

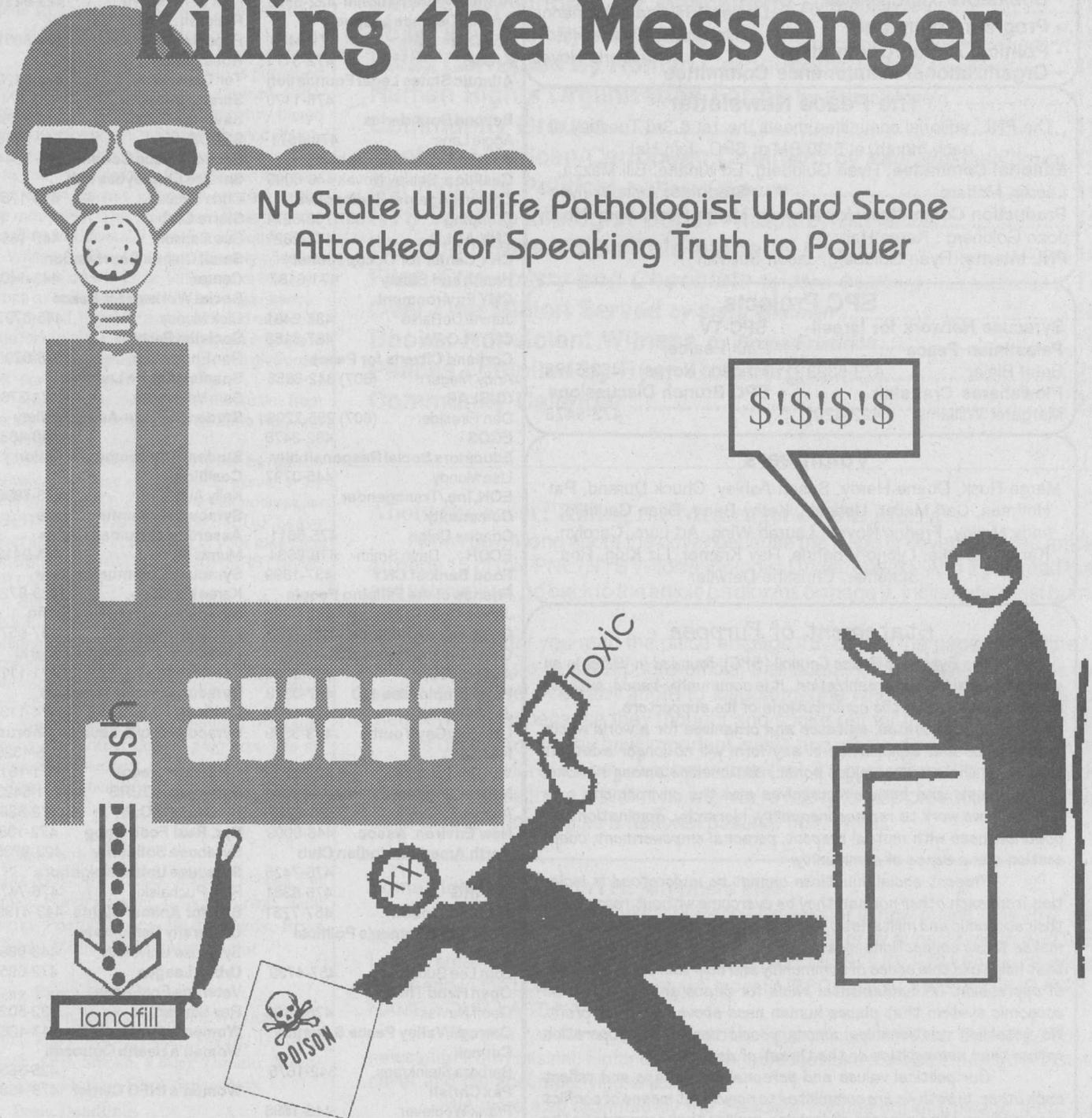
Wasting Our Time

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

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, 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.

