such issues as global warming. The LEA people printed leaflets, urged viewers to call or write to the station and expanded their efforts to include Rochester stations. They stood vigil with me at the WSTM 3 facility at the end of the first week, displaying signs stating our purpose to passing vehicles.

This action has a long history. The initial contacts and the petitions date back to 1990, the year of another bad greenhouse summer. Since that time, I have sent pertinent news articles to WIXT 9, believing it to be the most responsive of an un-

responsive lot. I have either been ignored or sent vague promises to "consider" using the information at some undefined point in the future. Its stonewalling during this summer was for me the final straw.

With wells in Wayne County going dry for the first time in history, with more consecutive days of 90 degree heat than any previous year, with an unprecedented precipitation deficit throughout the viewing area, not a single mention of a global warming trend and a possible human connection was forthcoming from WSTM 3, WTVH 5 or WIXT 9. I was naive enough to believe commercial TV would recognize a journalistic responsibility and, despite ties with interests that would prefer silence, be moved to discuss a phenomenon of such importance to their viewers.

The reasons soon became apparent. Monitoring programs for several days, I discovered that at least one out of four spot commercials during the 6 PM newscast was a pitch for motor vehicles or motor vehicle related products. At about the same time I was doing considerable reading and came across authoritative opinions that motor vehicle's are the source of more air pollution than any single invention of the industrial age. They number in the millions and every motor vehicle effluent—CO, CO₂, methane, nitrous oxide, nitrogen oxide, and hydrocarbons—aside from being a hazard to human health, is either a greenhouse gas or a precursor to another greenhouse gas such as ozone.

I've got the cure for

YOUR... &

Hair a noia

MICHAEL DESALVO
(315) 479-8255

906 Park Avenue
Syracuse, NY 13204



The connection with global warming is obvious enough. The threat to global life from the uncontrolled use of motor vehicle's is comparable to the impact of nicotine on the body organs of a heavy smoker.

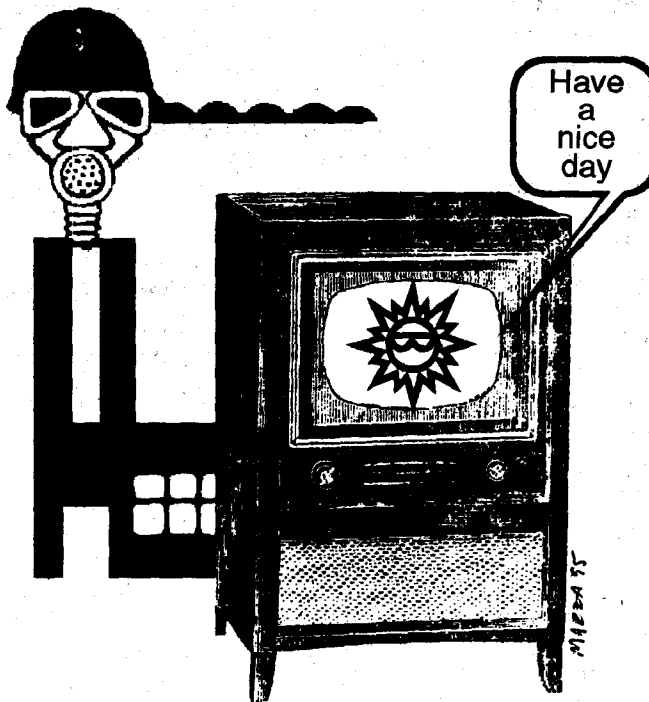
Media institutions derive much of their revenue from the sale of spot commercials for environmentally damaging products or corporations which contribute to environmental degradation. Media should be required—or at least obligated—to report fully all news of environmental stress—especially when such stress is clearly connected with the use of their advertising clients' goods or services. The principle is the same as that requiring a warning label on a package of cigarettes. It is this that I reiterated over and over again in my correspondence.

I am neither satisfied nor dissatisfied with what has been accomplished. I did not, to my disappointment, get any visible concessions from the stations. They seem determined to ignore this touchy issue. Their meteorologists, with phony, upbeat optimism, continue to give fall foliage reports with the forecasts, encouraging the unthinking driving habits that could spell the demise of a deciduous tree ecosystem.

On the positive side, this has been a learning experience and has strength-

ened my determination to continue. As it is very possible that we are in a global warming pattern, next summer may be as devastating as this one. I'd like to begin organizing around this issue, doing teach-ins, sustaining dialogue with the stations and the viewing audience, whatever necessary to keep the focus on the problem.

Global warming, along with the potential



for nuclear annihilation, is the most serious threat to human survival in the history of the species. It has been difficult to define, is associated with no obvious human adversary and is fed by our own entrenched addictions to luxury and convenience. It is subtle but inexorable, nudging us in what even now may be an irreversible direction.

For my own part, I will do whatever is necessary to ring the alarm bells and have them heeded, subject to the limitations of my self-imposed mandate of nonviolence. This includes joining and/or forming groups of like-minded individuals and implementing all of the proven strategies, including the more drastic ones such as fasting and civil disobedience.

We will not extract ourselves from this awesome plight unless enough people take enough risks to realize enough progress.

Anyone interested in activism surrounding global climate change and media accountability can contact Roland through the Syracuse Peace Council.

Roland is an environmental activist from Wayne County, NY.



conviction cont'd from page 7

ticularly, has been a target of Mr. Saro-Wiwa's movement. We are called upon to write letters to Shell Oil and send copies to President Clinton, your local congressional representatives and the press to put economic and political pressure on the Nigerian government to halt the continuing gross human rights violations, deaths and imprisonments and destruction of homes of Nigerian human rights activists.

What follows is based on a fax from Amnesty International USA to be copied and sent to the president of Shell Oil:

I'm writing to express my shock and outrage at the execution in Nigeria of Ken Saro-Wiwa and eight others on the tenth of November 1995. Shell Oil must strongly and publicly condemn the Nigerian government for this brutal action.

Despite Shell's contention that it had nothing to do with human rights violations in Ogoniland, the fact remains that Ken Saro-Wiwa and his MOSOP organization were protesting environmental degradation due to Shell operations. In addition, the commander of the military unit in Ogoniland during May and August 1994 boasted that the military actions taken were to protect Shell installations.

Shell Oil has publicly expressed concern about the reaction in Nigeria to these executions. Shell can contribute to peaceful dialogue in Nigeria through visible, concrete actions to prevent future arrests, unfair trials or executions. In the efforts to crush the Ogoni movement, homes were destroyed by the military in 30 villages. One concrete step Shell could take is to contribute to relief for those displaced.

Shell should join leaders and concerned citizens around the world to gain the release of all political prisoners in Nigeria and demand respect for international human rights in Nigeria.

Send or FAX to:

P.J. Carroll
President, Shell Oil Company
PO Box 2463
Houston, Texas 77252-2463
FAX: (713) 241-5522

- or -

Steven Ward
VP for Government Relations, Shell Oil
FAX: (202) 466-1498

Send Copies to:

President Bill Clinton
The White House
Washington DC 20500
- and -
Ambassador Zubair Mahmud Kazaure
Embassy of the Federal Republic of Nigeria
2201 M St NW
Washington DC 20037



elana levy is a regular contributor to pni, as well as a community activist.

