

AT THE TAIL OF THE RABBIT YEAR, mid February, 1988.... This issue is being put together by The Copy Exchange and The Eastern Iowa Peace Alliance....most of you know that! We're an informal group and we can be proud that we have persevered at the corner of hiway 30 and a gravel road near milepost 277 for almost two years now. Of course, the tower is still there too, and so is the arms race. Please let us know how you think our small group should be doing our small part to end it. Programs continue as we warm up at Doc & Jo's after the vigil. What kind of programs do you want? Ruth has offered to talk about Korea; we have an as -yet-to-be-scheduled rescheduling of Billie Marchik (of AFSC)'s talk about the Persian Gulf still in the air... do you want an indoor program in April as well as a celebration of two years of vigils or should we just go fly a kite? Please share your thoughts after the vigil, or mail them to us. At this moment the we putting out this issue is Franklin and Steve and Rebecca. John Tinker is in Nicaragua.... his presence there was confirmed by a phone call to the Friends House in Managua. We wish him well.. though of course his absence means we are two hands short for folding and stapling and sticking address labels. What can you do to help? Send money! Post posters! ( Let us know if you want us to send you bundles... especially if you live in the Mechanicsville area.) Invite your friends to the vigil! Tell the media to come! Many thanks if you are already doing some of the above.

CALENDAR of peace and justice events from vigil to vigil

THIS WEEK is Mardi Gras, the beginning of the Chinese Year of the Dragon, and the beginning of Adar, the Jewish month that is characterised by a spirit of merriment... some common themes in this season of more than halfway through winter.

HAPPY NEW YEAR!!!



PERSEVERANCE WILL BRING  
DESIRED RESULTS

UNSEEN FORCES ARE WORKING  
IN YOUR FAVOR.

FRIDAY FEB. 19, Iowa City: Rice and beans dinner and benefit dance at 10 South Gilbert St., to raise money for the Association of Salvadoran Students and Radio Venceremos. This is part of a nationwide WEEK IN SOLIDARITY WITH THE PEOPLE OF EL SALVADOR.

FRIDAY FEB 19, Mt. Vernon: FUNDRAISER FOR TOOLS FOR NICARAGUA Live band, THE PEDESTRIANS, at Alumni Gym on Old Mt. Vernon Road across the street from Cornell College. \$2 donation; door prizes. Questions? Leave a message for David Tyroler at 895-8821; he will return your call.

SATURDAY FEB. 20 NOON VIGIL AT THE TOWER, & 1:30 VIDEO PROGRAM. SEE POSTER & OTHER PAGES IN THIS ISSUE FOR DETAILS. SUNDAY FEB. 21, Iowa City: PESTICIDES AND MIGRANT WORKERS: slide show documentary at the International Center Lounge (old law bldg)

SUNDAY FEB. 21, Iowa City: THE BOAT IS FULL, a film about Switzerland closing its borders to refugees during WW2. This is the 2nd film in a 6 part Jewish Film Series. Hillel Foundation, cor. Market and Dubuque Streets. Free and open to the public. Informal discussion following: SANCTUARY: THEN & NOW. Refreshments too! MONDAY FEB. 22, Iowa City: repeat showing of THE BOAT IS FULL, on the U of I campus in Van Allen 2.

TUESDAY FEB. 23, Iowa City: CND meeting, 113 Shaeffer Hall, 6 pm, Contact: (319)335-3248. FRIDAY FEB. 26, Iowa City: Iowa Southern Africa Advocacy Coalition meets with Rep. Dave Nagle to discuss sanctions legislation, Old Brick, 3:00-3:30 pm, Contact: Brian Brandt (319)337-2293.

SATURDAY FEB. 27, Des Moines: "Discipleship and Vocation in these Nuclear Times," with Liz McAlister, Central Presbyterian, 3829 Grand, 7:30 pm, Contact: Wendy Bobbitt (515)243-0765.

