

Prison abuses

Peace Newsletter

Central New York Voice for Peace and Social Justice August 1992 PNL 598



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The Syracuse Peace Council

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

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Statement of Purpose

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

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

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

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

Alliances, Coalitions & Contacts

ACT-UP	475-1544	Peace Brigades International	
American Friends Service Committee	475-4822	Ed Kinane	478-4571
Alliance-Psychiatric System		P.E.A.C.E., Inc.	
Survivors		Louis Clark	470-3300
George Ebert	475-4120	People Against the Death Penalty	
Alternative Media Network		Pat Bane	469-3788
Jim Dessauer	425-8806	People for Animal Rights	
Alternative Orange		Linda De Stefano	475-0062
Blaine DeLancey	475-4898	Persons With AIDS Support	
Alternatives to Violence Project		Hotline	
Andy Mager	607/842-6515	Sandra	471-5911
Amnesty International	422-3890	Physicians for Social Responsibility	475-0062
ANZUS Plowshares	422-3181	Rainbow Coalition 27th C.D.	
ARISE	472-3171	Alan Rosenthal	472-4331
Atlantic States Legal Foundation	475-1170	Recycle First	471-2806
Citizens Against Radioactive Dumping	607/7536271	SANE/Freeze of CNY	
CNY ACLU		Diane Swords	478-7442
Marcy Waldauer	471-2821	Save the County	637-6066
CNY Environment		SEEDS	607/749-2818
Janine DeBaise	437-6481	Seneca Peace Council	568-2344
CNY N.O.W.	652-3823	Service Employees Int'l	
Coalition for Choice	677-9758	Chris Binaxis	424-1750
Community Coffeehouse		Sierra Club	
Aspen Olmstead	428-1743	Eileen Clinton	471-6069
ECOS	492-3478	Small Claims Court Action Center	443-1401
Educators Social Responsibility		Social Workers for Peace	
Lisa Mundy	445-0797	Dick Mundy	445-0797
Food Bank of CNY	458-1554	Socialist Party	
Forum for Fellow Travellers	423-0356	Ron Ehrenreich	478-0793
Friends of the Fillipino People		Spanish Action League	
John & Sally Brule	445-0698	Sam Velasquez	471-3762
Gay/Lesbian Alliance	422-5732	Student African-Amer. Society	443-4633
Gay/Lesbian/Bisexual Student Assoc. (SU)	443-3599	Syracuse Community Choir	
Greens/Green Party		Karen Mihalyi	428-8724
Aspen Olmstead	471-8438	Syracuse Cooperative Federal Credit Union	471-1116
Griffith Peace Community		Syracuse Covenant Sanctuary	
Carrie & Tom	315/337-5265	Shirley Novak	446-6099
Hotel Employees 150	437-0373	Syracuse Cultural Workers	
Jail Ministry	424-1877	Dik Cool	474-1132
Lesbian/Gay Youth	443-3599	Syracuse N.O.W.	472-3294
Marxist Collective (SU)	423-9736	Syr. Real Food Coop	472-1385
Native American Cultural Awareness Cmte	476-8993	Syracuse Solidarity	423-9736
NAACP		Syracuse United Neighbors	
Van Robinson	422-6933	Rich Puchalski	476-7475
Natural Organic Farmers Assoc.		Truth in People's History	
Ammie Chickering	365-2299	Leon Modeste	472-6955
New Environ. Assoc.	446-8009	S.U. for Animal Rights	
New Jewish Agenda		Christopher Moses	425-9362
Paul Weichselbaum	478-1592	University Democrats	
Nonviolent Action Collective		Syracuse University	443-0958
Frederic Noyes	437-9579	Urban League	
North American Indian Club		Leon Modeste	472-6955
Ginny Doctor	476-7425	Veterans For Peace	
NYPIRG	476-8381	Bill Cross	474-3762
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Open Hand Theatre		Lee Spinks	428-8821
Geoff Navias	476-0466	Women's Center (SU)	443-4268
Pax Christi		Women's Health Outreach	
Frank Woolever	446-1693		425-3653
		Women's INFO Center	
		Diane Vance	478-4636

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

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

In This Issue:

Being thin on help and short on time we present the following collection of summer musings. You won't find an article about mosquito spraying but the county still did it and we still think it is wrong. Articles touch on a local action at the Public Safety Building, the patenting by Multinationals of products from lesser developed countries, a report on African People's Solidarity Day, and a sarcastic piece entitled *Settling In After the Armchair War*. If you read this on the beach be sure and wear your sunscreen!

The Peace Newsletter (PNL) is published monthly by the Syracuse Peace Council. SPC, founded in 1936, is the oldest community-based peace and justice organization in the United States.

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

The PNL has very reasonable ad rates; call or write for our rates. Movement groups are free to reprint articles and graphics, but please give credits. For-profit groups, please inquire.

The PNL is available on microfilm from University Microfilms, Inc., 300 N. Zeeb Rd., Ann Arbor, MI 48106.

Subscriptions are \$12 a year in the U.S., \$15 in Canada and Mexico and \$25 overseas. The institutional rate is \$15. The PNL is free to prisoners and low-income people. Your organization, co-op, etc. can receive 5-25 PNLs each month. Our circulation is 4500.

Contributions to SPC beyond PNL subscriptions support our activist programs. We always need your support. Peace Newsletter/Syracuse Peace Council, 924 Burnet Ave, Syracuse, NY 13203.

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September Issue Deadlines

Articles	August 14
Ads	August 14
Calendar Items	August 21

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About the cover:

Kathleen Rumpf sits in her makeshift 'prison' outside of the Syracuse Public Safety Building. She built her cage and resided in it for 9 days living on bread and water. Her action was designed to call attention to abuses in the PSB and to protest the construction of the new \$53 million jail.

Kathleen is no stranger to prison issues. She is active with jail ministry and served one year in prison for a Plowshares disarmament action. For more on this please turn to page 6.

Photos by mole.



In Defense of the Democratic Rights of the African Community/In Support of the Post-King Verdict Rebellions

ON THE LAST DAY OF APRIL, the African community in Los Angeles, Atlanta, Las Vegas, Oakland, Toronto, Philadelphia, Washington, DC, Milwaukee and elsewhere, rose up, unified, and let the world know that there is no justice for African People in the U.S.

It is an ongoing nationwide rebellion that's shaking the country and causing great distress to conservatives and liberals alike.

As a member of the African People's Solidarity Committee and the National People's Democratic Uhuru Movement working actively to stop the U.S. government's war against the black community, I am writing to oppose the position taken in Clayton Ramey's article [July PNL].

Ramey joins in the anti-black slander that blames the violence of the rebellions on a "cultural pre-occupation...with destruction," a lack of "basic educational development and cognitive skills" and a lack of "moral guidance" by the black family and church (Quayle's "family values"?).

He laments the lack of influence wielded by the predominantly white "non-violent peace and justice" movement and warns that if the non-violence "movement remains inert, the fire next time will consume far more than Los Angeles."

His views expressed are those of white liberals who pretend to represent, yet are totally out of touch with and hostile to, the needs and aspirations of the colonized African, Native American, Puerto Rican and Mexican people.

Myself a white person speaking to what I imagine to be the mostly white readership of the *Peace Newsletter*, I ask you to consider the viewpoint and analysis put forward by today's black revolutionary movement.

Basis for Philosophical Non-violence of Civil Rights Movement

According to Omali Yeshitela, Chairman of the African People's Socialist Party and veteran leader in the Civil Rights and Black Power movements, "The Black Civil Rights movement was based on non-violence because it represented an alliance between the liberal sector of the black petty bourgeoisie and the liberal sector of the white ruling class."

The white ruling class needed to integrate African workers into the Northern factories in order to consolidate the U.S. industrial dominance made possible by World War II. So they financed the movement and they told the civil rights leaders just how far to go. Malcolm X's popular speech on the "Big 6" exposed how the major civil rights organizations, under Kennedy's orders, diffused the 1963 March on Washington, stopping the people from

Myth, Magic and Myopia

RESPONDING to Mr. Jackson's letter, July PNL, I take exception to his statement "But economics is not just a science of tested and validated knowledge...." A main theme of my columns is that economics has never been tested scientifically. Mr. Jackson describes the beautiful premises upon which neo-classical economics are built. As an art form they have beauty which could compare to paintings by Dali or maybe Picasso in his cubist period. As logical constructs the premises are internally consistent, good utopian literature comparable to Marx and B.F. Skinner. I also believe in working toward a dream and I have made major life decisions according to beliefs arising from my dreams, but I do not call this science. This confusion between idealism (art) and reality (science) has led to misuses of economic theories by people who call the theories "fact" and "truth" instead of "possibility."

In my next two columns I will discuss two examples of erroneous use of neo-classical economics. The first from Herman Daly giving a technical analysis of the new age or fuzzy thinking I wrote about in the May PNL. Then a review of a newspaper article describing what appears to be a case of our government lying to us through the manipulation of statistics and economic theory.

by Will Ravenscroft

shutting down the airports and highways as the people had intended.

The Black Power Movement

When the voting rights act was signed in 1965, both the white ruling class and the black petty bourgeoisie had achieved their goals. But the African workers and peasants were still living in terror and poverty and they began to speak for themselves and to lead their own movement, demanding Black Power.

They built free health clinics and freedom schools, fought for community control of the police and housing and, through talk shows, newspapers and streetcorner rallies, ideologically defeated the myth of American democracy.

Rebellions con't on pg 21

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Join in a commemorative parade to observe the 47th anniversary of the atomic bombings of Hiroshima & Nagasaki. Gather at the south side of Plymouth Church from 10:30-11:30 am for a downtown Syracuse march. Wear white clothing. Organized by Open Hand Theater with sponsorship from Sane/Freeze, Syr. Peace Council, Non-violent Action Collective, Syr. Greens. 425-7257/476-0466.

SYRACUSE PEACE COUNCIL PAGE

Citizen's Review Board

The Syracuse Peace Council endorses the proposal before the Syracuse Common Council to establish a Citizen Review Board to oversee the Syracuse Police Department and investigate complaints. While we as an organization have, at least in recent years, had full and responsible cooperation from City Police when we requested it, we know many others, of the "wrong" address or background, have not fared as well, locally or nationally. Their anger and denial of dignity must have a means of formal redress if our shared, thin fabric of community is not to be rent.

Ideally, there should be a partnership between those chosen to ensure our safety, the police, and all the members of the community. To function in the fairest way possible, the police will need our trust while we will demand their professional conduct. At present, with no impartial review of police actions available, both the public and the police officers suffer from the burden of suspicions and stereotypes which makes the challenging job of the police even more difficult and causes large segments of their fellow citizens to openly distrust and deride them.