The Politics of Democratic Theatre

Bread & Puppeteers Share the Experience of Performing With the IMF



Jolie Rickman

PETER SCHUMANN and his motley crew of Bread and Puppeteers recently whizzzzzzed in and out of town, leaving many a Syracuse head spinning. There were many banners to hang, giant goddess puppets to assemble, SU parking tickets to protest, vanilla coffees to brew, "minor" technical miracles to arrange.....Too bad there wasn't more time to ask the internationally acclaimed theater troupe more questions while they were here.

But then again, who's "they"? Although Peter Schumann and the troupe are long gone, twenty volunteers who became core members of the SPC/SU B&P performances are still bouncing around our community. I suspect that their stories and experiences can contribute to our work as activists. What follows is my attempt to tap into this knowledge, and, hopefully, to continue the dialogue about the IMF, the World Bank, political theater and community activism which emerged out of our shared Bread and Puppet experiences.

"Just as we were working to raise consciousness in our audience, we were working to raise consciousness in ourselves," recalls Marne O'Shae, an SU medical student and volunteer actor in the October 20 performances of "Enough is Enough: Mr. Budhoo's Letter of Resignation to the IMF." Marne believes that her role within the production helped her to understand how the IMF exploits real people in real places in our "third world."..."I hadn't heard about the IMF before Peter brought this thing to town. There was an urgency about the third world that Peter brought to my mind about people not having houses, about people not having enough to survive, about people being stripped of their human rights and the wastelands that are being created because money is being channeled out of their countries and into the pockets of the wealthiest people in this country."

In addition to this growing awareness, Marne, a new arrival in Syracuse, also values the sense of

community which accompanied her participation. She attributes Bread and Puppet's effectiveness in community building to several things, including her sense of political urgency, the group's necessary interdependence, the long hours which the actors spend together in intensive trainings and, finally, the plain ol' silliness of theatrical work. "We were all wearing the same funny outfits and funny masks and doing something that was, in fact, quite ridiculous! It's risky to be an actor. You do something that's very bizarre, and you do it in front of hundreds of people. There's a great deal of unity in that." As a participant within this event, Marne says that she planted the seeds of several relationships within her new community.

As one of the organizers of the show, I would love to hang out a lot longer with Marne's success stories BUT to be fair I'll need to complicate matters a bit. Alyson Ryan is an undergraduate at SU, a coordinator of an inner-city youth and theater project, and a volunteer actor in "Enough is Enough." Like Marne, Aly claims that her consciousness of issues surrounding the IMF/World Bank shifted as a result of her experiences in the show. "I used to think that the UN was so great, and that they were doing all these wonderful things for people all over the world. It came into my mind that it can't start at the UN; it's got to start somewhere else. It's got to start with what the people really want rather than with what we think that they want."

While Alyson appreciates her new perspectives, she regrets that she did not receive

encouraging responses to several questions which she posed to B&P staff about some of its imagery. "I felt a little annoyed, I guess, because I was really making an effort to learn. I had the impression that they thought that we already knew everything that we should know about it. After getting a short, uninterested response to one of my questions, I didn't ask any more. I didn't understand some of the things I was acting out, so when I was on stage I felt like I was just going through the motions."

Alyson reasons that "many of the people who get involved in political theater are so passionate about what they're doing that some of my questions probably seem annoying because they're so simplistic." Interestingly, Aly did wind up getting some answers to her "simplistic" questions through interacting with two young audience members. "It was kind of neat when Laconia and Yani came in and we were walking them around the fair, reading them some of the posters (which displayed images and descriptions of IMF exploits) and they'd ask us the questions that we'd always wanted to ask like 'Why are there all these breasts all over everything?' and 'Why are there images of kids falling all over the globe?' We all tried to explain why, and this helped me understand, too."

Like Aly, Brian Dominick says that he missed out on understanding and dialogue. On one hand, Brian valued how the performance demonstrated how one might convey experiences of injustice through the use of theater, and therefore would inform his work as a writer and, he hoped, also educate the community. On the other hand, Brian assessed "I don't think that it really made us look at activism or activist strategy in a different light, because "the performance reinforced the traditional left strategy which is that a few people make all of the decisions and the rest of us just follow suit." Brian believed that, like in many political actions, he and his co-actors were mere objects. "We would have been less so

Just as we were working to raise consciousness in our audience, we were working to raise consciousness in ourselves



From "16 Shrouds for the World Bank & IMF," Peter Schumann, 1995.

traditional left cont'd on page 19

1995 PLOWSHARES CRAFTSFAIR PROGRAM

25TH ANNIVERSARY

PLOWSHARES CRAFTSFAIR

Welcome to the Syracuse Peace Council's 25th Annual Plowshares Craftsfair.

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 craftsfair 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 fifth year at the Southwest Community Center. For twenty years the craftsfair 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.

Great Food

Food this year will be provided by Nick and Beth. They have worked hard to bring you a tasty and inexpensive menu. Delicious items will include lasagna, garden salad, pizza, black bean soup, cookies and brownies. Both vegan and non-vegan dishes will be available. Drinks include fruit spritzers, coffee, tea, and cider. Tables are provided for eating. Seek it out! A portion of the proceeds from food sales goes back to the Peace Council.

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.



Inside:

- ⌘ Map of the craftsfair
- ⌘ List of craftspeople and their crafts
- ⌘ Entertainment Schedule
- ⌘ List of community groups
- ⌘ Information about Southwest Community Center

Special thanks this year to Syracuse Community Radio for their assistance in sponsoring the craftsfair.

This is your OFFICIAL 1995 PLOWSHARES PROGRAM.

Remove & bring with you to the Craftsfair!

1995 PLOWSHARES CRAFTSFAIR PROGRAM

Performances

♥ Saturday ♥

- Pam McGrath - acoustic guitar
- Music Boys - Henry Jankiewicz and Harvey Nussbaum (fiddle & guitar)
- Judy Backe - singer/songwriter
- Dan Duggan - hammered dulcimer
- 12:00 pm - Martin Luther King Dancers
- 1:00 pm - Vinson Grace - martial arts demonstration
- 2:00 pm - Stepping In Style - precision drill team
- 2:30 pm - Rappers - sword dancing
- 4:00 pm - Morris Kids - dancing

♥ Sunday ♥

- Friendly Persuasians - a capella
- Judy Backe - singer/songwriter
- 2 pm - Onondaga Dance Institute
- 3 pm - Dunbar Theater Troupe (5-7 year olds)



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 59 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 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 stop by the SPC table at the craftsair.

Community Groups

The following groups will be present with information, petitions, crafts and representatives willing to discuss today's issues.