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

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May Issue Deadlines

Articles	Apr	13
Ads	Feb	20
Calendar Items	Feb	20

PEACE NEWSLETTER

April 1995
PNL 630

Table of Contents

Letters	4
SPC Page: Looking Forward	5
Leigh Hunt and the Race for Sheriff <i>by the Onondaga Council of Chiefs</i> 6	
Democracy Ignored for Mescaleros <i>by Bill Mazza</i>	8
Toxic Intake <i>by Ryan Goldberg</i>	9
I Was Corrupted by Roman Catholicism <i>by Fred Boehrer</i>	10
Human Rights Organization Forms <i>by Fatma Husein</i>	11
Community Groups	12
Central American/Caribbean Coalition <i>by Paul Welchselbaum</i> 13	
Surviving is Political <i>by Radell Roberts</i>	14
NYS Wildlife Biologist Under Attack <i>by Bill Mazza</i>	15
We Don't Have To Do This Alone <i>by Karen Hall</i>	16
Film: <i>Strawberry and Chocolate</i> <i>by Joan Goldberg</i>	17
Over One Million Served <i>by Steve Whitman</i>	18
Books: Nonviolent Witness <i>by Bruce Friedrich</i>	19
Peaces compiled by Ryan Goldberg	21
Community Calendar	23

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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Thanks to Laughing Horse Books & Coffee, Portland, for the great quote

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.

Peace Newsletter

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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

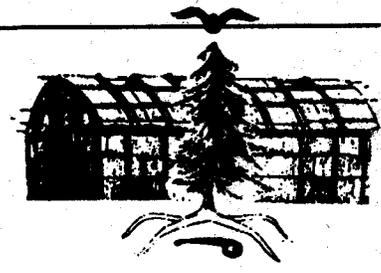
their people. The nations could not get support from the state or federal authorities to help regulate these illegal businesses.

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:

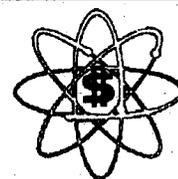
- **First:** Several millions to the Onondaga Nation in unpaid revenues for the sale of cigarettes using the Nation's sovereignty status;
- **Second:** As of December 30, 1994, Ken and Veronica Papineau, partners in Smoke Signals, had outstanding judgments totalling \$392,728, including \$229,956 owed 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

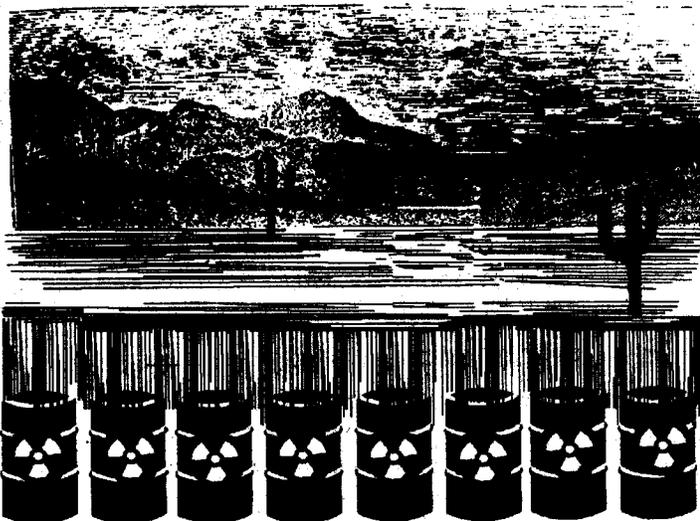


Bill Mazza

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

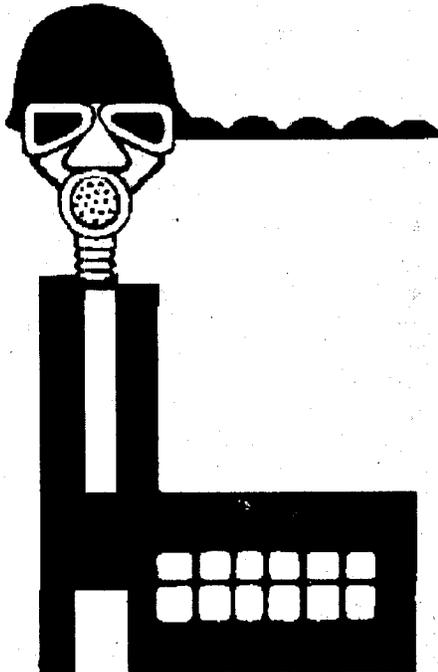
manufacture of paper within five years. There are alternative means of producing the same results without the

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/Of-fense.

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:

Fatma Husein: 472-0670;

email: fhusein@mailbox.syr.edu

Elana Levy: 472-5711;

email: levye@goliath.sunyocc.edu

Benita Miller: 423-8330

Micere Mugo: 445-0413;

email: mmmugo@summon.syr.edu

Mumbi Mugo: 445-0413;

email: mmugo@mailbox.syr.edu

Ibrahim Rubama: 455-5958x215 (voice mail)

Fanon Wilkins: 423-9532;

email: fewilkin@mailbox.syr.edu



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.