MONDAY FEB. 29 LEAP YEAR DAY

FRIDAY MARCH 4-SATURDAY MAR 5, Des Moines: conference for rural women. contact Prairiefire.

SUNDAY MARCH 7 Iowa City: THE FREE VOICE OF LABOR: THE JEWISH ANARCHISTS and GEFILTE FISH. 3rd program in Jewish Film Series. Free at Hillel House. International Women's Day celebration after the film.

MONDAY MARCH 8TH IS INTERNATIONAL WOMEN'S DAY

MONDAY MAR. 8, Iowa City: repeat of Sunday movie, on U of I campus in Van Allen room 2.

FRIDAY MARCH 11th, Iowa City: Dan Levitas of Prairiefire gives an update on antisemitism and other activities of the extreme right, after services at Hillel House. Sabbath services are at 7:30; the programs starts at about 8:15. Anyone can come but please enter quietly.

MONDAY MARCH 15th, Iowa City: BARBARA EHRENREICH speaks at the U of I, sponsored by the lecture committee.

SATURDAY MARCH 20TH NOON VIGIL; 1:30 PROGRAM: VIGILLING FOR PEACE WHILE PAYING FOR WAR: HOW CAN OUR TAX DOLLARS WORK FOR US?? Bring your questions, thoughts, and stories.

PLEASE SEND US INFORMATION ABOUT WHAT IS GOING ON IN YOUR COMMUNITY!! This calendar is up to you. Please send March announcements to the Peace Alliance, P.O. Box 2906, Iowa City, Iowa 52244 by MARCH 8th. Thanks!

DID YOU KNOW that most Nicaragua people don't like the idea of giving amnesty to the contra because most of them have family and friends who were killed by that brutal force our tax (& illegally obtained) dollars support?? Subscribe to NICARAGUA THROUGH OUR EYES, the bulletin of the Committee of U.S. Citizens Living in Nicaragua. Write them c/o their Distribution Committee, P.O. Box 4403-159, Austin, Texas 78765. \$10/year helps you keep informed.

Also worthwhile: THE NUCLEAR RESISTER, P.O. BOX 43383, TUSCON, AZ 85733 \$15/ year regular; \$10 low income buys you information about jailed and imprisoned anti nuclear activists.

A NEW NEWSLETTER WILL BE COMING OUT OF OMAHA. Tom Cordaro has asked for our mailing list in order to send free trial subscriptions to many people. We assume you won't mind getting a sample issue but if you do mind let us know as soon as possible.

## ***Faith & Resistance***

*a newsletter serving the  
faith-based resistance community*

*with articles about:  
spirituality - community - relationships  
strategies & tactics of civil disobedience  
doing jail time - and other important issues*

*for a free trial subscription write to:*

**Faith & Resistance  
Center for Nonviolent Studies  
3014 Seward Street  
Omaha, Nebraska 68111**

A FEW WEEKS AGO WILLIAM SLOAN COFFIN, the new president of SANE/FREEZE, a recent merger of two disarmament organizations, spoke in Iowa City at a luncheon sponsored by the Iowa City Foreign relations council. His talk was preceeded by an informal morning meeting to which area peace activists were invited. Some Peace Alliance people from Iowa City and representatives from Dubuque WAND, old comrades in newsletters and occaisionally by phone, finally got to meet face to face. Burlington Citizens for Peace was well represented. SANE/FREEZE's field organizer accompanied Mr. Coffin. Their intent: to build the SANE/FREEZE's network and to expand SANE/FREEZE membership... and, in so doing, to offer support to local activist groups like us. They want our mailing list ( yes, this is the second time in this Copy Exchange that you are hearing about someone who wants our mailing list). If its okay with you we will offer it and you will get a 1988 introductory membership in SANE/FREEZE. What do you think? If you object either to the Peace Alliance affiliating with SANE/FREEZE or to your name being on the shared mailing list please let us know AS SOON AS POSSIBLE. We will interpret silence as an indication of consent. ( Hey, where have you heard that line before??? We WILL wait long enough for you to reply before we name any names.