- Syracuse Real Food Co-Op
- Natural Organic Farmers Association
- Syracuse Balkan Resource Group
- Syracuse Community Choir
- Beyond Boundaries
- Peace Action of Central New York
- Food Bank of Central New York
- Greenpath
- Mainstreaming Youth
- On the Rise Bakery
- Syracuse Cultural Workers
- Syracuse Cooperative Federal Credit Union
- Youth Enterprise of Dunbar Center
- Syracuse Community Radio
- Central America / Caribbean Coalition
- Women's Fightback
- Abolish the Blockade of Cuba
- Common Place Land Trust
- Living Room

The Peace Newsletter

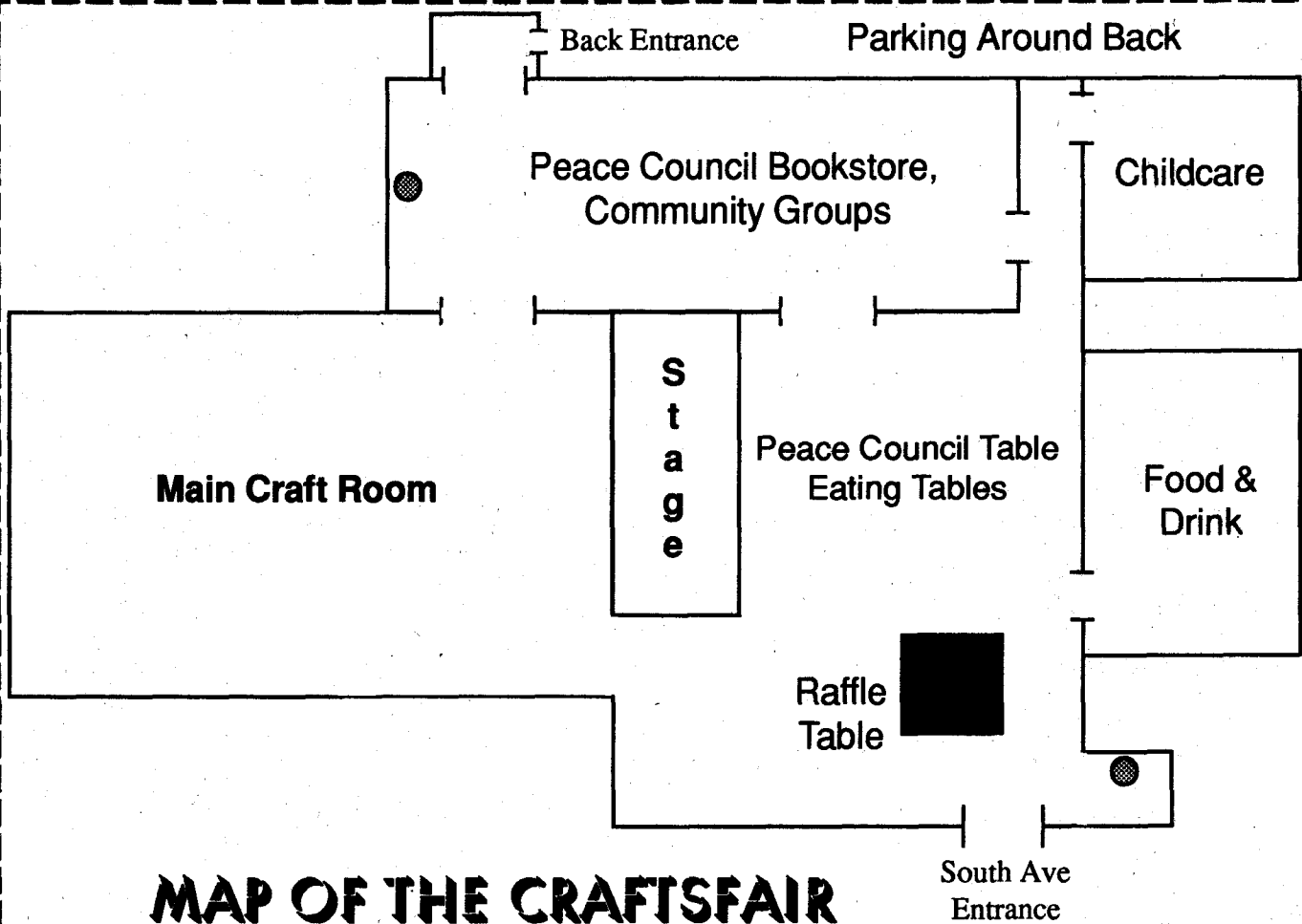
The Peace Newsletter (PNL) is the main educational project of the Syracuse Peace Council. Published 12 times per year, the PNL serves a dual purpose: as an internal newsletter, it keeps Peace Council members informed about meetings, events, and decisions. But the PNL is also a full-fledged magazine, 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 issue.

1995 PLOWSHARES CRAFTSFAIR PROGRAM



MAP OF THE CRAFTSFAIR

(If you can't find something, ask—people will be glad to help you!)

● Bathrooms

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 14 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 while browsing 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.

All Quiet on the Northern Front

What's *Not* Addressed Concerning the French Nuclear Tests

Justin Vitello

THE COLD WAR, initiated thermally in 1945 at Hiroshima and Nagasaki, is supposedly over. Or at least most people are so "psychically numb" that they can't utter that phrase anymore. At any rate, if the Cold War is really "history," then why do multinational corporations still amass Himalayan profits from US weapons contracts (the more the merrier with this present Robber Baron Congress)? Why does this country maintain its Strategic Air Command, its ubiquitous military bases and its omnipresent nuclear submarines (i.e. naval arsenals with enough weapons to wipe out 4-5 billion people in five minutes) all over the globe? And why is France doing its recent and near-future nuclear experiments?

I may have missed news about protests here in the US regarding these tests, but I do follow the *NY Times*, *The Philadelphia Inquirer* and NPR. I'm sorry to say I haven't seen any responses to and analysis of this escalation of the nuclear arms race (post-Cold War?) in any US media (except *Z Magazine*, of course). Luckily, though, I subscribe to the Italian *Il Manifesto*, the daily paper run by diehard libertarians and anarcho-syndicalists who still dare to call themselves "communists" (in the Italian sense, which means ultra-democratic). And what I've understood is the following...

While protesters in Polynesia and from Greenpeace have been vociferous against the experiments (which are actually experiments with all our lives), this news has not apparently been "fit to print." I suppose GE, United Technologies and Co. might get offended if... Meanwhile world leaders have only mouthed wishy-washy platitudes in response to France's gross violation of international law—or kept silent. President Clinton, British Premier Major and Chancellor Kohl, after expressing "concern" about the implications of the French tests, all did a double take, stating that they could "understand" why France would want to bolster its national security. They sure could—because they sent observers and advisors to Moruroa! Have we heard that news?

Some security for Polynesians! Especially around Moruroa, where a fault, split by the

French explosions, might crack, sinking half of the atoll. Why are international politicians and media silent about this impending calamity?

Sorry to be so persistent in asking questions, but why are these tests going on while global organizations like the UN and Greenpeace are pressing for a 1996 worldwide ban on nuclear testing? Reading *Il Manifesto*, I've discovered two pieces that provide relevant insight into these grave matters by Pierluigi Sullo and Lorenzo Siani. Sullo notes that the US and Europe have redefined the "us against them" global stand-off since Communism has "disappeared" (has it?). "Us" now means the (overly?) developed, "free (no kidding?)" nations intent on protecting their "haves." "Them" signifies the have-not countries (ah, Darwin!) where "fanatic" Moslems (aren't they all, always?), Arabs, recalcitrant Slavs, uppity Kurds and other Others, and oh, yes, the various mafias *not on our side* might cause trouble by getting pieces of the grand nuclear pie-in-the-sky of star wars (that, naturally is "rightfully ours" because we are the only civilized, sane, rational species on the planet).