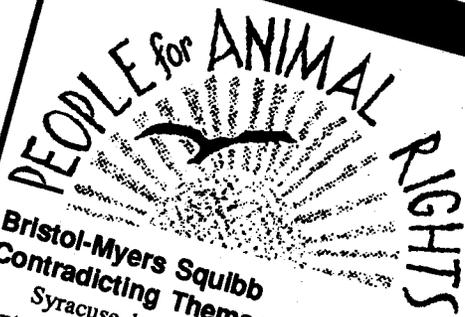
The Senate passed the proposal by an overwhelming majority. According to Human Resources, these benefits are in perfect accord with the university's non-discrimination policy. Couples who receive the benefits will need to submit an "Affidavit of Domestic Partnership" and a written proof of financial 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 retroactive benefits to the beginning of the year.

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 should be 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 favoring the legislative side of Cuba continues. It appears to be chagrined at taking advantage of investment in Cuba while the United States is on the other side of the trade. Mary Sopchak is coordinating for the June 1995 Friendship Cuba.

- **Haiti Solidarity:** Our response to support Capt. Lawrence Rockwood is now scheduled to proceed to a venue which may take the trial far from Syracuse. He has been very good to people's individual and organized interchange with him has been excellent for local activists.

Haiti's next elections are scheduled for 4. If you are interested in joining a delegation 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 in El Salvador. The cooperation of...

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 cuida 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.

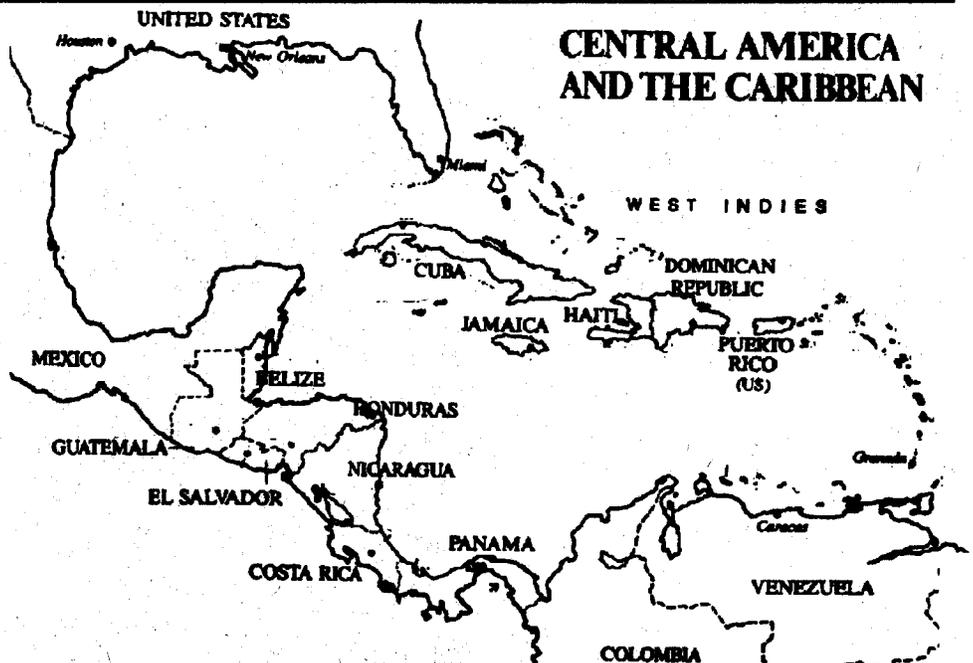
Doris is a member of the Central America / Caribbean Coalition.

It was not comforting to know the guns were probably supplied by our government.

cont'd from last page

• **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-erotization 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?"

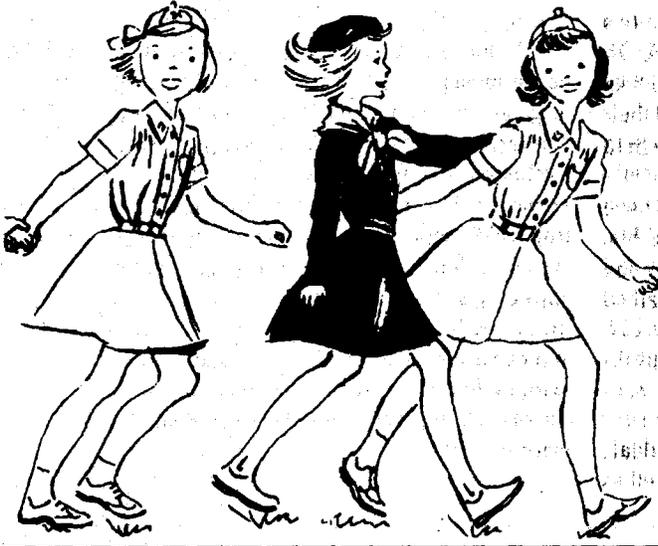
A competitive edge also enters when survivors attempt to quantify their experiences. It is unhelpful to rank oppressions and claim that one is worse or more difficult than another. Oppression sits on each group in individual ways. Alliances be-

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

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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-

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

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.