We have printed information we received from SANE/FREEZE in previous issues. We'll be telling you more about the organization in upcoming issues. Potential affiliation with SANE/FREEZE does not preclude our affiliating with other nationwide organizations and networks.... more on that later too. Sometimes we wonder how many organizations our alliance already represents. Surely there are already some SANE/FREEZE members out there... and some WILPF... and some FOR... any WRL? Please RSVP to our query about this alphabet soup. A rundown of who is a contact for what, and what that what is all about, could be a good component of an upcoming issue.

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### **ANNOUNCEMENT!**

Two years ago in March some folks from the Quad Cities came to the tower with banners and signs... the first vigil. The rest of us joined them the 3rd Saturday in April and the rest is history. Articles next issue will recap/review or share anew some of that history. Meanwhile, some of those Quad Cities Catholic Workers moved to Maloy (population very small) and started a community.. which has just grown by one. LUKE PEIFER RUNYON was born to Mary and Jim on January 5th. Welcome to the world!

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& A WORD FROM THE NEW YORK TIMES,

FEBRUARY 7th, 1988 : page 11

### **Policeman Gets Reprimand For Giving Shelter in Snow**

ATLANTA, Feb. 6 (AP) — The General Services Administration has reprimanded a Federal policeman who gave refuge in a snowstorm to a homeless man who has been living on the steps of the Federal courthouse here for much of the last eight years.

The agency reprimanded the officer, Willie Gregory Jr., for "neglect of duty" after he allowed the man, Abraham Gilbert, to enter a closed police office early Jan. 8, after 4.2 inches of snow and sleet fell in Atlanta.

### **STILL FOR SALE:**

FARMS NOT ARMS t shirts and buttons with the North American Farm Alliance logo. Buy one after the vigil or call Peace Alliance



AND BRAND NEW:

FARMS NOT ARMS buttons and bumperstickers with a farm scene... made by Donnelly-Colt

# Video of Harlan, Iowa protest highlights plight of small farms

VIDEO REVIEW ON PAGE 10 OF THE BRAND NEW ISSUE OF NORTHERN SUN ! Get a copy of the paper and see the video after the next vigil. Please contact the Peace Alliance if you want to borrow our copy of the videotape. To buy your own copy you can contact Gloria Williams, Studio One, in Iowa City at 354-6756.

**Ending the Silence - Civil Disobedience in the Farm Crisis**, video produced by Gloria Williams and Studio One.

Reviewed by Barry Kesler

The crisis facing family farming in the United States has been with us for a long time. No solutions to the tragedy are near at hand. However, the silence surrounding the system of destruction and oppression of rural America has ended with the Gloria Williams and Studio One video production of *Ending the Silence - Civil Disobedience in the Farm Crisis*.

This 30-minute VHS documentary chronicles and reflects on the demonstration held in Harlan, Iowa on February 23, 1987. Nineteen people were arrested that day in a nonviolent act of civil disobedience as they sought to stop the sheriff's foreclosure sale of the Dominic and Ida Lickteig farm.

The program, narrated by protest organizer Father Frank Cordaro, introduces us to several of those arrested, and others who were involved in "ending the silence." Dolores Klein, a fifty-year-old farm wife, spent two days in jail for her act, and for refusing to pay her fine. She explains that the county didn't need her money- the farmers did that very day, to buy groceries for their kids. We meet award-winning farmers Bob and Teresa Sullivan, who were arrested at the protest. The film shows the Federal Deposit Insurance Commission (FDIC) hauling away the Sullivan's machinery to resolve "bad debts." The pressure to liquidate, foreclosure sales, farm auctions and the driving forces behind these acts are painful and bewildering to families who have worked so hard over many generations on land that is truly a part of the family.