We recognize that the police department is made up of individuals, subject to the same social ills and prejudices as the rest of us, and, like most institutions, prone to protecting their own in disputes with outsiders. Yet our Constitution provides all citizens with basic rights and our governmental representatives with checks and balances.

We are under no illusions that a more accountable, interactive police will cure the inequities and abuses which plague our society and cause despair to so many. But the placing of law enforcement into the light of direct community review is a significant step on the path towards making all of our institutions, which serve the public, responsible, in a democratic way, not to themselves or the few, but to the very people they serve: the people of Syracuse.

So that was the text of the letter we sent to the papers in support of the *idea* of a review board. However, as usual, we SPCers have a couple of little, itty-bitty concerns barely worth mentioning.

There is something in the literature about the review board members being chosen by the Common Council and the Mayor. This

SEPTEMBER IS TIME FOR THE SPC GARAGE SALE!

Well, you know we've been talking about it anyway, now we have to get serious.

Please, please, please help us by donating really cool stuff so we can make some money. It has not been a happy financial year for us (I am pouting as I write this). Anyway, I know they say beggars can't be choosers, but try not to use us as *merely* a place to get rid of bad, old stuff, although some bad, old stuff is really cool.

So call us soon at 472-5478, so we can tell you where to put your things, or if you feel totally inspired, call to help us out, or even hold a sale at your place of residence (you don't have to live in Syracuse) and give us the proceeds. It doesn't have to be your stuff, call, and we'll have people drop *their* stuff off to you the week of the sales. I know it sounds pretty weird, but it could work.

And if you have any stuff you wanna give away, or if you don't want to hold a sale, you could always just send us money...

seems a little weird. Some parable about foxes and hen-houses keeps coming to mind.

And historically, review boards have been pretty weak without power of subpoena, and if they have that power, they become part of the enforcement agency itself, and we're back to the beginning.

You've probably already guessed that I'm about to go into another "If the system is the problem, don't make more system" speeches. Ideally I'd like to see an active, informed citizenry empowered to control their own local governments, ending the need for little things like statist governments, militarized police forces, materialized militaries and prisons. But until then this review board thing seems like a pretty good idea.

De-fined the Pope

I don't have much space but I can't let this by since Vatican spin-control is working double-time on double-speak.

It is perfectly offensive that the Pope would legitimize Gay and Lesbian discrimination and bashing after labeling Homosexuality a mental disorder. Of course using his logic, since it's an illness, all the differently-abled are going to be in for a rough time of it. It's good to see organized Christianity living up to its reputation of oppression and abuse.

War of the Polls

I truly hope George isn't so desperate for popularity that we go back to Iraq. Of course Clinton already said he'd do the force-thing. "Where did all the voting go..." -In Peace, Bill



The Syracuse Peace Council



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

☐

•YES! I want to pledge \$_____ a month, or \$_____ a quarter to the Syracuse Peace Council.

☐

•YES! I want to contribute \$100, \$50, \$25, \$_____ Other, to the Syracuse Peace Council

☐

•YES! I want to subscribe to the Peace Newsletter for \$12 annually

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•YES! I support the SPC Statement of Purpose and consider myself a member

☐

•YES! I want to volunteer at the Syracuse Peace Council _____



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Why We Are Here

Reflections From the Syracuse Public Safety Building and Its New Prison

Kathleen Rumpf

On Friday, July 3rd, Syracuse activist Kathleen Rumpf climbed into a wooden prison of her own creation. Kathleen was protesting the violence within the local jail as well as the \$53 million being spent to build our new prison. She remained on 24-hour vigil outside the Public Safety Building until Sunday, July 12. What follows is Kathleen's original statement of intent, and a follow-up article addressing her experiences.

THIS WEEKEND as we celebrate our independence, a community of concerned citizens will begin a week-long presence in front of the Public Safety Building to call attention to our dependence on a system that brutalizes already-hurting people and selfishly uses up resources that could provide real solutions in the form of alternatives, rehabs, half-way houses, support systems and much needed programs for our disadvantaged youth. The \$33 million plus that will be spent on bricks and mortar for the new jail could have created a new community where justice serves all.

The very nature of a jail is an abuse; we have built walls to keep the lost and hurting away from citizens with whom we cannot deal.

Public and elected officials and the press have played off of our fears long enough. We must be responsive and responsible to the problems in our communities. Prisons are violence and violence can never be a solution. Our lack of concern affects not only the inmate population but the taxpayers as well.

We want to voice our support for a citizen review board for the police but also want to emphasize the need for a

citizen review board at the jail. Reports and allegations of abuse in the jail are increasing, excessive bails are now a norm and everyday we see numbers of people who, at the taxpayers' expense, are held in custody for misdemeanor offenses such as traffic infractions, open container violations, petty larceny, and soliciting. This jail is also being used to house people from the mental health system they don't know what to do with. All this takes place out of the sight of the public which pays dearly in light of the new jail, a jail not needed. But, most of all, the new jail is a theft off of the backs of the needy and a lie that must be exposed.

The number of people now in prison across the U.S. would comprise the 11th largest city in the country. The number of people who are incarcerated in jails and prisons is greater than the number of people who live in 13 states. The United States has the highest imprisonment rate in the world. Imprisonment is a major social and moral problem while the entire social fabric is disintegrating, schools and hospitals are closing, housing is increasingly unavailable, and the jails are being used as low income housing. Jobs are disappearing and the only budget items still being adequately funded are tasks of destruction like prisons and war.

"Prison is a toxic waste problem.

If no attention is paid to industrial toxic waste...if no treatment alters the dangerous compounds...what happens then? Eventually it is released from its container to enter the soil, to pollute, to damage innocent people. It's not the fault of the untreated substance but of those that had the power and opportunity to treat it, but did not. Society introduces dangerous men to the container of prison. No effort is made to change our dangerous behavior, or to neutralize it. In time, parole releases that behavior into the soil of society and we rob, rape and kill. Either "treat us" or live with the untreated consequences. It is identical stupidities that apply cheap solutions to the industrial toxic waste of corporations and the societal toxic waste of prisons!"

Curtis Belton, prisoner
from The Prison Experience

In Galatians 5: 13-15 it says "My brothers and sisters, remember that you have been called to live in freedom—but not a freedom that gives free reign to the flesh. Out of love place yourselves at one another's service. The whole law has bound its fulfillment in the one saying: 'You shall love your neighbor as yourselves.' If you go on biting and tearing one another to pieces, take care! You will end up in mutual destruction." And that is precisely what is happening in our community. It doesn't have to be this way. The choice is yours!

Living With the Stories

ON WEDNESDAY, the sixth day into the vigil at the PSB word came down that 60 inmates at the jail were joining me by refusing to leave their cells and were on a hunger strike for five days to join their voices with mine that indeed all was not well. Conditions have long been an issue at the PSB and their voices and witness from behind the walls strengthened any uncertainty I felt about my presence there. The message was heard from within and was clearly understood. One inmate wrote, "I've definitely got to change my ways, and hopefully looking upon acts such as the act you displayed right out in front of the jail, it will remind and assure me that its not a lost cause...the humanity of people just so often throws me off the path and then I see someone like you, and my life seems to take meaning again. I sort of wake up to life a little more as I age just because you hear the stories of people like you but you rarely see them, or you can rarely "relate" to the cause they're trying to point out. What I'm trying to say is thank you for the proof! The proof I sort of needed in my own investigation into hu-

A Penalty Of Death

A Short Allegory of Social Ills

Debra Lyn Negus

VIEW A SERIAL KILLER, an American soldier, and an individual inflicted with AIDS who knowingly passes this on to others as similar. What is the common denominator here?

The serial killer says the devil made him do it. The American soldier says the government made him do it. The individual inflicted with AIDS said anger made him do it.

manity, I know now that there really are people who love one another regardless of anything that might suggest otherwise. It opens up my eyes and heart a little more every time this "proof" comes to surface, some day I myself might have the courage to "Love everyone as I do myself!"

While I sat in the cage so many in the community approached me and *told me their story* of violence by the police or in the PSB. I sadly realized that the space I occupied became a place for people who had been brutalized a rare opportunity to be heard. That there was no place for them to speak of the rage they felt and the importance of that realization convinced me that this community desperately needs a place for the voiceless to be heard! One young man spoke of the violence done to him and he said, "I wouldn't mind taking out a few cops myself." The hurting in our communities must be heard and cared for. What is done to them beyond our line of vision gets played back out into our communities. The Citizen Review Board is desperately needed to lessen the violence in the streets. Can't we work together with the police? They need us and we need to be responsive to the problems...Rodney King said it, "Can't we get along now, can't we all get along?"



Kathleen is a long-time Syracuse resident and activist currently living and working with Jail Ministry towards a society where prisons and other regressive institutions are unnecessary.

The serial killer has killed twenty women. The American soldier has killed two hundred men, women and children. The individual inflicted with AIDS has infected at least thirty individuals.

How might one deal with these individuals? If the devil made the serial killer murder, should it be up to God to deliver the punishment?

The American soldier, since he killed for the government, believes that the government should decide his fate, to decide whether he might live or die.

In regard to the individual infected with AIDS; who is the judge and jury? Are those he infected responsible for his sentencing, or is it up to our "just" judicial system?

I hear the death penalty might be restored in NYS. I really have to stop and wonder how I feel about this.

A serial killer is a possible candidate for this sentence. Talks are under way of his being the first in New York State to die in this manner. But I thought the devil made him do it. Is he fully responsible for his actions, or could it somehow be, that somehow throughout the ages, someone has somehow conditioned this individual's mind, so that in reality he actually believes he kills for the devil?

You hear it every day. The devil made me do it, ha ha. You can view this basically 24 hours a day on television, cable permitting. The newspapers are filled to capacity with violence, murder, rape and destruction.

What would the mind frame of an individual be, if he were to sit in one room viewing murder, violence, satanic crimes, and crimes of the heart for 24 hours a day, 7 days a week, 52 weeks a year? Occasionally he might pick up a newspaper to read the headlines. More crime, violence, arson, and murder. Would he believe this to be reality? This is his reality, thanks to cable television, and the local newspapers. Who's to say the devil didn't make him do it? After all, we can't blame the television stations, and the newspapers; they're just doing their job, informing the public of what they want to hear.

Now we come to the American soldier. In the name of justice, it's o.k. to kill. It doesn't matter if they are children, old, young, men,

women, white or black. Believe that all are the enemy. In the name of justice, kill. We will train you and supply you with all of the weapons you will need. Remember, it is freedom you are fighting for.