Proof of the Haves' pudding (a veritable mish-mash of a nuclear winter for us citizens

of the globe) was provided, as Siani points out, by the European Parliamentary Commission mandated to see if Article 34 of the Euratom Treaty should be enforced against France. That article stipulates that the Parliament has the power (and responsibility?) to suspend any member-nations' nuclear testing immediately "if it is hazardous to human health." But instead of applying Article 34, the Commission issued the statement that "the nuclear experiments being carried out in Polynesia do not represent a significant threat to the native

REMEMBER:
You have heard

populations' health." Thus, in a truly nazistic way, the governing body of "United Europe" with a little help from its transAtlantic

friend, has sanctioned and conspired with New World Order terrorism.

Let's not belabor the painfully obvious point that all nuclear testing and weapons are hazardous to human and ecological health. Instead, to conclude, I want to speak to a point that I have tried to make clear in two articles only *Crime, Law and Social Change* has considered not too paranoid to publish. Briefly, my argument is that our multinational mafias are enmeshed in a hot-war competition with Russian, Sicilian and other mafias to dominate the international traffic of nuclear hardware. While I had to publish this news in an obscure newsletter back in 1980 (after *In These Times* had agreed to print but later reneged for its alleged paranoia), this imminent menace to our collective survival is not common knowledge in Europe. We are not simply facing an escalation in testing. We are up against a nuclear wall that constricts our planet.

Sources:

Pierluigi Sullo, "Moruroa e Maastricht," *Il Manifesto*, 3 October, 1995, p.2.

Lorenzo Siani, "L'atomica non fa male e L'Europa assolve Chirac" *Il Manifesto*, 25 October, 1995, p. 16.

Write to the author at King Avenue, Collingwood, NJ 08108 for copies of his articles mentioned above).

Justin teaches Italian at Temple University in Philadelphia, writes poetry and has been an activist for four decades.



Quand on voyage
Kawn tohng vwah-yahzh
When we travel

Central American / Caribbean Coalition

Notes

SOMETIMES the CACC notes remind people of old-fashioned notes from church bulletins or school newspapers. There are, indeed, many things that CACC does for which naming the doers feels supportive. What is more important, however is that after three years CACC is going strong, touching many bases (with greater or lesser effect). At the November 8 meeting the following activities were planned: staffing tables for the November 18 Activists Fair and for Plowshares on December 2 & 3, planning a service/vigil on November 16 in commemoration of the slaying of the six Jesuits and their housekeeper in El Salvador in 1989 (and registering support for the week's actions at the School of the Americas), organizing support for Ron Shuffler at the Rod MacDonald concert November 11, and backing Peter Wirth's meeting November 16 with activists and the media. Many of the things CACC does are not mentioned in these notes, since they occur in the period between Peace Newsletter issues.

Next CACC meeting:

December 13

6 - 7:30 PM potluck at Plymouth Church, 232 E Onondaga St.

Haiti: US aid to Haiti has been suspended since the Aristide government is refusing to comply with IMF restrictions. The key issue is privatization. Lavalas won the elections for the legislature. Paradoxically, the US is quietly supporting Aristide continuing in office to complete the term that had been cut short by the military coup. Please call Jim Walsh and both senators to support restoration of aid to Haiti.

Cuba: Elana Levy gave a fascinating report on her recent trip to Cuba. Elana is asking for material aid contributions, as she will return to Cuba in December. Please call her at 472-5711. Joan Goldberg writes on page 17 of this PNL about Fidel Castro's speech in Harlem in October.

El Salvador: The Sister Community Project will send its fourth delegation to La Estancia at the end of April or during the summer of 1996. Fundraising is underway including sale of CEBES holiday cards (\$1.25 each; 10 for \$11); please contact Shirley Novak at 446-6099.

Guatemala: Jennifer Harbury asks that people continue to write to Congress to support more pressure on the Guatemalan government



to sanction the Guatemalan army for its human rights violations.

CACC: At our next meeting on December 13 (6 - 7:30 PM potluck at Plymouth Church), we will focus on organizational and programmatic issues, looking at options for 1996. We will probably develop what we've never had before: ongoing committees. Concerns include outreach, coalition-building, media-work, coordinating when speakers are available, and supporting each other. In March 1996 the Central America activists in Rochester will be hosting a conference on Structural Adjustment (which steadily moves from the Third World to our world), and CACC will discuss organizing a follow-up in Syracuse (possibly in concert with other local groups).

— Paul Weichselbaum

CENTRAL AMERICAN/CARIBBEAN COALITION

JAM-FM

(90.7 FM)

With more than 400 hours of broadcasting already under our belts, JAM FM (90.7 FM) continues to Kick Out the Jams almost every evening in the Salt City. Since November, we have aired a number of fascinating programs: Jasmilla, a performer with Bread & Puppet and native of Sarajevo talked about her experiences in that war-torn city; Dogbow and John S. Hall of King Missile (dog fly religion) talked with us about touring in the midwest, their new collaboration and Dogbow's attraction to Europe and Asia; Noam Chomsky was heard on the Syracuse airwaves (likely for the first time); and a widening range of hosts produced programs with a plethora of musical styles.

JAM would like to thank all of the musicians who have dropped off recordings for us.

The response has been encouraging. JAM FM is dedicated to promoting regional artists. We do not ghettoize our homegrown talent by relegating them to some weekend hour. We play them every day, mixed in with all kinds of other talented artists that local radio is just too timid to play.

Our formula is simple: give people a variety of music and information and try to make it fun! We are tired of the bland repetition of almost every moment of the broadcast day. We recognize that music programmers live in the past and don't even seem to remember the *good* stuff that came out way back when. We think news programming is all style and little substance. Even NPR has become pretty stodgy with constant threats from the nincompoops in DC. Is it too much to ask to want to hear fresh reverberations coming out of our speakers while cleaning the house or driving to work?

JAM FM wants to be an interactive medium. JAM welcomes input in the form of

editorials, comments, requests, tip offs and, of course, regional recordings. The Peace Council continues to be our gracious host for our listeners to drop off all manner of correspondence. Thanks to SPC, SCR and all of our supporters and listeners. We remind you that JAM FM is not a project of SPC or anyone else and this constitutes no endorsement on their part.

Please be persistent in trying to receive our signal. It will be better on some days than others. Over the Thanksgiving holiday and the following weekend we should be very clear and easy to find. JAM plans to have a low cost receiving antenna at SPC to aid our devoted listeners in their quest for innovative radio.

To find out more about micro radio and the international effort to free the airwaves contact Radio Resisters Bulletin at: Box 3038, Bellingham, WA 98227, or by Email at: haulgren@well.com

Email us at: JAM FM@aol.com.

With Fidel In Harlem

Castro's Speech On His Return to the US

Joan Goldberg

ON SUNDAY, October 22, I had the opportunity to attend Fidel Castro's speech at the Abyssinian Baptist Church in Harlem. This was the 35th anniversary of Castro's first visit to New York. I waited for two and a half hours with a very diverse crowd of 1300 friendly, excited people, all eagerly anticipating Fidel's arrival and the start of the event.