Fr. Cordaro points out that in the first five years of the Reagan administration 75 Shelby County farms were sold at sheriff's sales. In the five years prior to 1980, there were only 12 such sales. In 1986, 30,000 people left the state of Iowa. Fr. Cordaro believes his duty is to encourage people to make a stand, to help make visible the destruction of life in rural America. "Too often," he says, "these people believe the myth that they were bad managers, and then they victimize themselves and then are forced to leave the farm, broken, in silence and beyond the sight of anyone."

Alice Weiland, youngest daughter of the Lickteigs, makes a strong emotional plea on the courthouse steps. She contrasts the old days of "shoot-in-the-back claim jumpers and land grabbers" with today's power elite which orchestrates legal, political and economic conditions so as to force a "slow kill" of family farmers.

Merle Hanson, president of the North American Farm Alliance and a speaker at the rally, believes there is "a deliberate policy designed to take family-type farms out of the economic picture." He quotes several former government officials, including former U.S. Secretary of Agriculture Earl Butz, and David Stockman, who said, "We're producing too much food, so we have too many farmers."

Hanson may be correct in charging that a covert policy exists to effectively end family farm operations in this country. A 1979 study by independent researcher Mark Ritchie found that the Committee for Economic Development (CED) decided in 1962 that there were "too many" farmers in the U.S. to maximize GNP potentials. A high-level think-tank, the CED dictated government policy.

Consider the incongruity of programs designed and promoted to "assist" family farmers. During the 1970s, governments policies dictated that financial institutions encourage expansion through loans and subsidies. In the later 70s, set-aside programs similar to the PIK program of recent years paid farmers not to produce. In the 1980s, farmers are called in to the bank and advised to liquidate in order to reduce their debt on the loans they had been advised to take.

And a recent report indicates that the Minnesota Supreme Court will determine whether state law takes precedence over federal law where farm loan interest rates are concerned. At stake are millions of dollars in interest rates, and, not least, the economic livelihood of much of rural America.

The farm crisis presents many tough questions. Indeed, many farmers have been poor managers. Yet there are also bankers, economists and policy-makers who have not always achieved desired goals. Chuck Ryan, Director of Rural Life of the Diocese of Des Moines, points out that the question is, "what kind of society do we want?" If the present crisis is an inevitable side-effect of social evolution, then society- and family farmers- will have to adjust. However, if Hanson is correct in his assertion that a policy exists to alter thousands of rural lives and determine how we "pursue happiness," then we have what Ryan rightly calls a totalitarian system.

This film is concise and well done. Original music by Jeffrey Morgan of Iowa City underscores the themes, and emphasizes the determination of the family farmer. The tape can be obtained by sending \$10.00 to the Diocesan Rural Life Office, P.O. Box 1816, Des Moines, IA 50306, or by calling Chuck Ryan, Rural Life Director, Diocese of Des Moines at (515)243-7653.

Barry Kesler is a writer living in Minneapolis.

# Protest at farm sale

by the Rev. Frank Cordaro

## raises justice issue

Judging from the many strong reactions from the protest on the steps of the courthouse in Harlan, Ia. on February 23, it is clear that a spirit of denial still prevails in our rural communities. People are just not willing to accept the structural nature of the rural crisis. It is easier to blame the crisis on a few individual farmers than to address the systematic and structural problems within the agricultural system. That there is a problem in agriculture is uncontestable. That the current agricultural debt is massive and unjustly distributed is equally uncontestable. In their September 1984 pastoral on agriculture the Iowa Catholic bishops stated it clearly, "Over half of Iowa's farmers admit they are under financial pressure while four percent (4,600 farm households) are in danger of imminent bankruptcy. Dangerously high indebtedness threatens the stability and security of almost 40 percent of Iowa's farmers. This 40 percent is burdened with 90 percent of all farm debt in the state....Four out of five farmers expect the situation to get worse or not improve during the next 15 years." Government budget-breaking farm programs and a bountiful harvest the last two years have slowed down the liquidation process while the structural flaws remain and continue to take their toll on the family farmer. Thirty thousand people left the state of Iowa last year because of lack of opportunities, an invisible exodus.