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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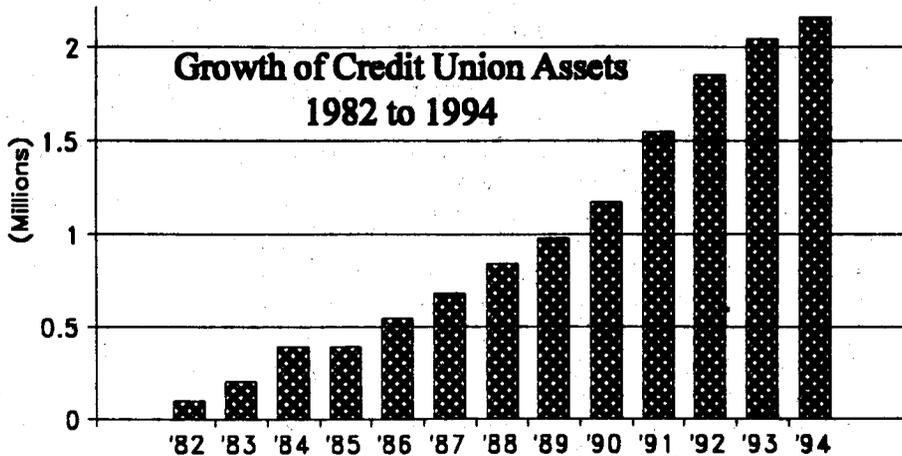
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PEACES

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*

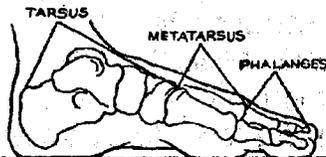
Women, especially Buddhist nuns, are in the front-line of the nonviolent resistance to the Chinese occupation of Tibet. According to the Tibet Information Network, there are often no protests after a crackdown by the Chinese authorities until nuns take to the streets. Typically a procession of nuns shout 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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Syracuse Peace Council Community Event Calendar

SUN

MON

TUES

WED

THURS

FRI

SAT

April 1995

Every Tues: Student Environmental Action Coalition meetings. At SUNY ESF, Nifkin Lounge, basement of Marshall Hall. 6pm.

Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.

Every Wed: Alliance membership meeting. All welcome. At ECOH, 2nd fl., cmrs of Westcott & Euclid. 2pm. 475-4120.

Every Thurs: Lesbian & Gay Youth Support group for ages 14-21, meets at Women's Info Ctr, 601 Allen St. Call for time 422-9741.

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

Other April Events:

4/8: **We Won't Go Back**, rally against violence spons. by NOW. Washington DC. 202-331-0066.

4/23: **Earth Day Clean-up** at Thornden Park. Meet at parking lot. 12:30pm. Bring gloves. Call Eileen for details: 471-5222.

1

2 **Boys From Syracuse** meets at Trinity Episcopal Church Parish House. 7pm.

Every Sunday: Support group for former and current mental patients. Spons. 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.

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.

Every Mon: Discussion/reading group at the Peace Council. Topic is nationalism/multinationalism. Cofacilitated by Karen Hall & Bill Mazza. 7pm. 472-5478.

4 **PNL Committee** meets at 924 Burnet Ave. New members always welcome. 5:30 pm. 472-5478.

Peace Action program: new video on the Non-Proliferation Treaty & discussion. 7:30pm. May Memorial, 3800 E Genesee. 478-7442.

5 **Organizational Maintenance committee of Peace Council** meets at 924 Burnet Ave. 7:30pm. 472-5478.

6 **SPC council meeting.** 924 Burnet Ave. 7pm.

Taste of the Arts, John Cadley, CNY singer/songwriter of ballads. Free lunchtime entertainment at Plymouth Church, 232 E. Onondaga St. 12:15-1pm

7 **Gay Men's Support Group** meeting. Info: 422-5732.

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.

"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.

8 **Nuclear Waste Conference** at State College, PA. Speakers, activists, reps. of Western Shoshone Nation. Call Peace Action to carpool 478-7442.