The speeches began. All at once people were springing to their feet shouting "Fi-del, Fi-del" over and over. The chanting seemed endless. And there he was, in his army fatigues, smiling, making his way to the speakers' platform. The program continued. Fidel would speak later; he wanted to see what was being presented.

And then, after a few more speakers, came the announcement that he would now speak. Throughout the next hour it was obvious that he was enjoying himself. He seemed comfortable, often impish, playful. How he must have delighted in the warmth and support of a crowd which often punctuated his remarks with cheers and shouts. Surely a contrast to the exclusion he had just experienced "downtown." He was their hero and they loved him. All the more ironic to see the large number of stone-faced security surrounding the podium and the room itself.

ATTIRE: He began by talking about his clothes, how he didn't know anything about suits, shirts, ties, cuff links, shoes and referred to himself as "an honorable gentleman in a business suit." The last time he was in Harlem he wore fatigues. How could he now go to Harlem in a business suit?

EXCLUSION: He talked about the dinners that he hadn't been invited to—and the concert—but how paradoxical it was that wealthy businessmen had invited him to dinner. "The incredible thing is," he continued, "I'm still expelled, left out of dinners, receptions, even though the cold war is no more." He went on to contrast the human

warmth of the crowd with the chill of the sanctuary and joked about the church not having the funds for heat.

HARLEM: He was not in Harlem because he hadn't been invited to dinner downtown. "I wanted to visit the Hotel Theresa and be here with you in Harlem." He referred to those "unforgettable days" in 1960 when the revolution was a newborn and life was difficult, when he was ousted from a downtown hotel. He had been ready to set up a tent in the patio of the UN, but he knew he had the heart of his neighbors in Harlem. The response of the crowd validated this. He expressed his eternal gratitude. "In you is the best representation of the virtues of the American people. Although others may or may not change, we will never change," he assured us. "The best evidence is your presence, your warmth and love."

SOLIDARITY: He talked about the solidarity that the Cubans have had with millions of people in Africa and Latin America and the thousands of lives that have been saved by Cuban doctors. He offered to send doctors here if there was a need in any neighborhood. He told of the 2000 Cuban teachers who went to Nicaragua during the literacy campaign; the hundreds of thousands of blood donations collected for Peruvian, Armenian and Iranian earthquake victims. Cuban technicians, doctors and donations of aid have been made available regardless of ideologies. "That is the country under a blockade," he said, "that is accused of human rights violations."

ACCOMPLISHMENTS: The life expectancy in Cuba is presently 76 years. Infant mortality has been reduced from 60 out of

1,000 live births to less than 10. The lives of hundred of thousands of children have been saved, pain has been relieved, illiteracy almost eliminated. Cuba has the highest number of teachers and doctors per capita. "And this is the country that is accused of human rights violations," he echoed. "We have an absolute and total respect for life. Out of 3,000 prisoners taken in the Bay of Pigs invasions no one was killed, murdered, ill treated or hurt. They returned as heroes. That is our honor, our glory, our history."

ANGOLA: He spoke of the blood Cubans have shed fighting colonialism in Angola, fighting against racism and apartheid and the irony that South Africa has not been blockaded. "We have been prevented from purchasing food or medicine, not even an aspirin." The independence of South Africa and the miracle and work of the UN and the end of apartheid is applauded, but there is not mention of any Cubans who died. "Do the people who write history forget reality?" he asked.

THE BLOCKADE: The blockade goes against the people. It is not fair. It is not logical to use it as a weapon against ordinary people. It is like a noiseless atom bomb which kills people, children.

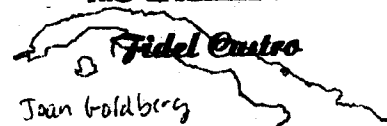
RELIGION: "This modest person you see here has survived hundreds of attempts on his life. I think the church must have had something to do with this. Your prayers must have been saving me." He was moved by Reverend Butts' earlier reminiscences of being part of a delegation of theological scholars to Cuba. Fidel went to church with them. When asked if he believed in God, Fidel replied, "I like church. When I was asked about my beliefs I said I wasn't lucky to have such good pastors. They should have told me to think, to meditate rather than to leave...Many speak of heaven in this world of injustices. We want a heaven where there is justice and brotherhood and in that heaven I believe and I am willing give my life for that belief."

Joan is an adult educator and member of CACC (Central American Caribbean Coalition) and ABC (the committee to Abolish the Blockade of Cuba). She visited Cuba in Spring '94. A video of Fidel's Harlem speech is available for individual and group viewings. Call Joan at SPC for more information.



Fidel Castro leaves New York City in 1979.

HARLEM WELCOMES
HIS EXCELLENCY



S.U. Feminist Collective

Shut Down Hooters!

Hooters Restaurant started in 1983 in Clearwater, Florida. It is now being brought to the Syracuse community via the Carousel Mall, opening mid-November 1995. L.D. Stuart, co-founder of the restaurant, "figured Hooters would be a mildly profitable excuse for swilling beer and ogling blondes" (*Forbes*, April 15, 1995).

It is our mission to close Hooters at this location.

Hooters is a nationwide restaurant/sports bar chain with 162 locations in 38 states. It is ranked in the top ten of the fastest growing chains of restaurants in the United States. Hooters does not hire male servers--uniforms for the "Hooter Girls" consist of running shorts, midriff-baring t-shirts and running shoes. The logo is an owl with eyes appearing to represent female breasts and nipples and until recently boasted the slogan "More Than A Mouthful" on the back. Other slogans include "You'll Love Our Hooters" and the newest, "Delightfully Tacky Yet Undefined." Hooters also produces children's t-shirts bearing the slogan "Life Begins With Hooters." The reference here is unquestionable. Not surprisingly, there have been at least nine sexual harassment lawsuits against Hooters from former employees in the last four years, three of which were filed against the Hooters in the Mall of America in Bloomington, Minnesota.

The majority of mall patrons are women and children. The location of the Syracuse Hooters is adjacent to the carousel, the food court and the main entrance to the mall, making it highly visible to most mall visitors. This teaches all generations of men and women, girls and boys, that a woman's worth is based on the measurement of her body. By bringing Hooters to the Carousel Mall, mall management and city officials are no longer promoting a family-oriented environment. Children will be exposed to the Hooters' logo, which is a popular slang word for women's breasts, every time they ride the carousel, go to the movies or want something to eat. This instills the image that women's bodies are to be used for society's pleasure. Hooters has been coined "an adult setting" by a Minnesota newspaper.

We, as members of the Syracuse community, are opposed to any institution or organization that promotes the devaluation of women

(or men) to sex objects. The environment of this restaurant links men, alcohol, sports and the commodification of women. Hooters can no longer hide behind its owl logo. We know what it represents, and we don't want it in our community or in our mall.

So far we've compiled over 400 signatures including university students, faculty and community members petitioning the mall to close Hooters at this location.

For more information call Anna at 428-8161.