Our protest at the Dominic and Ida Fay Lickteig Sheriff Sale was an attempt to raise the larger justice issues facing the family farmer. By standing with the Lickteigs we hoped to make visible the invisible slow kill of the family farm, to make heard the silent exodus from rural Iowa.

That the sale was legal is all the more reason to protest. The legality of such sales is part of the problem. Today the legal system which is supposed to protect our people is now being used as the liquidation agent of the system that is destroying our way of life. Why do civil disobedience? When the legal system acts as an agent of an unjust economic system that attempts to retrieve an unretrievable debt at the expense of the family farmer, then nonviolent civil disobedience becomes the strongest statement an individual citizen can make. It is not only our right but also an obligation as Americans to practice such dissent.

The spirit of denial can be found in two most often heard responses to the protest. First, the rural people who are not personally suffering from the crisis tend to see the losers as poor managers or as greedy. "They brought it on themselves," is often their response. Worse yet, anyone who publicly puts up a fight comes under extra condemnation and suffers the worst kind of character assassination by their neighbors. For each failed farm there are 101 good reasons for the failure. There are no innocent victims. Everyone makes mistakes; bankrupt farmers are no different. Yet, to see the crisis as solely an individual farmer's problem is to deny the structural flaws in the agricultural system. It is always easier to blame the other guy than to address the collective responsibility we all share.

The second type of response comes from the rural people who are suffering directly from the economic crisis--the 40 percent that is carrying 90 percent of the debt. These folks sense that there is a larger problem, but remain silent because of fear for their own sur-

vival. Often when I asked a farmer to attend the rally in Harlan they could not for fear of being branded as a trouble-maker. They would say to me, "Father, I know what you are doing is right, but if my creditor saw me on TV, I might not get the loan I need." Those who go public and make visible the invisible, risk not only the wrath of their neighbors, but also a stigma of being a trouble-maker in the eyes of their creditors and landlord.

As the Iowa bishops stated in their 1984 statement, "Present trends must be reversed if Iowa's traditional rural economy is to survive....But what is needed beyond changes in the law is a conversion of minds and hearts to justice and to concern for human dignity and human rights." And as Bishop Maurice Dingman has said more forcefully and so often in the past, "It is sinful to let all these family farms go down the drain!" If our demonstration in Harlan accomplished anything, it did start to expose the destructive attitudes of denial that are so ingrained in our rural people. Exposure to the truth no matter how painful may be the first step in the conversion to which the Iowa Catholic bishops are calling us.

## News Update

The Denison (Iowa) BULLETIN, Tuesday, Feb. 24, 1987



Shelby County sheriff Gene Cavanaugh and the Rev. Frank Cordaro shake hands in mutual understand-

ing after the auction of the Dominic and Ida Lickteig farm was concluded.



# A NON-VIOLENT ANSWER

BY REV. FRANK CORDARO

**A**t the last Priest Regional Meeting I was asked to write up brief descriptions and explanations of some key concepts that might help explain why some of us priests are ready to use direct non-violent means of intervention to help keep family farmers on their land. These are some reflections meant to help start discussion and focus our concerns.

## CIVIL DISOBEDIENCE

One of the best kept secrets in American History is the key role that civil disobedience has played in making us who we are today. Few Americans stop to think of our founding parents as law breakers, yet that is what they were. The Boston Tea Party was anything but a party. One of the best known and well thought out proponents of civil disobedience in American History was Henry David Thoreau. He spent a night in jail for refusing to pay a war tax in protest of the Mexican American War. His essay "On Civil Disobedience" is considered a classic.

A person who practices civil disobedience chooses to break a law that is either unjust in itself, or is a just law being used to foster an unjust situation. The law is broken in a civil manner. The law breakers make no attempt to avoid being prosecuted and are willing to accept the consequences for their actions. Far from being disrespectful of the law, people who have practiced civil disobedience show the highest respect for the law. They are appealing to the 'spirit' of the law to see the rightness of their cause. They are asking society and the law to evolve to embrace the truth they seek. Civil disobedience has played an important role in such issues as slavery, women, labor and civil rights. Civil disobedience has also played an important role in past struggles to preserve the family farm.