The soldier, returning to the U.S. of A., finds himself unemployed. He dreams of screaming children, women, and men. He dreams of bloody trenches, and children who die with their mothers. These children were such a threat. Why doesn't the government realize how fortunate they are to have soldiers such as this in their control.

A story appears, a war tribunal is in session. Charges are brought against this soldier. Who does he answer to? Why, ultimately, the government. Behind closed doors, a verdict is heard.

"He was only following orders." Who then is responsible? If the soldier is following the government's orders, should the soldier be responsible, or should the government be responsible? Only the soldier knows; for now, not only is his mind programmed, but his dreams are programmed as well.

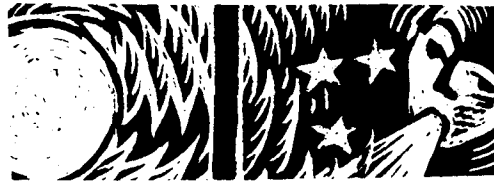
And last, but not least, we come to the individual infected with AIDS. His reply, is that if he is going to die, everyone will die with him. If the government had done more to educate him, he believes he would be AIDS free. He also believes the government is responsible for creating the AIDS virus. Although he is angry with the government, he has no way to channel this anger towards the government. Instead he decides to use many as pawns, since he feels he is merely a pawn for the government. So, who is at fault in this scenario?

The irony of this situation is that this individual is clean. His testing proved to be a false positive. His symptoms were symptoms of the mind. Yet now his reputation is destroyed, his beliefs are destroyed, and his life is destroyed. Where do we go from here?

The moral of the story; I guess it all depends on the pawn, the king, and the board.



Debra is a member of the PNL committee. She also writes for England's Peace and Freedom.



Intellectual Property Rights And Wrongs

How the U.S. Exports Poverty In Trade

Mia Taylor Valdes

IN COSTA RICA, a Polo dress shirt sells for \$25, compared with \$60 or more in the U.S.A. stylish Benetton knit top that sells for \$40 at a U.S. mall can be had for a mere \$12. On close inspection, however, the discerning consumer might notice that Ralph Lauren's upscale emblem looks more like a camel than an elegant polo player. And the Benetton shirt feels like—horror!—synthetic fabric.

Neither Mr. Lauren nor Benetton Inc. receives a penny from the sale of the shirts - because they aren't theirs. They are part of a wide range of articles and services, from running shoes to computer software to cable TV, that are copied and sold daily in Costa Rica and much of the Third World.

Costa Ricans who buy and sell counterfeit goods may not even know they are breaking the law because the country's copyright and patent laws, while fairly comprehensive on paper, are seldom enforced.

In 1990, a large U.S. food company tried to market its products here, only to discover that its brand name was already well known, having been appropriated by a local firm 15 years before. The case is still winding its way through the courts with no end in sight. The distributors of Mongol pencils, while also mired in the legal process, opted for swifter justice by denouncing the fake Mongol merchants in full-page newspaper ads.

A U.S. Intellectual Property Code for All

Cases such as these have led multinational corporations to clamor for stronger intellectual property rights worldwide. They claim that Third World "pirates" deprive them of billions of dollars a year by violating their patents and copyrights.

The U.S. government, ever the champion of big business, has taken on the global battle for stronger and uniform intellectual property laws. The U.S. Trade Representative (USTR), in cooperation with the Intellectual Property Committee (composed of 13 corporate giants such as General Motors, IBM, Merck and

Dupont) has come up with new standards for the rest of the world.

These standards include: lengthening the lifespan of patents, ensuring that countries prohibit copies of trademarks, and removing restrictions on the manufacture of patented

goods (some governments require that a product sold in their country also be produced there). The proposal would also extend patents to "all products and processes which are new, useful and not obvious," including genetic material.

The U.S. is working on several fronts to promote its intellectual property code. The proposals are a central part of the current round of the General Agreement on Tariffs and Trade (GATT), a treaty regulating 80% of world trade for 108 countries. They are also a precondition for Latin American governments seeking to renegotiate their bilateral debt with the U.S.

Strict intellectual property laws are also required for nations wishing to participate in Bush's Initiative for the Americas, a plan promising free access to U.S. markets and generous debt forgiveness in exchange for economic restructuring in the neo-liberal mode.

If the "carrot" of trade benefits does not entice countries to tighten their laws, then the U.S. is prepared to brandish the "stick" of trade sanctions. In '88 the USTR-imposed sanctions on Brazil for not protecting the patents of U.S. pharmaceutical companies; the sanctions were removed only when Brazil promised to enact stricter laws.

Currently, Guatemala and El Salvador are scrambling to regulate the dissemination of cable TV and records and tapes. Their loose laws have landed them on the USTR's annual list of countries with barriers to U.S. exports, the final warning before sanctions are applied.

Copycat Industrialization

There are clear benefits to the industrialized world if developing countries adopt U.S.-style patent laws. There will be a huge transfer of resources to the North. Third World consumers will have to buy the imported "genuine

article"—rather than the cheap locally-made facsimile. Royalties from licensing agreements could add billions to corporate coffers. But what's in it for the developing world?

Advocates of strong intellectual property regulations claim that the protection provided

"We are now entering an age in which genetic wealth, especially in tropical areas such as rainforests...is becoming a currency with high immediate value."

by these laws will mean more foreign investment, leading to increased innovation and technology transfer to the Third World.

Not so, say critics, who claim the stronger laws will lead instead to a

monopoly of technology by those who already have it. Innovative results from loose patent laws, they claim, allow a developing country to copy technology, leapfrogging over many steps in the industrialization process.

Proponents of loose laws point to the U.S. itself and Asia where industrialization took place in a climate of lax intellectual property laws. Japan is the supreme example of a technology copycat. After World War II it began duplicating Western products and underselling the originals. As the technology was mastered and disseminated, local brands became competitive. In one generation Japan went from master counterfeiter to the world's high-tech leader.

In the '60s Hong Kong took the same path to rapid development, followed by Taiwan and Korea in the '70s, and Thailand in the '80s, all copying Western and, later, Japanese products. Modernizing was sped up by copying. Now, the process is decried as "piracy."

"This is a historic problem between the developed countries that try to maintain control over technology and the poor countries that try to appropriate it," says Roberto Rojas, Costa Rican Foreign Trade Minister.

Law Puts Wealth Before Health

Even developing countries that support stricter intellectual property rights question some aspects of the U.S. proposal—especially the patent coverage of medicine, which the U.S. wants countries to observe for 17 years.

Costa Rica, like most small, developing countries, has few resources to devote to re-

search and development. But in Costa Rica drug patents last for only one year. After that, medicines can be reproduced by private firms in the labs of the socialized medicine program. Prices of locally-made drugs tend to be much cheaper than the originals. It's one of the reasons Costa Rica has one of the healthiest populations in the developing world.

A law that would require importing expensive brand-name drugs would cause severe public health consequences. It would also cripple the local pharmaceutical industry, while securing a monopoly for multinational pharmaceutical companies.

Other developing countries, such as India, observe patents of manufacturing processes but not products. Under such a system a domestic drug firm can duplicate a patent medicine if it develops a new technique for doing so. Under Indian law, the government may require patent holders to manufacture their product under license in India if they are not providing enough of a certain medicine at a reasonable price. These innovative laws, which benefit Third World consumers and their fledgling pharmaceutical industries, would be prohibited under a US-designed intellectual property codes.

Patenting The Rainforest

The most ominous feature of the new intellectual property regulations is a proposal to allow patenting of life forms, a practice already in effect in the U.S. This would permit companies to collect genetic material to be later transformed through biotechnological wizardry into new patentable products.

The recent cracking of the gene, as revolutionary as the splitting of the atom, has spawned a rapidly evolving form of industrial engineering using genetic information as its raw material.

Controversy stems from the fact that the technology-rich North is also gene-poor. The Third World, however, while lacking in technological expertise, is a genetic treasure trove possessing 80% of the planet's species and almost all its unexplored life forms.

"We are now entering an age in which genetic wealth, especially in tropical areas such as rainforests...is becoming a currency with high immediate value," says biotechnology company executive Winston Brill.

The tropical countries, however, cannot demand compensation for the exploration and exploitation of their genetic resources because their "naturally occurring organisms" have

already been classified "universal common heritage." Unlike minerals, species cannot be considered assets of the country in which they are found.

Many fear the race is on to control the world's genetic wealth. Multinational pharmaceutical, food, pesticide and chemical companies have their eyes on countries such as tiny Costa Rica—a mere 0.1% of the world's land mass that is home to 5% of the planet's biodiversity.

A recent contract between Costa Rica and the drug giant Merck & Company has divided environmentalists. Some feel it is a novel and mutually beneficial arrangement to inventory life forms and split the profits from any useful products derived from them; others accuse Costa Rica of selling its "patrimony" for a pittance. Suspicion abounds because the technology is so new and the monetary value of the raw materials and the end products is unknown.

For its part, the U.S. government is putting enormous pressure on countries to adopt U.S.-style patent laws that will give legal backing to the multinational covetousness of the tropics' treasures. Critics fear some countries, in their eagerness to renegotiate their debt or get more favorable trade deals, will adopt new patent laws without realizing the ramifications.

Critics of the new laws urge a wait-and-see approach.

It is too soon to tell whether the Third World's biodiversity will be a marketable resource like oil that could sustain long-term development. Genetic abundance may be the asset that will provide some tropical countries

with their last chance out of perpetual poverty. And the poor countries of the South need time to develop their own technologies in order to break out of their traditional role as suppliers of cheap raw materials.

All This Work for Nothing?

In exchange for restructuring their economies and adopting strict patent laws—measures that are short-term losers for poor countries—the industrialized world promises to provide long-term gains by dropping its trade barriers to agricultural and textile products from the South.

But while the developing world is carrying out its end of the bargain and eliminating trade barriers, wealthy nations hold fast to protectionist tariffs and quotas. Bush's vaunted Initiative for the Americas has yielded precious few rewards for structural adjustment sacrifices. Minister Rojas complained recently that the "reality of the Initiative" is quite different from the promises of Bush's speech two years ago, and fears a lack of "political will" to implement the project.

After complying with U.S. demands to liberalize its economy and receiving little in return, Costa Rica now faces the reform of its intellectual property laws. The U.S. Ambassador to Costa Rica recently said, "Heading the list for any possible negotiations (of free-trade pacts) would be countries whose legal systems give protection to copyrights and accept international standards."

Whether in regional trade talks, debt refinancing or international agreements, intellectual property rights is an issue that won't go away. Costa Rica and other Third World countries should consider carefully who will profit and who will lose in adopting US-style laws. Before signing on the dotted line they would be wise to examine carefully what lurks between the lines.