Animals As Gifts

There's no gift that can put a smile on a child's face faster than that of a puppy or kitten. Taking a companion animal into your home can be rewarding for both the child and the animal. However, there are some things you should think about if you are considering a pet as a possible gift idea this holiday season.

First, you need to consider whether the recipient of the gift (usually a child) is old enough and responsible enough to properly take care of the animal. Kittens and puppies, especially, need a great deal of love and attention. Remember, you are not simply selecting a toy that your child can discard when s/he no longer finds it interesting but, rather, are selecting a member of your family.

Second, consider your limitations. Is your dwelling large enough to accommodate the animal after s/he is full grown? Do you travel frequently or work long hours? These are some serious factors to consider before making your decision.

Third, you must consider where your potential new family member is coming from. According to the Humane Society of the US, 90% of the more than half million puppies sold every year in pet shops come from about 5,000 puppy mills. The Humane Society charges that conditions at puppy mills are so hideous that only one out of two dogs bred in the mills survives to make it to market. According to the Society's chief investigator, Robert Baker, many of the survivors suffer from parvovirus, parasites, respiratory infections, not to mention genetic and emotional ailments.

If you do decide that a companion animal is the appropriate gift, then perhaps the best advice of all is to visit our local SPCA, Hu-

mane Association or DeWitt Animal Hospital. The DeWitt Animal Hospital has a contract with the City of Syracuse to take in stray dogs so they have plenty for adoption. The other two shelters take in a wide variety of animals ranging from kittens to full grown cats and from mutt to pure bred. Every year there are literally millions of puppies and kittens who come to this world—many without homes. By going this route, you may save money and can save an animal from being euthanized.

If you decide you cannot have a companion animal at this time, you can still help these animals by making a donation to the SPCA, 5878 E. Molloy Rd., Mattydale 13211 or the Humane Association, 4915 W. Taft Rd., Liverpool 13088. Or perhaps you or your child would like to "adopt" a farm animal. Farm Sanctuary sends you a photo of your "adopted" animal when you make a donation for that purpose. Farm Sanctuary offers a permanent home to rescued cows, goats, pigs, sheep and fowl. They also encourage visits. Farm Sanctuary, POB 150 Watkins Glen 14891, (607) 583-2225.

- Vikki Lammers



SYRACUSE FOOD NOT BOMBS

The money spent by the world on weapons in one week is enough to feed all the people on Earth for one year. The United States throws away 46 billion pounds of food in one year. It would take only four billion pounds to completely end the hunger in this country. When millions of people go hungry every day, how can we spend another dollar on war? If you feel that people need food more than bombs, we want you to call us today.

The Syracuse chapter of Food Not Bombs is starting several projects in our area:

- Free food distribution to local people in need;
- literature tables to provide information about food, peace and justice;
- providing hot meals at demonstrations and events;
- organizing creative actions in protest of war and poverty.

Call us today and get involved! Contact Joe Smith at 423-3649. Our next meeting is on Sunday, December third at Happy Endings coffee house at 317 S. Clinton Street, Armory Square, at 6 PM. Everyone is welcome.

**SYRACUSE
COMMUNITY
RADIO**

Syracuse Community Radio moves into 1996 with at least a glimmer of hope that we will be on the air again before that year passes. We are unable to provide details due to the ultra-competitive nature of broadcasting around here, but it is not out of the question that SCR might be a welcome addition in the new year to the currently drab radio landscape of Central New York! It has become clear that our window of opportunity is rapidly closing. It may already be too late for the city of Syracuse. If this community wants to have a media outlet that is operated by and for this community and owned by the listeners it serves, then this is the time to make it a reality.

We have busied ourselves with various other activities including providing support for SPC's Bread & Puppet fundraiser, researching grants, publishing newsletters and networking with independent broadcasters from around the planet. We continue to produce our weekly Radiovision TV program on Monday, 9 PM Adelphia channel three. SCR has been given some attention and was even quoted in the most recent issues of *Radio Resisters Bulletin*. Our newsletter, *Off the Air*,

was used as a source in the latest issue of *Rock and Rap Confidential* for an article on micro radio.

In the semi-good news department, there is a micro station that has made life a bit more pleasant, and a little more confusing, for some of us here in the Syracuse area. JAM FM has been putting out a great deal of interesting and obscure music and information for several months now. We at SCR congratulate them on putting it out there and reminding us that other options exist. And as it is likely that every last frequency in the city has been bought to serve private interests, JAM may be the closest the city of Syracuse ever gets to having a decent station again. Since JAM FM has been on there has been confusion about who is doing what, so we would like to clarify that SCR is not affiliated with JAM FM nor is there any implied endorsement of JAM FM's activities.

SCR needs to hear from you and our neighbors now. We have begun developing our programming and need input from our listeners. Help is required for the large number of fundraisers that will need to happen in 1996 to get a decent station on the air. The handy contact number's for SCR: voice/fax 474-9507 or 478-5215 Email at: SYRCOM-RAD@aol.com

**traditional left cont'd
from page 10**

if we dialogued more about what we were doing and if we did less acting out of roles that we didn't define and understand."

In true resister form, Brian encouraged his fellow actors to interpret some of their roles in interesting ways. "We had to go on stage and do this scene where we were tough IMF agents, and we were stomping around and flaring our elbows a lot. I brought up the idea that 'hey, we should mosh...slam dance..' and that this would be our own little interpretation." And so it went. The IMF agents moshed. All was brilliant until Brian caught an elbow to his face and was knocked out for the next two scenes. Pitiful? Not according to Brian..."For those two scenes, I finally had the advantage of seeing how the whole imagery of the performance fit together, so I could project that back onto the rest of my performance."

Ah, the joys of art and activism. Perhaps no one in our midst knows how this combination can spark the energy of social movements more than Kathy Barry, one of "Enough is

Enough's" volunteer coordinators and a long-time theatrical activist. Although Kathy describes the history of local guerrilla theater in Syracuse, like the Nonviolent Action Collective and CANIT, as entailing more participation, collaboration and dialogue than she encountered working with Bread and Puppet, she has a great deal of respect for the work of Schumann and his troupe..."The thing I like about this type of theater is that it's a way to present a lot of information which conveys emotion. When you look at Peter Schumann's work in the lower east side of NYC in the sixties, you see him performing on welfare, racism, the Vietnam War...He has always reached out to people, always tried to educate, always provoked a lot of thinking."

Although Bread and Puppet has left town, I hope that through dialogue we can learn from their model, critique it, improve upon it, and continue the legacy of political theater within our community.

Jolle was a primary coordinator for the Bread & Puppet events in Syracuse and is a graduate student working with the Social Movements Initiative, a project of Maxwell School at Syracuse University.



Call-In and Concert

The Start II Treaty, signed by Bush and Yeltsin in 1993, must be ratified by the Senate. If carried out it will reduce nuclear weapons by 3/4 of Cold War levels, and will pave the way for further arms reduction treaties. If ratification doesn't occur before the holiday recess, it will be unlikely until after the US elections - and then much will have changed which could block passage.

There is strong bipartisan and public support for the treaty. But Jesse Helms is holding it hostage in the foreign relations committee to gain leverage on unrelated issues. Bob Dole as majority leader is in a position bring the treaty to the Senate floor. A national call-in on November 28 presses Senator Dole to bring the treaty to a vote. PLEASE CALL 202-224-6521 for ratification of START II.