The use of civil disobedience is reserved for serious matters after all other channels have been tried and have failed.

## DIVINE OBEDIENCE

Divine obedience is a religious counterpart to civil disobedience. Of course we are to be obedient to God at all times. However, this phrase was coined by people who have broken civil laws because of a higher law of God. Religiously motivated law breakers can be found throughout the whole history of Christianity. Christian law breakers go back all the way to scriptural times. Tradition has it that every writer in the New Testament, except for John, died a martyr's death at the hands of the state and therefore were law breakers. More important was Jesus' relationship to the laws of his time. In his curing and feeding of people, Jesus demonstrated his disregard for many human-made laws. Jesus repeatedly put in practice the principle of persons over law.

The strongest statement of Jesus' disregard for law was the Resurrection. The Resurrection, the act that changed the direction of history forever, was an act of civil disobedience. When Rome condemns a person to death — especially an enemy of the state — that person is to remain dead. The Resurrected Christ was a law breaker and the law has been after Him ever since. Maybe that's why we Christians throughout the ages have never really been at home with any political power. Dorothy Day said it best, "When you render unto God the things that are God's, there is darn little left for Caesar."

## LOVE BASED/FAITH CENTERED NON-VIOLENT DIRECT ACTION

Non-violent direct action is the use of power to change a given situation without the use of violence. History is filled with examples of people using non-violent tactics to force social change. Strikes, boycotts and different forms of non-cooperation are examples of non-violent tactics used to bring about change.

Non-violence can be viewed in two different ways: As a tactic for social change or as a way of life. The best known proponents of non-violence in this century are Mohandas K. Gandhi and Martin Luther King. Both of these men used non-violence as a tactic for social change and embraced non-violence as a way of life. Love based, faith centered non-violent direct action combines the two understandings of non-violence.

At the heart of love based, faith centered non-violence is the belief in the sacredness of all life. When confronting an injustice, even an injustice that destroys human life, this form of non-violent struggle will not respond in kind. If all life is sacred there can be no division between rich and poor, worker and owner, farmer and banker, protester and police. When put in action, this type of non-violence refuses to accept a we-them split. To the advocates of love based, faith centered, non-violence true changes come from the heart; it is a matter of conversion.

The risk and consequences of their actions fall back on them and not the people caught up in the processes and structures protecting the given unjust situation. For example: In a non-violent witness that involves a confrontation with the law, the non-violent advocate would not see an arresting police officer as an enemy. Often the individual police officer is only fulfilling the duties of the job and may even be sympathetic with the cause. The non-violent advocate would not want to pose a threat to the police officer personally and would act accordingly. The confrontation is with the unjust situation and structures, not persons caught up in the process.

## RIGHTS/PROPERTY/ PERSONS

The greatest design flaw in our economic, political and social institutions is the way the rights of property are insured over the rights of people. My experience with the Catholic Worker has been an education in this regard. In countless and systematic ways, our nation's economic, political and social structures favor the rights of property over the rights of people — especially the poor. We are in a society in which the rich and the poor are increasingly experiencing two types of justice, two types of medical care, two types of education and two types of opportunities. It is alarming to note that during this "pro-life" administration, one out of every two Black and Hispanic children born in this country have been born into poverty. An increasing percentage of poverty families are headed by women. The very abuses upon which the prophets chastised Israel are being repeated today in America.

The current rural crisis is a good example of how the system protects the rights of property over the rights of people. Most farm families in trouble today are there because of high debts, decreasing farm land and equipment values and low market prices. Many of these farmers are good and efficient food producers. They are often the best stewards of the land they farm. Yet, in an economic crisis in which everyone has played a part — the government, agribusiness, lending institutions and the farmers themselves — it's the individual family farmers who stand to lose. They are being kicked off their land by economic and political forces more concerned with recovering an unrecoverable debt than helping to keep our family farming system afloat.