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Jessica Leiter '92

What Is a Worker Cooperative?

Howie Hawkins

WORKER COOPERATIVES are enterprises owned and controlled by the people who work at them on the basis of one member, one vote. A capitalist enterprise is owned on the basis of one share of stock, one vote.

In a worker cooperative, the surplus (profit) created by the workers is theirs to dispose of as they wish. In a capitalist enterprise, the owners—most often non-working absentee owners—take the surplus that the workers' labor creates.

This feature of capitalism where one class—the owners—takes what another class—the workers—creates is called exploitation. It is why capitalism is sometimes called a system of legalized organized crime. Or as Malcolm X once put it, "Show me a capitalist and I'll show you a bloodsucker."

Worker cooperatives are a non-exploitative form of economic enterprise where workers receive the "full fruit of their labor." *Under capitalism, capital exploits workers to expand the value of capital. In a worker cooperative, workers use capital to provide things of value for themselves, their families, their community.* In a cooperative system, capital is purely instrumental, not a mystified force that seems to have its own self-aggrandizing will as under capitalism.

The Mondragon Cooperative Network

The most successful workers co-ops in the world are in the Basque region of Spain around the city of Mondragon. The network of co-ops built up in the Mondragon region since 1956 now embrace more than 150 cooperatives, including:

- 85 industrial worker co-ops (from robots, machine-tools, and computer components to refrigerators and food products),
- 6 agricultural co-ops,

- 43 cooperative schools using the Basque language,
- 14 housing co-ops,
- a consumer co-op with more than 300,000 members and a supermarket in every community,
- a technological research institute and school,
- a management and research school, and
- Caja Laboral Popular (House of People's Labor), the cooperative bank with more than 100 local branches covering every neighborhood.

The worker co-ops employ more than 25,000 people. When the economy is in recession, the Mondragon co-ops reduce working hours in order to keep everyone working. When one co-op has excess labor, workers can move easily to another co-op with a labor shortage. The wages and benefits are good by European standards.

The Mondragon co-ops made an innovation in the organization of worker co-ops which

solved a problem which had plagued them throughout the industrial era.

Worker cooperatives have been around in various small-scale forms since the guilds of the Middle Ages. But when workers tried to respond to the rise of industrial capitalism by organizing industrial worker cooperatives, they had great difficulties. The capitalist banks would not extend them credit. If they surmounted this obstacle through cooperative credit unions, big business cartels would try to deny them access to markets. Often the state—at the bidding of big capitalist businesses—often discriminated against them in terms of permits, licenses, and spurious but time-consuming and debilitating legal harassment. The populist movement in the late 19th century in the U.S. is a case study of these obstacles. The populists ran into all of them. Sharecroppers, white and black together for the first time in the South, tried to use cooperatives to get out from under "The Man" locally to whom they were perpetually indebted for seed, supplies,

and land rent and the banks and railroad companies nationally upon whom their cooperatives relied for credit and transport of farm products to market.

After overcoming the local credit and legal obstacles only to find the government siding with the monopolistic practices of the banking, rail, and farm supply trusts, the populist movement formed their own political party, the People's Party. But the government refused to seat many of their duly elected candidates and sided with the alliance of southern landowners and northern industrialists in imposing Jim Crow in the post-reconstruction era, dividing black and white sharecroppers, and fomenting the fool's populism of white supremacy among poor whites.

Despite the kind obstacles faced by the populist movement, many worker co-ops succeeded in the Midwest and Northwest U.S. as well as in Europe. Now a new problem arose—in a way, they were too successful!

As the worker co-ops grew,



the value of the co-op worker-members' share in the co-op also grew. When the first generation of co-operators got ready to cash in their shares at retirement age, a new younger generation of workers could not afford to buy their shares. The co-ops had to sell out to capitalist enterprises in order to recover the surplus labor their workers had accumulated over the years for retirement.

This obstacle was not overcome until the 1950s when the Mondragon cooperators made an innovation in worker cooperatives. Instead of crediting all of the surplus to the members' shareholdings in the co-op, the Mondragon worker co-ops set up internal capital accounts to which they credit only 50% of the surplus. Workers can withdraw money from the internal capital accounts upon leaving the co-op over a specified period of time like 5 years. 40% of the surplus is reinvested in the co-op as retained earnings which belong to the co-op, but which no individual member has a claim on. The other 10% is spent on cooperative education. This way, the worker co-op does not get stuck with a shortage of capital when a group of workers need to leave or retire.

Mondragon Cooperative Principles

In the course of developing the Mondragon cooperative network, the Mondragon cooperators have developed a set of principles for worker cooperatives which expand upon the principles for consumer cooperatives of the International Cooperative Alliance which I presented in the July *Peace Newsletter*. These 10 principles are:

1. Freedom To Join

The cooperative experience is open to men and women who accept the basic principles and possess the professional qualifications required for jobs.

2. Democratic Organization

All worker-members have an equal right to be, to own, and to know. The members are required to participate by voting in the annual general assembly and in the election of the board of directors. Members also take part in discussion with board members during the rest of the year.

3. The Significance of Work

Work is the essential factor in the transformation of nature, society, and, indeed, human beings. Therefore, Mondragon:

a) renounces the "employment" of non-members;

b) considers work as the basis for the distribution of surplus;

c) widens the professional options of all worker-members.

4. The Instrumental Character of Capital

Mondragon considers capital as accumulated work. Consequently, each member's right to remuneration and to be part of the cooperative is subordinate only to the cooperative's continuity.

5. Participation in Management

Democratic principles are involved not only in the election of officers, but also in member participation in management of cooperatives. This requires that members be kept informed about management's policies and activities.

6. Solidarity in Remuneration

This principle is enacted through a scale of payments which is less extreme than in other types of business organization.

7. Inter-Cooperation

As a requisite of efficiency and as a concrete practice of solidarity, the process of inter-cooperation must be manifest among the cooperatives (by regions and by sectors of production) through the creation of super-structural entities (such as schools and credit unions). By working for the benefit of all the cooperatives in the movement, these super-structural entities endeavor to improve the movement in general.

8. Social Transformation

The Mondragon cooperatives endeavor to expand their influence in the Basque country in order to facilitate the construction of a Basque society with more freedom, solidarity, and justice.

9. Universal Character

Mondragon proclaims with all the people who work for economic democracy within the framework of a social economy. It subscribes to the principles of peace, justice, and development, which are characteristic of international cooperativism. It maintains solidarity with European and international movements to improve social justice throughout the world, and especially among Third World countries.

10. Education

None of the above mentioned principles is feasible without the allocation of sufficient economic and human resources to education in its diverse domains: cooperative, professional, and general.

Full Cooperatives: Reuniting Production and Consumption

Consumer cooperatives organize purchasing power so that middleman and retail profits stay with the consumers instead of drain out of the community. Worker cooperatives end the exploitation of labor by capital so that surpluses stay with the workers in the community instead of drain out of the community to absentee owners.

But market relations between firms, even if they are cooperatives, does not end the inevitable antagonism and incentive to take advantage of others that comes when everyone wants to buy cheap and sell dear.

Worker and consumer cooperatives were a response to the breakdown of the direct links between production and consumption that were produced by the progressive expansion of market relations during the Middle Ages. To end the antagonism that a market economy inevitably produces, workers and consumers need to be reunited at the community level.

In cooperative communities, production would be for use by the community, not for a profit realized in the anonymous market. The limits of worker and consumer cooperatives and the ideal of cooperative communities has been explored by Martin Buber in his *Paths in Utopia*. Buber called these "full cooperatives" and they are what I want to discuss next time.



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



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EcoVillage

EcoVillage Land Purchased

EcoVillage at Ithaca, a proposed community based on ecological and socially sustainable principles, has reached an important milestone in the process of translating its vision into reality. The EcoVillage Board of Directors announced that it has completed the purchase of 165 acres of land on West Hill within the Town of Ithaca, which will be the site of the community. EcoVillage at Ithaca has raised \$400,000 through a number of loans and donations to cover the cost of the land purchase. "To have raised this amount of money in less than a year is a significant achievement," says Joan Bokaer, the founder of the EcoVillage project. "This indicates that there is a great deal of interest in communities which offer a simpler, more affordable lifestyle."

EcoVillage at Ithaca offers a new and creative approach to building design and the use of space, including the preservation of 80% of the land for natural areas, permaculture, organic farming, and recreation. On the remaining 20% of the land, homes will be built in high-density clusters and divided into neighborhoods of about 25 households. Says Bokaer, "EcoVillage model is an alternative to willy-nilly development of land, which divides space into uniform blocks. The goal of EcoVillage at Ithaca is to use space wisely and maintain a sensitivity to the land in all of its variations."

Based on the Danish cohousing model, the EcoVillage at Ithaca neighborhoods will

be designed to balance personal needs for autonomy and provide a "common house" or community building. This will include optional community dining and child care and other shared facilities. Central to the cluster housing model adopted by EcoVillage at Ithaca is a concern to address key psychological needs and social issues such as isolation, the fear of crime, safety, emotional stress, time pressure and the lack of day care. Community living also has other benefits which include a healthier life style, group support, and shared responsibilities.

The intention of the EcoVillage at Ithaca community is to create a simpler, more affordable lifestyle which makes fewer demands upon the existing infrastructure and natural environment. All buildings will be very energy efficient and will use superinsulation and passive solar technologies that are economical and environmentally sound. Community gardens will grow an array of nutritious organic food. Insofar as many of the basic necessities of life will be available within the community, people will be less dependent upon the automobile as a primary mode of transportation. The village itself will be pedestrian based.

EcoVillage at Ithaca is emerging as a model of how an ecological and socially sustainable community can function in this region. For this reason it has evoked the interest of architects, landscape developers, design engineers, permaculturists, and others who see in this project basic principles that will guide future development.

Contact: Charles DeMotte-Grow (607) 844-9586.

Unclassifieds

FREE BROCHURE: "Where to find local, fresh, organically-grown vegetables, fruits, herbs, honey, eggs, meat" in Central NY. Available at Syracuse Peace Council, or send SASE to Natural Organic Farmers' Association) PO Box 21, South Butler, NY 13154-0021.

PLOWSHARES CRAFTSFAIR Applications for our 1992 show on December 12 and 13 have been mailed. If you are a craftsperson and would like to apply for the show please call SPC at 472-5478 for an application.

VOLUNTEERS Needed to work in the Front Room Bookstore. Call 472-5478 to find out more.