9 **Brunch at the Syracuse Peace Council.** 11:30am, discussion at 1pm. \$3-\$5.

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.

10 **Artists' Books:** bookworks for the Arts. Opening & reception at Altered Space Gallery, 922 Burnet Ave. 7-10pm.

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.

11 **Coalition for the Common Good** mtg. united for budget priorities serving human needs. noon-1pm. 658 W. Onondaga St.

Amnesty International Group #373 mtg., Mundy Branch Library, 1204 S. Geddes St. 7-9pm. Letter writing, updates on cases. 668-7441.

12 **Central America Caribbean Coalition** potluck & mtg at Plymouth Church, 232 E. Onondaga St. Topic: process. 6pm.

NOW CNY Chapter mtg at Marine Midland Bank, 360 S Warren, Syracuse. call 487-3188. 7pm.

13 **Political Action committee of Peace Council** meets at 924 Burnet Ave. 7pm. 472-5478.

Taste of the Arts, Short order Cooke & the Bus Boys. Free lunchtime entertainment at Plymouth Church, 232 E. Onondaga St. 12:15-1pm

14 **Every Friday:** Lesbian Coming Out Group. 7pm. Women's Info Center, 601 Allen St. 492-8035.

15 **War Taxes Due**

16 **Every Sunday. People's 60 Minutes.** Adelphia Cable Ch. 3, 8pm. Produced by Syracuse Peace Council.

17 **Syracuse Real Food Coop Council** meets. 7-9pm.

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

Sierra Club conservation committee meeting. 7:30pm. Call for place: 488-2140.

Hiroshima Coalition planning mtg. At Peace Council, 924 Burnet Ave. 7:30pm.

18 **PNL Committee** meets at 924 Burnet Ave. New members always welcome. 5:30 pm. 472-5478.

Coalition for the Common Good mtg. united for budget priorities serving human needs. noon-1pm. 658 W. Onondaga St.

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

19 **NAACP general mtg.** 7pm. NAACP Office, 1125 S. Salina. 422-6933.

Every Wed: Syracuse Community Choir rehearsal. At ECOH, corners of Westcott & Euclid. New members welcome. 7:15pm. Karen 426-8724.

20 **1st & 3rd Thursdays:** Gay & Lesbian Alliance meets at Trinity Parish House, 523 W Onondaga. 7:30pm.

SPC council meeting. 924 Burnet Ave. 7pm.

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.

4/20-21: **International Citizens' Assembly to Stop the Spread of Weapons,** NYC. Info: 212-750-5795.

22 **Nine Mile Creek Earth Day Clean-up** w/Sierra Club & other groups. Meet in Camillus. 10-3pm. Call Sue for details: 445-1663.

Disarmament Rally in NYC near the United Nations.

Earth Day

23 **Panel discussion,** poetry, freedom songs on two prisoners of conscience on death row: Mumia Abu-Jamal, Koigi wa Wamware. Spons. by Syracuse Cmte for Assertion of Human Rights. Maxwell Aud., SU. 4-7pm. Re-freshments served. Free.

24 **"Middle East Peace Process",** a talk with Bill Quart, National Security Council. Hendrick's Chapel, SU. 4pm. 479-5393. Additional event at 7:30pm (call for place).

Earth Lobby Day at State Capitol in Albany. 9-5pm. Call NYPIRG for more info: 518-462-5526.

25 **Coalition for the Common Good** mtg. united for budget priorities serving human needs. noon-1pm. 658 W. Onondaga St.

Latin American Film Series: "Details of a Duel" (Colombia: 1988) "wry comedy about escalation, anticipation & manners". At Uris Hall Auditorium, Cornell University, Ithaca. Free. 607-255-7293.

26 **Every Wed: Military & Draft Counseling** at the Peace Council. Noon-3pm, Call Marge 472-5478.

Political Action committee of Peace Council meets at 924 Burnet Ave. 7pm. 472-5478.

27 **Peace Newsletter Mailing Party** at SPC, 924 Burnet Ave. 5-7pm. Free Food! All welcome.

Yom Ha Shoah

28 **Every Fri:** Gay & Lesbian Young Adult meeting for ages 21-25. At Women's Info Ctr, 601 Allen St. 422-9741 for time.

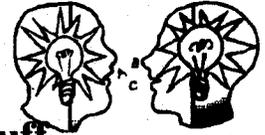
To have your group's event or meeting time listed, call or send the info to SPC. 472-5478. April deadline: 3/25.

29

30 **Co-op membership mtg.** at ECOH. Potluck 5pm. Meeting 9pm.

¿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

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