The Church teaches that the rights of property are conditional. Property rights are valid only to the extent that they serve the common good. It is not in the interest of the common good to let the family farming system go down the drain in an effort to preserve a credit system that is unjust. This must be stopped!

In the weeks and months ahead it may be necessary to practice civil disobedience in the rural struggle. As a people of faith, we may well respond with Divine Obedience in our efforts to save the family farm. When the rights of property are held above the rights of people, some of us may use love based, faith centered non-violent direct means of intervention to keep our friends and neighbors on their land. The above descriptions and explanations are not meant to be the last word but a starter in helping our people come to understand what's at stake in the rural struggle and why we feel called to act.

Catholic Rural Life  
November 1985

# Carrying a Big Stick ...

## Blazing Trails '88

The first big exercise announced for 1988 in Honduras is called Blazing Trails '88, the continuation of a road building project in north central Honduras that has been going on since 1983. The project is officially called a humanitarian effort to build a farm-to-market road that will primarily help the Hondurans who live in the mountainous part of the country. Iowa reserve units participating in this campaign were met by a demonstration in Dubuque of over 300 people protesting U.S. military plans.

However, a 1984 General Accounting Office (GAO) report charged the military with illegal use of funds in the road building project and other exercises in Honduras. The GAO report documents that the Department of Defense misrepresented the role of these exercises which are, and continue to be, part of a larger counterinsurgency strategy in the region.

## Congressional criticism

In November 1987, Rep. Barbara Boxer (D-CA) made public a U.S. Audit Agency Report on Blazing Trails '86. The Army auditors found problems in the following areas:

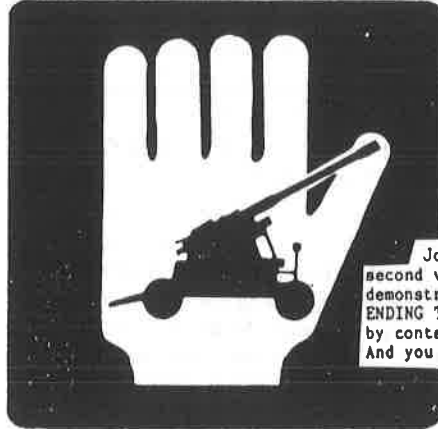
- Exercises' costs improperly managed, hiding the true cost of the exercises;
- Aviation mission requests not properly documented;
- Clothing and other supplies not properly accounted for;
- Inadequate control over ammunition and weapons;
- Training not performed.

According to Boxer, the report on this botched exercise raises at least three concerns: 1) at the very least, the Army appears to be guilty of gross mismanagement; 2) the Pentagon was less concerned with training than with projecting a military presence in the region; 3) the Pentagon's internal controls were purposely lax in order to provide unauthorized funding or aid to the host countries and to aid the contra cause by leaving behind ammunition, clothing, fuel, and food.

## Proxy Army Support

Blazing Trails '88 will run from November 1987 through June 1988 and involve 1125 active military personnel

and 7600 National Guard and Regular Reservists from Pennsylvania, West Virginia, Maryland, New York, New Jersey, New Hampshire, Virginia, Rhode Island, Puerto Rico, Washington, D.C., and the Virgin Islands. There will also be ancillary exercises connected with the road building project that will involve medical and civilian action units. National Guard units from Iowa City participated in a similar campaign in 1986.



Join us at Doc & Jo's after the vigil! The second video in our double feature documents a 1983 demonstration at the SAC base near Omaha. Like ENDING THE SILENCE, you can borrow FREEDOM'S PRICE by contacting the Peace Alliance at 319-337-5187. And you can buy your own copy from Studio One.