WILL TYPE term papers or anything else. \$2 per page. Please call Susan Ashley at 446-2429 between 8am and 6pm.

Unclassifieds are free but a small donation is appreciated. Please send your submission to PNL Unclassifieds, 924 Burnet Ave, Syracuse, NY 13203 or call 315-472-5478.

Witness For Peace

Women's Delegation To Nicaragua Compañeras,

Witness for Peace is organizing as National Women's Delegation to Nicaragua from November 20 to December 4, 1992. The delegation leaders are presently taking applications. Since the war, women have been a leading force in development programs and local reconstruction. Last January, a conference entitled "Unity In Diversity" brought 800 women in Nicaragua together to discuss issues including sexuality, economy, violence, the environment and participation in mass organizations.

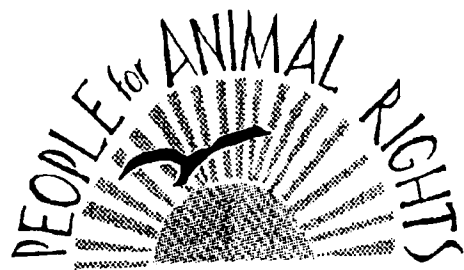
The U.S. delegation will visit communities in Managua and the countryside, meeting with women who have led their sisters in struggles for peace, social and economic change. The delegation intends to bring together a diverse group of women to travel and learn together, and from each other. One of the goals is to lay groundwork for national and international networks of women that will continue to assist in social and economic change long after the delegation has returned.

Proposed sites to visit include among others: health (state and private) care units, programs working on domestic violence issues, technical training schools, daycare centers, unemployed women, development projects, and women's local organizations. The estimated cost of the trip is \$1,200 US plus airfare to the training site in Ft. Lauderdale. Participants are encouraged to engage in local fund-raising efforts and some assistance is available to low-income applicants. If you are interested you should apply—somehow the money will work out. For an application and fund-raising advice write or call:

Witness for Peace - Women's Delegation
2201 P St., NW Room 109
Washington, DC 20037
202/797-1160

Applications are being accepted immediately!

Lynne Woehrle
Syracuse



Vegetarian Fast-Food

On May 30th, rallies were held nationwide in an effort to convince 11 of the major fast-food restaurants to add vegetarian entrees to their menus. The rallies were attended by individuals participating in the Vegetarian Express Fast-Food Campaign. The campaign is designed to inform restaurants of the growing demand for low-fat, meat-free, fish-free and dairy-free menu items.

According to a June 1991 Gallup survey commissioned by the National Restaurant Association, 20% of the respondents said they prefer to eat in a restaurant that offers meat-less items. The reasons give by those who said they would seek out a restaurant that offered vegetarian fare were "health reasons" (88%), "taste preference" (86%), and "ethical reasons" (39%).

Vegetarian dining is becoming more popular and countless restaurants are now offering meat-less items. Burger King is testing a variety of veggie burgers and, in Great Britain, soy-based burgers account for about 6% of their sales. Arby's is trying out a vegetable pita pocket. Garcia's Mexican Restaurants have several vegetarian items on their menu and veggie fajitas are extremely popular.

Health-minded employees working for Apple Computer Company, Nike and many other companies have meat-less options to choose from in their workplace cafeterias. Cornell University's dining halls serve vegetarian meals. The Gardenburger, a meat-free "burger," is being supplied to Harvard University's dining halls, Jackson Hole ski resorts in Wyoming, the Air and Space Museum in Washington, D.C., and several airlines.

Vegetarians and health-conscious people hungering for more than just a tossed salad need to make their wishes known when they eat out. Information about the benefits of being a vegetarian and about the Vegetarian Express Fast-Food Campaign can be obtained by contacting People for Animal Rights, P.O. Box 5, Syracuse, N.Y. 13205.

Syracuse Greens



Unity Green Party Candidates Start Ballot Petition Drive

From July 16 until August 27, members and supporters of the Unity Green Party of New York will be collecting signatures to put their candidates on the November election ballot.

It will take 15,000 valid signatures statewide, including at least 100 in half of New York's congressional districts to put Ron Daniels and Asiba Tupahache on the ballot for President and Vice-President respectively. State Assembly and State Senate candidates will need 1,500 and 3,000 respectively. Double these numbers is what is really needed to withstand legal challenges, which the Unity Greens expect from the Democrats and the New Alliance Party (NAP).

Daniels, the former Executive Director of the National Rainbow Coalition, has been active in black independent politics for more than two decades, serving as president of the National Black Political Assembly (1974-1980) and co-chair of the National Black Independent Political Party (1980-1985).

Tupahache is a Matinecoc Indian activist from Great Neck, New York. She is publisher of *The Spirit of January Monthly*, which deals with issues confronting oppressed people.

Other Unity Green candidates include Mary France, an African American activist for state assembly from Queens; Mark Dunlea, director of the Hunger Action Network, for state assembly from Albany; Maria Teresa Canosa and James Bouldin for the reapportioned county legislature in Albany County; and Tom Sullivan for state senate from the 48th district seat now held by Nancy Lorraine Hoffman, a Democrat.

Sullivan is a Mohawk Indian who is presently coordinator of the Native American Cultural Awareness Program and a part-time instructor at the Syracuse University School of Social Work where he teaches a course entitled "The Contemporary Native American Indian Experience." In the early 1970s, Sullivan organized cultural awareness programs for urban Indian youth on Syracuse's near west side and mediated and coordinated a similar program in conjunction with the Chiefs and Clan Mothers of the Six Nations Iroquois Confederacy in New York State pris-

ons. In the late 1970s and early 1980s, he was an organizer and program developer for the San Juan Capistrano Indian Council in southern California and the Native American Indian Center in Great Falls, Montana, where he also taught Native American Studies at the College of Great Falls.

The Unity Green Party program emphasizes:

- immediate military spending cuts of at least 50% coupled to a peace conversion program oriented toward sustainable development and a domestic Marshall Plan to rebuild our cities;

- progressive tax reform and the expansion of social programs, including a free public health system, quality jobs for all who want them, affordable housing for all, and quality multicultural education free through university level at public institutions;

- a shut down of nuclear power plants and phasing out fossil fuels as the efficient use of renewable energy is phased in through a decentralized public power system;

- a ban on burning solid waste coupled to expanded waste reduction, reuse, and recycling programs;

- respect for the sovereignty and treaty rights of Native Americans, including stopping New York State efforts to tax Indian businesses on the reservations;

- economic democracy through worker and consumer co-ops, democratic public enterprises, and participatory economic planning; and

- grassroots democracy through neighborhood town meetings with the power to give binding instructions and recall their city, county, state, and national representatives; municipal home rule on taxation; initiative referenda; public campaign financing; and fair ballot access.

The potential appeal of this program is indicated by a recent phone-in poll conducted by a black radio station in New York City, where Daniels was interviewed several times in June and July on black radio stations. Between Bush, Clinton, NAP's Fulani, and Daniels, 65% chose Daniels in the phone-on poll.

But in order to have a platform to articulate the program during the fall election campaign, Unity Green Party candidates need to get those ballot petitions signed. To help, call Walt Dixie, 425-8933; Aspen Olmsted, 425-1743, or come by the Unity Green's storefront at 1200 South Ave.

On Solidarity

Impressions of African People's Solidarity Day

Bill Mazza

THERE IS A LEVEL of safety awarded those on the left. By applying self-stick labels of "progressive" or "radical," we feel beyond reproach of mainstream society. Therefore it can only be healthy when any aspect of our political nature is successfully challenged.

On the weekend of July 11th and 12th, the African People's Solidarity Committee (APSC) sponsored a program in Philadelphia to celebrate Africa and African people in this country and in the world. The APSC is an organization of white people working under the leadership of the African Peoples Socialist Party (APSP) and the movement for Black Power. APSC organizes in the white community to "build political and financial support for the Black Power Movement in solidarity with the demand for Black reparations."

I was initially attracted by the impressive list of participants in the event as well as a desire to better understand the experiences and insights of our oppressed brothers and sisters. The program consisted of a series of speakers, musicians, singers and dancers from around the world. It included representatives of APSP, APSC, MOVE, and the People's Democratic Uhuru Movement; as well as John Dacajewiah Hill, a Mohawk activist and coordinator for the League of Indigenous Sovereign Nations of the Western Hemisphere, and Mohammed Latif, an Iraqi activist living in this country.

The majority of the speeches by the organizers addressed both the question of reparations to the African communities and the stopping of what they view as the counter-insurgency war currently waged by the U.S. government against African people in this country. This counter-insurgency takes the form of the willful arrests and murders of, and slandering against, the members and leaders of the Black Power Movement. It also includes the explosion of drugs within the African community, adding to the oppressive social and living conditions which are "allowed" the poor in this capitalist society.

While I found it possible to debate the finer points of some of the economic and

social criticisms being offered, I don't see how anyone in the white community can argue that unspeakable atrocities have been, and continue to be, carried out in our government's hypocritical quest for "democracy."

It must be cosmic fate that what is being celebrated as the quincentennial also happens to fall on an election year in this country. The more the media carries on, the more glaring it becomes that the only consistency shown by our ancestors and our present government, within and without our borders, is the willingness to go to any length to establish the "superiority" of western imperialism in the world.

"A world where," in the words of Omali Yeshitela, keynote speaker, Chairman of the African People's Socialist Party, and founder of the *Burning Spear* newspaper, "a handful of people, who do not know the meaning of labor, own everything we need to survive, and the real producers own nothing but misery."

This is not a question of egos and laziness, but a question of perspective. One perspective attempting to convey the voices of the untold millions who were torn from their homes and forced to work for Europeans, and then Americans, without pay—and most often worked to death.

This is slavery and genocide, and white America is its living legacy. We are living off the direct inheritance of the death and slavery of the Indigenous and African peoples.

This parasitism even became accepted history when finally retold to us by a white historian named Howard Zinn in 1980. None of this should be news.

U.S. mis-education tells us that it is the responsibility of poor individuals to work hard enough to achieve the benefits of the system—a system of hypocrisy teaching that anyone can be a successful capitalist if they

work hard enough. Chairman Omali continues:

A parasite requires a host for its parasitism. Once you get a tape worm inside you it...doesn't get up in the morning and go to work. It's on permanent welfare. You have to get a job to feed it. You can't pray the parasite out of you. You can't educate the tape worm out of you—especially if the schools you go to are tape worm schools!

Education is one key to control. The policies of reeducation by our government are well documented, whether we are addressing the forced schooling of Indigenous children, forced Christianity of the Indigenous and enslaved populations, or the subsequent denial of equality of education which continues in our urban and native schools today.