Remember: One phone call can help remove 9,000 nuclear warheads.

And don't miss our Tony Trischka Banjo Cheer concert, Sunday, December 17 at 7:30 at May Memorial, 3800 E. Genesee St. Syracuse. Tony's new CD, "Glory Shone Around: A Christmas Collection," will be available for the first time! From shape note harmonies to traditional carols with unusual instrumentation, join a rich musical exploration of the spirit of the season of peace on earth - and support Peace Action's year-round work for peace.

For more actions on START II and for tickets to Banjo Cheer, call 478-7442.

JOIN THE MOVEMENT

Sam Alcott and Thano Paris are plotting to overthrow capitalism and free all political prisoners. All interested parties call Sam at (315) 449-1933 or come to our meeting of the Syracuse Peace Council on November 29th at 8pm. We are trying to organize a teach-in on Mumia Abu-Jamal.

COME!

Fair Trial For Mumia Committee

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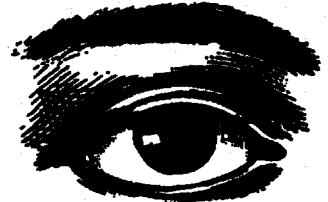
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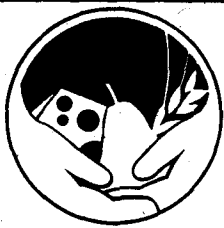
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Waiting for the Time there will be no Waiting

Poems by Jackie Warren-Moore in *Writing Our Way Out of the Dark*:



Roslyn Rasberry

Review of poems by Jackie Warren-Moore in the collection *Writing Our Way Out of the Dark: An Anthology of Child Abuse Survivors* edited by Elizabeth Claman, published by Queen of Swords Press, Eugene, Oregon, 1995.

AS AN AFRICAN-American and as a woman I have always felt that the secret to my survival was my singing spirit. After reading Jackie Warren-Moore's poems in *Writing Our Way Out of the Dark: An Anthology of Child Abuse Survivors*, I began to wonder. I wondered what songs I would then sing as a child abuse survivor. What would they sound like? Would they be howling notes of pain and rage? Would I be able to make any sound at all?

The six poems written by Jackie Warren-Moore are powerful testimonies of violation and healing, subjects that I thought I knew something about. It turns out I knew little. Her sensory-rich use of simile and metaphor are ideal. They invoke images that broaden one's ability to marvel at any recovery from those soul-snatching nameless places.

In reverent, humble silence I journeyed with her experiencing a gamut of emotions. When she wrote: "If only it hadn't taken me twenty years to voice the shame of it, to speak of the not-all rightness." I cried inside. I bled. For I have a beautiful, vibrant little sister just one year older than the span of the poet's agony.

There are places in her work that echo the sentiments of all of us as adult children of a dysfunctional society.

Waiting for a kind word. Waiting for abuse to end.
Waiting to be wanted. Waiting to be loved. Waiting
for the time there will be no waiting.
(from "For Paula Cooper, The 18-Year-Old Who Waits On Death Row")

In "Daughters" I sensed the importance of integrating the trilogy of past, present and future into our lives. We potentially reach back to mend the past, travel through the now, and then move forward to the jewel that is our next generation. Past and future are intricately linked. Yesterday's healing yields tomorrow's fruit.

I find myself there. Waiting and laughing. Holding hands with my daughter. Loving her as I never loved myself.
Little girl laughter in three's.
Old self.
New self.
Daughter.
(from "Daughters")

The poems provide a wonderful opportunity for readers to make deep personal healing connections, to examine their own places of individual perpetrated oppression, and to receive hope for those places oppressed.

I am woman who shouts
I wonder why the sky shakes with my voice
I hear the thunder within me
I see the clouds rush to hiding
I want to shout of injustice--banish it from the earth
I am woman who shouts
(from "I Am Woman Who Shouts")

I am inspired by the poet's profound desire for wholeness. Her willingness to tell her story, to rewrite her story, is courage deep and uncommon. The poems themselves are not very long, but will live long in my memory.

To Jackie Warren-Moore I personally am grateful that she opened herself to share, to declare, to rage and to heal. Grateful that she let me, as reader, bear witness.

When I speak of courage I speak not of Jackie alone, but for the legions of innocents that brave this storm as well. For you I wish, as the poet phrases, "hope for the power to dream again".

To you I offer the words of an old African American spiritual:

There is a balm in Gilead to make the wounded whole.
There is a balm in Gilead to heal the sick soul.

I encourage and urge you to read these poems.



Roslyn Rasberry lives and sings and loves and breathes in Syracuse, New York. *Writing Our Way Out of the Dark* is available at the Front Room Bookstore and at My Sister's Words.

Check out the Front Room Bookstore's new holiday hours:

Wed noon - 9 PM
Sat noon - 3 PM

...and don't forget you can do your Front Room shopping at the Plowshares Craftsair on Dec. 2 & 3!

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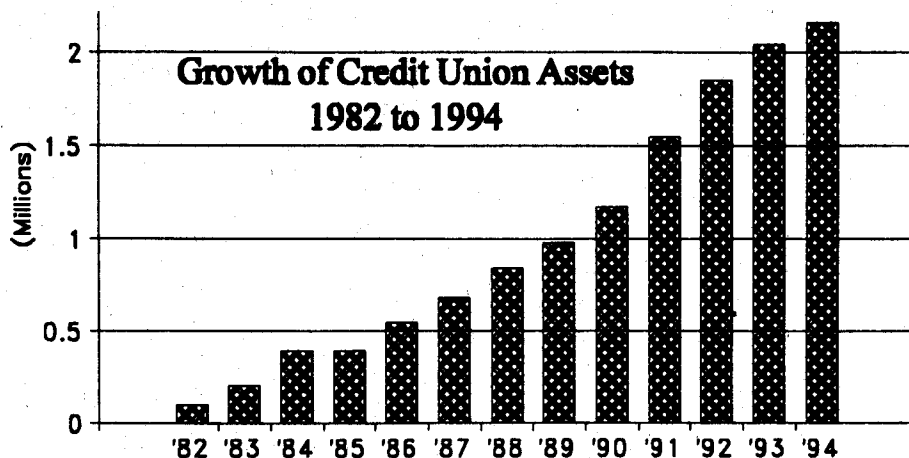
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Syracuse Peace Council
Community Event Calendar

December 1995

PLOWSHARES
CRAFTSFAIR

December 2, 10 am to 5 pm
December 3, 12 pm to 5 pm
Mark your calendar for our 25th anniversary show!
Southwest Community Ctr, 401 South Ave, Syracuse

3

25th Annual Plowshares Craftsfair. Over 45 local crafters, musical entertainment, delicious food, and a chance to catch up with friends. Southwest Community Center, 401 South Ave. Noon-5pm. 472-5478.

Syracuse Food Not Bombs meeting at Happy Endings Cafe, 317 S. Clinton St. 6pm. Everyone welcome. Joe 423-3649.

Open Hand Theatre's wondrous winter dream puppetry pageant "Gifts Given Last". 3pm. See 12/1 for info.