But in this culture the crime is often attributed to the victim, because the victim is without voice. So it is with the crime of poverty. For example, study after study shows that the majority of drug crimes are committed by middle class whites, yet our media images are filled with African faces filling police cars.

The APSC goes on to argue that the

increase in the amount of drugs entering the Black and Latino communities is part of the policy of death and terror aimed at those communities. Although this declaration may get our conspiracy theorists all in a tizzy, the issue warrants consideration. Chairman Omali cites, "The U.S. government

would have us believe that a 17 year-old black teenager with a chemistry set in his basement developed crack out of cocaine, set up a billion dollar shipping industry with connections in ports all over the world, became incredibly wealthy and moved to the projects."

The APSP links the development of the Drug Enforcement Agency (DEA) and the war in Vietnam to a sudden flow of heroin



Uhuru House - Philadelphia's
Black Power Organizing Center

within the Black community (a DEA formed with the help of agents involved in the murder of Black Panther leader Fred Hampton), followed by the sudden switch to cocaine as the American-drug-of-choice when our government swung its own attentions to South America.

With the facts concerning the invasion of Panama finally reaching public scrutiny, overwhelming evidence points to the involvement and sanction of our own "CIA President Bush" with Noriega's policies. It becomes increasingly apparent that our government is in the very least involved in the trafficking of drugs. When asked if they really think that the U.S. government would participate in the sale of drugs, the APSP replies, "They sold me. If they'll sell people there is nothing worse on this earth they can do."

Whatever your personal stance, none of this should, or deserves to be, excluded from debate. In fact, exclusion is the problem. Under this system there are few means to receive alternative viewpoints. The coverage of the L.A. rebellions made clear the overwhelming status-quo bias of the media against dissenting views.

According to the July/August issue of *EXTRA!*, a publication of the watchdog group Fairness & Accuracy In Reporting, "25 (people killed) were African-American, 19 were Latino and ten were Anglo." Yet the only two attacks which received constant coverage in the media were both "black-on white" attacks. First Reginald Denny, pulled from his truck, and then Matthew Haines who was shot on his motorcycle. The media continually reinforced racist stereotypes by carefully choosing what we got to see, read and hear. The press *did* convey the truth, but only a carefully orchestrated truth.

That is the beauty of information as control. Considering the overwhelming glut of information we are bombarded with every day, only those stories given the special attention of the *white* beatings came to the forefront of public scrutiny. Any information which refutes the ideology of the ruling class can be buried in plain sight, if covered at all.

The weekend conference touched on many of these issues, and yet I was left with questions mostly directed to myself as a white activist and the apparent lack of regard we have for our brothers and sisters in the African community. The stance of the APSP holds that the white-left's withdrawal of support to the

Black Power movement in the late '60s was directly responsible for the subsequent arrests and murders of many movement members.

Recognizing my own ignorance of this period and its history made me question the lack of dialogue within the peace community about the concept of privilege and its relationship to the issues we choose to embrace. As someone at the conference said, "Why is it that the white left is willing to spend all this time money and energy fighting to save dying children in Nicaragua, but they don't try to stop the same thing happening here?"

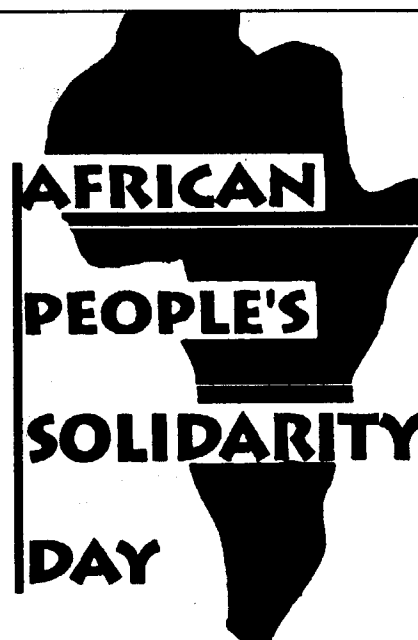
This voice seemed to echo a sincere feeling of betrayal that too many projects—ecological, pro-choice, animal rights—are merely band-aid activisms addressing symptoms of structural injustice, and not more deeply rooted issues of race and class.

I think it is time that our communities actively pursue and broaden this debate. Important decisions need to be made for activists to enact any kind of serious change in this country, and nothing will happen if we don't begin sharing our information and our ideas.

If even the radical fringes of our diseased society split along class and color lines; then we continue to perpetuate the system. We need to stop supporting the structures of injustice in our personal lives, no matter how good our political masks may appear in public. This means a willingness to give up both power and privilege. It is time, not merely to redistribute wealth, but to develop new systems to make the concept of personal wealth impossible.

The Solidarity Committee and the Uhuru Movement seem to be approaching these new constructs by focusing on white reparations through community development. By agreeing to work under the tutelage of African leaders, the Committee supports the APSP through labor and fundraising, accepting the issues of the Black leadership as their own.

The APSP also seems to at least attempt to put its theories into practice. For example, many leadership roles are reserved for African women, reflecting the goal of egalitarian community. By their own description, "...half of our Central Committee are women; three-quarters of our Political Bureau are women, and half the local Party work is led by women. The Party's main institutions and our Ministry of Economic Development are under the leadership of a woman. The Party's programs and mass organizations also involve women in



very strategic positions." Most of the white-led political organizations I can think of certainly couldn't hold up so well to the same scrutiny.

What seemed to be missing throughout the event, however, was a vision of coalition building with organizations sharing similar interests in all communities. Whether through lack of emphasis or lack of trying, I left Philadelphia with the distinctive impression of a small committed group (the APSP) with a broader based, autonomous support. I can't help wondering if it will ever be possible in our global climate for a single ideology to form a base for social revolution. If we hold too tightly to a powerful set of ideas we have the potential to become exclusive by default, waiting for everyone else to catch on.

Perhaps we all need to study even more carefully the words of such women as Angela Davis and bell hooks, teaching us to celebrate our diversity as the only means to overcome the incredible odds we face. That means recognizing the potential value and insights of all people and movements. This does not mean that all oppressions are created equal, or that all ideologies and movements should be embraced, but that the real challenge is to draw the connections which will create an organized web of resistance.

With, quite literally our very lives at stake, it's imperative that we drop our liberal, all-inclusive values for a more discerning posture. This does not mean we embrace paranoia. It's just time that the left starts being more conscious of the company we keep.

African Solidarity con't on page 21

Settling In After the Armchair War

Commemorating Two Years Since the U.S. Moved Into Saudi Arabia

for deb and leroy

23

and he's all decked out
in a brown-pine box
at arlington.

she; 21 and in shock
she doesn't recognize the flag
and can only wonder who in the hell's gonna
pay the electric bill.

by Rebecca L. Roberts

HERE ARE SOME concrete things people who supported the Gulf War can do to insure that we learn absolutely nothing from it. Also, following these suggestions means that we won't have to make any uncomfortable changes in our lifestyles.

1. Drive everywhere, all the time. Never walk. Go on Sunday drives and pleasure trips, drive to the store. Better still: Get a big heavy inefficient car and drive in luxury. Watch President Bush's motorcade for inspiration. Always drive alone and never give anyone a ride. The goal is to use all the gas and oil you can. Remember our boys are dying on TV so that you can waste natural resources. Don't let them die in vain.

2. Take your vacations somewhere really far off. If possible, fly a jet plane. Even for long weekends, fly back south to see the family or attend a sporting event. In the summer, take a cruise ship to Alaska, then fly back. Never stay home if you don't have to.

3. Get an RV. A good big 50' one and then tow your car behind it, or have your spouse drive it. Add a motorcycle for trips to the RV park store. Go to Good Am Caravans. Cara-

van to Mexico this winter. Don't forget to smear Vaseline Petroleum Jelly on your face before going to bed.

4. Avoid doing any physical work, even in recreation. Leave physical sports to the professionals. You can have just as much fun driving a powerboat up and down the lake as you could running around in a grassy field. President Bush has a great time in his power boat. If you golf, get a golf cart. If you mow the lawn, use a power mower; if you trim bushes, get a gasoline weed whacker. You can even use an electric knife to carve meat. TIP: An electric trash compactor makes a great gift.

5. Only buy stuff that's packaged in plastic. Remember plastic is oil in disguise. The best products come in a box of some sort with plastic around that. If you are not carrying home 50% packaging by weight, you are not "shopping the war way."

6. Heat your home with gas or oil. Turn the thermostat way up. Say "it's not comfortable unless it's 75 and 80 is better." Insist on having all the restaurants and other public places and events be so warm that you can wear summer clothes all year round.

7. Believe the government. If it says the war is going good, tell everyone the war is going good. Remember all the reasons why the Iraqis are bad, and tell everyone else, too. For overachievers: Dig out all the reasons that Iran is bad, too. They will probably join with

Iran soon anyway. In fact, just hate all Arabs. It's much simpler. We'll have to fight them all someday, might as well get it over with.

8. Don't listen to the protesters. They just think they know more than President Bush, but that's hardly possible. President Bush gets secret briefings and knows all sorts of things that no one else does. If anyone says there is a problem with the war, you can tell they are a secret protester. Don't let them in your house. Cover your ears if they talk to you, or get into your vehicle and chant patriotic slogans. Try "This car supports the war," then blow your horn.

9. Get lots of yellow stuff. Ribbons for sure, but everyone has ribbons. How about painting your car and house yellow. Try to get jaundice. Yellow used to be for cowards, but now we are reclaiming the color for machos and machetes.

10. Encourage violence in the home. If you are the smaller person in your couple, let your spouse beat you up. At least once a week. It's even better if everyone drinks and yells a lot. Be sure and let the kids see this. It's a dog-eat-dog world out there, and the sooner they know it the better. Slap them around a little bit. Give them spankings for all the minor rule infractions, and change the rules so you always win. The extra-enthusiastic person will petition the school board to bring back physical punishment in the schools. This way everybody will be tough, and they'll know what war is all about when they get a chance to kill somebody.


11. Don't think. Watch TV. When you can't get the news broadcasts, watch crime shows and war movies. Sports are O.K. too. Be sure the kids get in the habit of watching—it's a real good way to bring the family together and give everyone something to talk about when you are not talking about how well the war is going. REMEMBER: "Every thinker is one less warrior." EXTRA TIP: You probably don't have any, but check for books in the home. Sometimes the kids bring them in. Burn any you find. That goes for magazines too. Remember: it's never safe to read any big words.