10

Human Rights Day - 47th anniversary of the Universal Declaration of Human Rights

17 Peace Action presents Tony Trischka & friends in "Banjo Cheer" holiday concert. May Memorial, 3900 E. Genesee St. 7:30pm. 478-7442. Every Sunday: Support group for former and current mental patients. Sponsored by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120. Every Sunday: This Way Out, Gay & Lesbian radio program on WRVO FM 90. 6:30-7pm.

24

Every Sunday: Gay/Lesbian/Bisexual Student Association meeting. 750 Ostrum Ave. 4:30pm.

Every Sunday, People's 60 Minutes. Adelphia Cable Ch. 3. 8pm. Produced by Peace Council.

4

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

Peace Council 60th anniversary dinner planning meeting. At Peace Council, 924 Burnet Ave. 7pm. 472-5478.

11

People for Animal Rights business mtg. 7pm. Call 488-7877 for location.

12/1-12/20: Photo exhibit. Appeal to this Age: Photography of the Civil Rights Movement, 1954-1968. Features work of 43 prominent photographers. Menschel Gallery, Schine Center, SU. 10am-10pm.

18

Every Mon: "Radiovision" on Adelpia Cable Ch. 3 at 9pm. Presented by Syracuse Community Radio.

25

5

PNL editorial meeting at Peace Council. 4pm. Come join in. 472-5478.

Peace Action program. 7:30pm. May Memorial, 3900 E Genesee. Call for program topic: 478-7442.

12

PNL editorial meeting at Peace Council. 4pm. Come join in. 472-5478.

Amnesty International Group #373 mtg. Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 688-7441.

19

PNL editorial meeting at Peace Council. 4pm. Come join in. 472-5478.

Every Tues: Student Environmental Action Coalition meetings. At SUNY ESF, Nikkin Lounge, basement of Marshall Hall. 6pm. Info: Richard at 428-9823.

26

Every Wed.: Feminist Collective at Syracuse University meeting. Room 101, Hall of Languages, SU.

Support & Self-Education Group for Parents & Friends of Gay People meets at Plymouth Church, 232 E. Onondaga St. 7:30pm. 474-4896.

6

Physicians Committee for Responsible Medicine speaker Neal Barnard with slide show "Eat Right: Live Longer". University United Methodist Church, 1083 E. Genesee St. 7pm. 488-7877.

Every Wed: Partners of (In)cess Survivors Anonymous 12-step mtg at Women's INFO, 601 Allen St. 6-8pm. 451-7123.

13

NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syr. 7pm. 487-3188.

Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.

20

NAACP general mtg. 7pm. NAACP Office, 1125 S. Salina. 422-8933.

Every Wed: Military & Draft Counseling at the Peace Council. Noon-3pm. Call Marge 472-5478.

27

Every Wed: Alliance membership meeting. All welcome. At ECHOH, 2nd fl., corner of Westcott & Euclid. 2pm. 475-4120.

Peace Council organizational maintenance committee meets at 7:30pm. 924 Burnet Ave. 472-5478.

7

1st & 3rd Thursdays: Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.

Open Hand Theatre's wondrous winter dream puppetry pageant "Gifts Given Last". 8pm. See 12/1 for info.

14

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

Every Thurs: Lesbian & Gay Youth Support group for ages 14-21 meets at Women's Info Center, 601 Allen St. Call for time 422-9741.

21

Syracuse Haiti Solidarity mtg. 6:30pm. Plymouth Church, 232 E. Onondaga St. downtown Syracuse.

28

Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome!

2nd & 4th Wed.: Lesbian/Gay Graduate Collective at Syracuse Univ. meets at 7pm at 750 Ostrum Ave.

JAM-FM, Syracuse's alternative radio. 90.7 FM. Tune in after 7 pm on weeknights.

Peace Council program committee meeting. Call for date & time. 924 Burnet Ave. 472-5478.

8

Cheap Art Auction at Altered Space Community Art Gallery, 922 Burnet Ave. 7pm. 478-8875.

Open Hand Theatre's wondrous winter dream puppetry pageant "Gifts Given Last". 8pm. See 12/1 for info.

15

Every Friday: Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-9035.

22

Every Fri: Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Center, 601 Allen St. 422-9741 for time.

29

Peace Newsletter Mailing Party at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome!

2nd & 4th Wed.: Lesbian/Gay Graduate Collective at Syracuse Univ. meets at 7pm at 750 Ostrum Ave.

1

Triangle Talk lecture & book review series focusing on Lesbian, Gay, Bisexual, Transgender Community. Three books discussed: Borders Bookstore, Carousel Mall, 7-8:30pm. Free. Dec. 1-3: 10th annual New England War Tax Resistance gathering. Deerfield, MA. Info: Daniel 802-254-2490.

Open Hand Theatre's wondrous winter dream puppetry pageant "Gifts Given Last". Plymouth Church, 232 E. Onondaga St. 8pm. Tickets \$6/\$8. 478-0466.

9

Noam Chomsky "Ending 20 years of Occupation: East Timor & U.S. Foreign Policy. Miller Theater, Columbia Univ., NYC. 2:30pm. \$8-\$12. Info call East Timor Action Network at 718-788-6071.

Open Hand Theatre's wondrous winter dream puppetry pageant "Gifts Given Last". 8pm. See 12/1 for info.

16

Open Hand Theatre's wondrous winter dream puppetry pageant "Gifts Given Last". 8pm. See 12/1 for info.

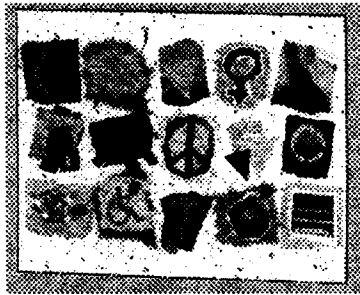
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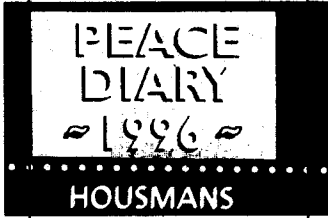
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To have your group's event or meeting time listed, call or send the info to SPC. 472-5478. January deadline: 12/22.

Start Your New Year With a Date For Peace
at the Front Room Bookstore
of the Syracuse Peace Council

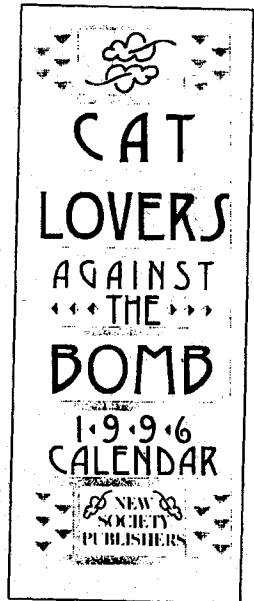


CARRY IT ON
 25TH ANNIVERSARY
 PEACE CALENDAR
 SYRACUSE CULTURAL WORKERS



NOTHING BUT THE TRUTH:
 Activists Speak
 in Court
 1996 Peace Calendar

WAR RESISTERS LEAGUE



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Look for the Front Room at the Plowshares Craftsair.

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