12. Show your patriotism. Get a flag and put it on your house. Get another and wave it every day, even if it's just five minutes before breakfast. Put a little flag on your car radio antenna. If there are protesters in your town,

Healing Global Wounds

drive past them several times and yell at them. "Go back to Iraq" is pretty catchy, or "If you people voted, I'd leave the country" or "Get a job." TIP: A good patriotic quote to keep in mind is "My country right or wrong. May she always be right, but I love her most when she's wrong (She's cute when she's angry too)."

13. Keep lots of guns in the home. Teach your children to kill animals as soon as they are old enough to pull the trigger. They can start with the birds and cats; dogs are OK, too. In our town kids stand on the bridge and shoot salmon who are swimming upstream. TIP: Be sure and tell kids not to shoot their own family. Family values like that are very important in today's world.

14. Show some of your feelings. It's not good to show soft emotions like sadness or sympathy, because they are weak and help the enemy, but some emotions are really great to display often and boldly. Anger, hostility, intolerance, rage, envy, greed, jealousy, callousness, and belligerence are all good war emotions. Be proud of them, and look for situations where you can display them. Try looking at pictures of Iraq being bombed and saying "That cooked some of those towel heads" or use last year's prize winner: "That's what they deserve for having bad leaders." Make your own sayings (Call the White house at 1-202-456-1111 for government approval once you've got the slogan worked up. Don't worry if your slogans aren't as good as President Bush's. He has a team of paid professionals to tell him what to say because he's our leader). Try to get the kids involved, too. They can be remarkably cruel once you've shown them how to do it. 

Reprinted from On Guard, published by Citizen Soldier 175 Fifth Ave., Suite 808, New York, N.Y. 10010; (212) 777-3470.

"We cannot help but see that the United States and other nuclear powers are testing their most destructive weapons on other people's land. We have a map of the world showing how all atomic and nuclear tests have been conducted on the territory of native peoples. We don't need these tests to prepare for destruction that will annihilate the people of the world. We want it stopped. Nuclear oppression against any people cannot be tolerated. The healing must begin now!"

-Western Shoshone National Council


THE US IS PLANNING to explode at least seven nuclear weapons at the Nevada Test Site in 1992, despite Russian suspension of nuclear testing and the conversion of the primary Soviet Test Site in Kazakhstan to peaceful purposes. Testing at the Nevada Test Site takes place on sacred Western Shoshone land in violation of the 1863 Treaty of Ruby Valley and ancestral land rights. Nuclear weapons testing, production and the mining of uranium has poisoned America's air, groundwater, soil and people with the most deadly permanent toxins on earth. Ending nuclear testing is the single most important step towards genuine qualitative disarmament, non-proliferation and the prevention of future military intervention and war.

Ever since the arrival of Columbus 500 years ago, there has been a terrible contradiction in the Americas (and around the world) between the "discoverers" and the native people's approach to the care of the land and the preservation of land itself. Nowhere is that more obvious than in the struggle over nuclear weapons today. Although human life has existed on this planet for about 2.4 million years, only in the last half century has so-called "civilized man" made vast tracts of the Earth uninhabitable for untold generations to come.

No developed nation tests its nuclear weapons on its own lands. All nuclear testing is done on indigenous people's lands. Thousands of Marshall Islanders were radiated by U.S. testing in the '50s, and the French have tested in both Algeria and Tahiti. China tests on Ugyur lands. In Kazakhstan, where the Soviets tested, one of every three children is born with birth defects. The United States and

Britain (whose tests affected 11 different indigenous nations in Australia) now test in Nevada. The Western Shoshone are the rightful custodians of this land, affirmed by the Treaty of Ruby Valley signed in 1863. With over 900 bombs exploded, they are the most bombed nation in the world. Shoshone, Paiutes and other downwind communities suffer from cancer, leukemia, thyroid problems and birth defects. In addition, 70% of all uranium reserves considered within the U.S. lie beneath Indian lands. Navajo, Havasupai and others are poisoned by dust and waters from these mines. In Canada, the Cree suffer the same fate.

The Nevada Test Site is the only active nuclear test site at this time. Russia announced last fall that they will test no more nuclear weapons for one year, and the primary Soviet test site in the Republic of Kazakhstan has been permanently shut down and is converted to peaceful purposes. France announced on April eighth that they will not test for a year and strongly advocated a total stop to all nuclear testing. China, which has conducted less than two percent of the world's nuclear tests, last tested in 1990.

The Western Shoshone are inviting concerned people from around the world to join them for 10 days to stop nuclear testing in Nevada in October 1992. A series of events entitled *Healing Global Wounds* is being planned for October 2-12 by the Global Anti-Nuclear Alliance, a world-wide network of anti-nuclear activists. We hope that you can join us at this historic time. 

Reprinted from a mailing by Healing Global Wounds, P.O. Box 4082, Las Vegas, NV, 89127. (702) 386-9834.

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Native Sovereignty Under Attack Again

John Dyer

THE STATE OF NEW YORK claims that Native American businesses are taking \$50 million a year from the tax base. If only the state could get their hands on that money all their fiscal worries would be over. What do you think?

The government has made another mistake in dealing with the indigenous people of the state. The government encouraged businesses in Indian Country to relieve some of their own financial responsibilities to the Native people. By shifting the burden on the Native communities when failure came, it would be on the Native people's heads. The mistake came when Native businesses worked. When monies began to come into the Native communities, without the strings attached that government monies always have, the government was not happy. This new form of income disrupted the government's long term pater-

nalistic control that they work so hard to maintain. What is really at issue here is not the taxing of gas or tobacco products. The issue is the self-government status of the Native Nations. The right to control the indigenous peoples' own destiny. The rights reserved by the Native governments when they entered into those treaties so long ago.

The question now is, "What can you non-native people do?" The Native people have some options (ie. the peaceful demonstrations in the Seneca Nations). Remember, this is *your* government initiating these actions. We have no control or input into your government. Here is a list of government officials that need to be informed of your feelings. Do you agree with this attack on your Native neighbors? Let your voice be heard. Remember there is strength in unity. This issue will be looked at more in depth in an article next month.

John Dyer is an Onieda who writes frequently in these pages. He team-teaches a course on Native Americans and Film at University College.

List of State government officials to contact:

Assembly Members

Speaker Saul Weprin 428-9424
State Office Bldg, Syracuse, NY 13201
Minority Leader Clarence Rappleyea 476-6570
117 S State St, Syracuse, NY 13201
Michael Bragman 452-1044
305 S. Main St, North Syracuse, NY 13212
Harold Brown 449-2311
4317 E Genesee St, Syracuse, NY 13210
Joan Christensen 492-8663
4615 S Salina St, Syracuse, NY 13208
William Magee 361-4125
214 Farrier Ave, Oneida, NY
Joseph Nicoletti 428-9651
State Office Bldg, Syracuse, NY 13201

Senate Members

Tarky Lombardi 428-4265
Nancy Larraine Hoffmann 428-4107
Local Address for both: 333 E Washington St,
Syracuse, NY 13201

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Nestle Gulps Up Carbonated Water

Join the Boycott Against the Nestle Corporation

Aspen Olmsted

IN APRIL 1992, Poland Spring, the largest manufacturer of carbonated water, was bought out by the Nestle Company. This buy out places Poland Spring Water on the boycott list. The Nestle Company, killer of one million infant lives a year, has been on the boycott list for the better part of the last fifteen years.

The Nestle Company supplies hospitals in developing countries with large quantities of free infant formula. This free infant formula encourages health care workers to bottle-feed newborns in the hospitals. Without the suckling of a newborn child, even for a short period of time, a new mother's lactation ceases. Since the mother is unable to breast-feed when the child leaves the hospital, she is forced to continue the use of infant formula.

These mothers are unable to afford the

formula, so some dilute it with contaminated water to expand its use. The infant formula directions are written in English, which the mothers are unable to read, causing the mothers to not know to sterilize the bottles. The results of this improper use are malnutrition, diarrhea and dehydration. These conditions are exacerbated by the infant's lack of immunities they would normally receive from breast-feeding. According to UNICEF, a million infant lives could be saved each year through breast feeding alone.

The original Nestle boycott was called in 1977 by the Infant Formula Action Coalition and the International Baby Food Action Coalition. In 1991 the World Health Organization proposed a Code of Marketing for Breast Milk Substitutes which was passed 96-1 by the World Health Assembly. Guess who voted against?—the United States—Surprise, Surprise. This code requires infant formula labels to provide instructions for proper use and include a message that breast feeding is best

for the infant. The code also prohibits "large" supplies of free infant formula to hospitals. The World Health Organization has no authority to enforce the code, so it is up to member countries to write its guidelines into law.

In 1984, Nestle agreed to follow the World Health Organization code and the boycott was called off. Although the Nestle Company did phase out its objectionable marketing practices, they continued to supply hospitals with free infant formula. In 1986, the WHO passed resolution 39.28 which prohibits the practice of providing free supplies of infant formula to maternity hospitals.

The Nestle Company ignored the resolution so in 1988 the boycott was reinstated by Action for Corporate Accountability. The latest boycott is still continuing and has received backing from the Church of England.

If you decide to support the Nestle boycott, write to them and let them know why you are no longer buying their products:

Alan C. MacDonald, President
Nestle Company
100 Manhattanville Road
Purchase, N.Y. 10577

For more information contact Aspen at 428-1743.

Aspen is the new financial manager for the Syracuse Real Food Co-op and a member of the Syracuse Greens.

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Rebellions con't from pg 4

City after city went up in flames, the threat to white power capitalism was so great that the 82nd Airborne Division was deployed to retake Detroit.

This movement opened the eyes of a whole generation of white youth who were pushed to reject their assignment as future leaders and beneficiaries of this system.

The Counterinsurgency

Declaring the Black Power Movement the greatest internal threat to the security of the U.S., then-FBI director J. Edgar Hoover launched COINTELPRO, a military and political assault targeting the leading African organizations, especially the Black Panther Party. Then-Attorney General John Mitchell vowed to destroy the Panthers by 1970 and succeeded through brutal assassinations, false imprisonment, forced exile, nationally organized media slander and the physical destruction of Panther clinics, schools and offices.

This counterinsurgency has now been generalized to target the entire African community, especially the young people, to ensure that African people would never again rise up to challenge white power. The government pumps deadly drugs into the African community and then uses the existence of an illegal drug economy as political justification to impose a constant state of martial law, with indiscriminate sweeps, mass arrests and illegal detentions and the turning of schools and housing projects into occupied camps surrounded by barbed wire fences.

Today, a black man is five times more likely to go to prison in the U.S. as in South Africa, and the African community suffers rates of infant mortality, homelessness, malnutrition and poverty so high that they constitute genocide under United Nations law.

The Real Looters

Ramey says that, "civil disorder heightens the violence perpetuated against oppressed people by criminal elements within our own communities—burglars, looters, arsonists and thieves." But if we are honest, we must acknowledge that European and white society is the real looter, having built an entire world economy off of stolen Native land, kidnapping and enslaving millions of African people and ravaging the people's resources all over the entire planet.

It is not for the white liberal left community to tell the masses of African working people the methods that they must use to

regain the resources and dignity stolen from them. They have an absolute right to break out of the stranglehold parasitic relationship imposed on them so that white society can live in relative security and peace. If you are opposed to violence then your primary responsibility is to take direct action to stop the police and government violence being carried out against the black community daily, to support the black community's struggle, on its terms.

Building White Solidarity with Black Power

We are told that we just need to try and all love each other, to all just get along. But "unlearning" our racism is not going to change the fact that Africans are a colonized people. The violent oppression that they face every day will only stop when they are once again in control of their own communities, lives and destinies.

The National People's Democratic Uhuru Movement was formed to fight for self-determination for African people as the highest expression of democracy. This organization is led by the Black Power Movement and is open to people of all nationalities who want to take a stand in defense of the national democratic rights of the African community.

I urge you to actively support the right of African people to reparations and self-determination. The first step is to push back the U.S. government counterinsurgency war on the African community and create the democratic space within which the Black Power movement can be rebuilt.

by Sandy Thompson

Coordinator for the Philadelphia office of The African People's Solidarity Committee. The Committee can be reached at (215) 727-3114.

African Solidarity con't from page 15

We thin-skinned whites (especially we *thinnest-skinned* white males) have the furthest to go. But with a constant desire to challenge and re-educate ourselves, and with guidance and support, it will be a journey well taken.

Dan Quayle recently came out publicly stating that in his opinion the problem with the African community is that they don't have, in effect, white family values. To this display of foolishness Chairman Omali answered, "If (Africans) had white family values, there wouldn't be a white person left in the world. It has been the salvation of the white people that we *don't* have white family values." A point well taken. ☪

I would like to thank Andy, Robert and Joy for their input and support.

Bill is the staffperson for the Syracuse Peace Council.

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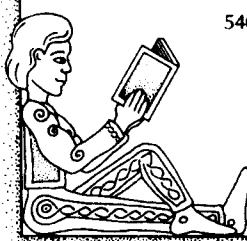
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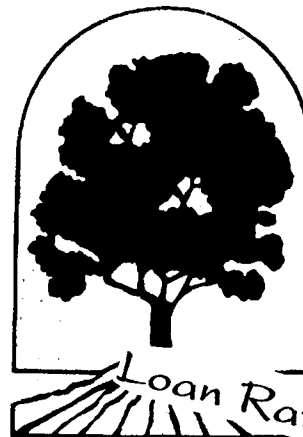
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SUN	MON	TUES	WED	THURS	FRI	SAT
<div>August 1992</div>						
2 Weekends in August to 8/18: Sterling Renaissance Festival. Fadden Rd. Sterling NY off RTE 104A. Sat/Sun. 10am-7pm. 315-947-5783.	3 Every Men: Lesbian & Gay Youth Support group. 6-8pm. 443-3598 for info.	4 Every Tues: Alternative Orange mtg. Rm 130. Schine Student Center (SU). 5pm. 475- 4898 for info. Every Tues: Support & Self- Education Group for Parents & Friends of Gay People meets at Plymouth Church. 233 E. Onondaga St. 7:30pm. 474- 4836.	5 Every Wed: Military and Draft Counseling at Syracuse Peace Council. Noon-3pm. Call Marge 472-5478.	6 New Environment Board Mtg. 8465 Bubbling Springs Dr. Clay. 7:30pm. 622-4645. 8/6-8/31: Reclaiming the Night. photographs by Deborah Orloff. Yak Society Cafe. 327 W. Fayette St. Opening reception 6-8pm. 471-DISC. Hiroshima Memorial Parade. downtown Syracuse. meet at Plymouth Church 10:30-11:30. Wear white clothing. Organized by Open Hand Theatre. 425- 7257 or 478-0466. Hiroshima Vigil of Remem- brance & Forgiveness. Federal Bldg. Syracuse. 12:30-1pm. 425-7257.	7 AIDS service provider group. 12:15-1:15pm. Bring lunch. 627 W Genesee St. 475-2430. Gay Men's Support Group meeting. Call 422-5732 for info.	8 Demonstration and Information Forum to Release All MOVE Political Prisoners. Philadelphia. PA. More info call MOVE 215- 387-4107 or SPC 472-5478. "Voices for Peace" concert by Peace Child at Syracuse Stage. 8pm. Tickets \$10, group discounts.
9 "Voices for Peace" concert by Peace Child at Syracuse Stage. 2pm & 8pm. Tickets \$10, group discounts.	10 Syracuse Cohousing Community meeting. Friends Mtg House. 821 Euclid. dinner 5:30pm. mtg at 6pm. 424-7830.	11 Amnesty International meeting at Mundy Branch Library. 1204 S. Geddes St. 7pm. 422-3880. Every Tues: Syracuse Greens meet at Southwest Community Center. 7pm.	12 NOW CNY Chapter mtg at Marine Midland Bank. 360 S Warren. Syracuse. call 455- 7888. 7pm.	13 Every Thursday: Central America Vigil. Fed. Bldg. 7:30pm	14 8/14-8/21: International Women's Writing Guild summer conference at Skidmore College. Saratoga Springs. NY. 50 workshops on every aspect of writing craft.	15
16 Every Sunday: People's 60 Minutes. Adelphi Cable Ch. 7. 8pm. Produced by Syracuse Peace Council. Every Sunday: Support group for former and current mental patients. Spons. by Alliance. Plymouth Church. 3-5pm. Peggy Anne 475-4120.	17 Every Men: ACT-UP mtg. 601 Allen St. (Women's INFO Center). 7:30pm. 425-0673.	18 Syracuse Covenant Sanctuary mtg at May Memorial. 3800 E Genesee St. 7pm. Call Shirley 446-6099. Every Tuesday: Gay, Lesbian, Bisexual Student Assoc. social. 8:30pm-mid. 750 Ostrum Ave.	19 NAACP general mtg. 7pm. NAACP Office. 1125 S. Salina. 422-6833. Every Wed: Syracuse Com- munity Choir rehearsal. At ECOH. comments of Westcott & Euclid. New members welcome. 7:30pm Call Karen 428-8724 for info.	20	21	22
23 Every Sunday: Volunteer servers needed for dinner at Unity Kitchen. 1:30pm. Call Ann at 475-6761.	24 Every Men: "At Home with a Poet" storytelling, poetry, myths. Adelphi Cable Ch. 7. 10pm.	25 Every Tues: Women's Support Group, for Black Women Only. Refrigerator Door. 1200 South Ave. 6-7pm. Marilyn 478-9017. Syracuse Cohousing Community meeting. Friends Mtg House. 821 Euclid. dinner 5:30pm, mtg at 6pm. 424-7830.	26 Every Wed: Alliance member- ship meeting. All welcome. At ECOH. 2nd fl., crnrs of Westcott & Euclid. 2pm - call 475-4120 for info.	27 Vigil Against the Death Penalty at Columbus Circle, downtown Syracuse. noon. Pat 468-3788. Peace Newsletter Meeting Party at SPC. 924 Burnet Ave. With food! Help get the PNL out. 5-7:30pm. All welcome. 472-5478.	28 Every Thursday: "Evening Arabesque" Arabic television w/ news & entertainment. 5:30pm. Adelphi Cable Channel 7. Every Thursday: PNL com- mittee meets at 924 Burnet Ave. New members always welcome. 472-5478. 7pm.	29
30 Gettin' Together Cjam Bake sponsored by Boys from Syracuse & Women's INFO Center. At Sassy's. 3pm.						

Educate, Agitate, Organize



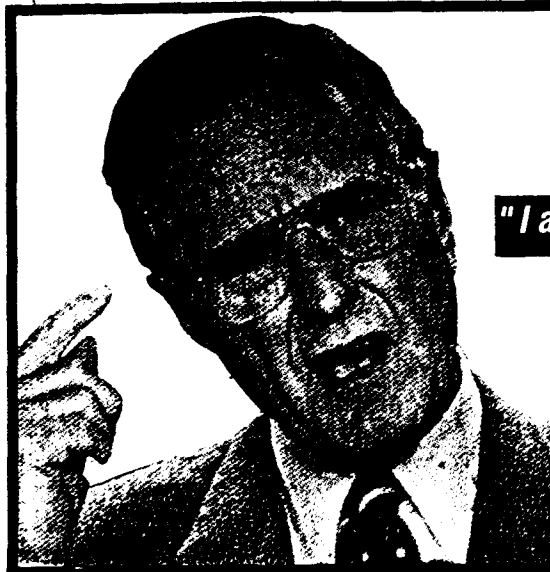
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Shield From Pollution Fines Is Upheld Ozone Loss Over U.S. Is Found To Be Twice as Bad as Predicted E.P.A. Chief Says Rate Is Stunning and Disturbing

The Environmental Pollution President



"I am an environmentalist."

George Bush (campaign speech)
Detroit, Michigan
August 31, 1988

Read My Record -

I created the "Council on Competitiveness," headed by Vice President Dan Quayle, which helps industries circumvent environmental laws.
(1989)

I blocked an international treaty to prevent ozone destruction.
(March, 1989)

I ordered a third (some 30 million acres) of our country's protected wetlands opened up for commercial exploitation.
(August, 1991)

My administration is working to dismantle the Endangered Species Act.
(1992, on going)

My Supreme Court agreed to exempt the Federal Government from fines for illegal dumping of radioactive and other hazardous wastes.
(April, 1992)

I ordered the sale of logging rights on four million acres of American's old-growth National Forests - each ancient tree for the price of a cheeseburger.
(May, 1992)

I twice derailed international efforts to negotiate a treaty which would effectively prevent global warming.
(February, 1990 and May, 1992)

I refused to sign the Earth Summit biodiversity treaty, designed to protect threatened wildlife and plants from extinction.
(June, 1992)

I issued orders giving industries broad authority to pour hazardous pollutants into the atmosphere.
(June, 1992)

Etc., etc., etc...

"Americans did not fight and win the wars of the 20th century to make the world safe for green vegetables."

Richard Darman
White House Budget Director
May 1, 1990

**98 NATIONS ADOPT
BIOLOGICAL TREATY;
U.S. MAY NOT SIGN**

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Scientists Warn of Dangers in a Warming Earth Pattern of Easing Rules On Environment Is Seen

U.S. Resists Action on Warming