*Solidarity*



The Strategic Air Command (S.A.C.) Headquarters is located at the Offutt Air Force Base just outside of Omaha Nebraska. It is the administrative center for all three of the United States' nuclear triad (air, sea and land). S.A.C. Headquarters has the administrative responsibility for programming the missile target system for each of the triad legs and is in charge of our bombers and our land based missiles. Not only does the existence of this facility create an atmosphere of fear around the world, but it also draws Soviet targeted nuclear weapons into the heartland of our country. With S.A.C. in our midst we all become military targets of the Soviet Union.

*This article was reprinted from the CISPES Alert. It was written by Peggy Moore, a St. Louis member the Pledge of Resistance. Peggy has spoken and visited Iowa City on several occasions.*



# RECLAIM THE TEST SITE

## March 11-20, 1988

American Peace Test nonviolent occupation  
and blockade at the Nevada Test Site

Join thousands of people to take back this beautiful, wild land teeming with life, this holy land of the Shoshone, and liberate it. We will stand in the path of the forces that drive testing onward. We will challenge ourselves, as people of conscience, to demonstrate the best that is in us. We will reveal the height of the moral force we bring to bear to end testing.

### GET INVOLVED NOW!

Form an Affinity Group in your area. We can offer nonviolence training and information about terrain, climate, equipment needs, logistics, etc.

Start fundraising now to send your group to Nevada. We can offer help with suggestions.

Get involved in planning the action. The APT will be forming committees to make decisions about and organize parts of the action: nonviolence training, health care units, equipment, outreach, legal support, logistics, blockade, occupation, 3/12 rally, etc. We all need to work together. We need the brilliance of everyone's thinking.



CLIP & SEND

### PLEASE KEEP ME INFORMED ABOUT RECLAIM THE TEST SITE!

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
HOME PHONE \_\_\_\_\_ WORK PHONE \_\_\_\_\_

Mail to: APT CLEARINGHOUSE • 333 State Street  
Salem, OR 97301 • (503) 371-8002

Simply make a print of your hand on sturdy cloth (canvas is ideal), using permanent paint or ink. Or outline your hand with permanent marker. Get creative. Use your imagination. Then write your name, city and country underneath.

Remember that your handprint must withstand wind and rain on the Test Site fence. We recommend against paper, cardboard or non-fast colors.

Mail your handiwork to the address below, to reach us by February 20, 1988. We'll take it to join thousands of other hands in Nevada.



IN MAY, 1987,  
THESE SIX WOMEN HIKE  
INTO THE NEVADA TEST SITE.  
IN JULY,  
THEY WERE SENTENCED  
TO SIX MONTHS IN JAIL.

NOW,  
DON'T YOU FEEL SAFER?

Donna, Jabe, Laura, Naneki, Paula and Trish spent four days hiking toward Ground Zero. They did it to point up the real dangers in nuclear weapons testing. Today, they're behind bars in Nevada.

They need to know you're with them. Write them today, in care of the Rocky Mountain Peace Center, P.O. Box 1156-U, Boulder, CO 80306, and let them know they're not alone. They can really use your support.

The Rocky Mountain Peace Center is dedicated to education and action in the tradition of nonviolence. We welcome your queries, tax-deductible donations and participation in our programs.



THE  
Rocky Mountain  
Peace Center  
*Somebody's got to do it.*

P.O. Box 1156-U, Boulder, Colorado 80306 (303) 443-3680/444-6981

# waste waste waste . .

Frances Moore Lappé

Marycrest College is pleased to bring to our campus Frances Moore Lappé, who is the author of the best-selling classic *Diet for a Small Planet*. She is also a lecturer and co-founder of the internationally recognized Institute for Food and Development Policy. Ms. Lappé's research and writing on world hunger has made her one of the most respected critics on food issues in the country.

Ms. Lappé began her career as a social worker in a Philadelphia ghetto. Frustrated at her inability to get to the root causes of the needless suffering she saw there, Ms. Lappé began a life-long quest to understand the roots of poverty and hunger and to use this knowledge to help end world hunger.

Ms. Lappé's first book, *Diet for a Small Planet*, was a three-million-copy bestseller and was translated into six languages. Published by Ballantine Books in 1971, *Diet for a Small Planet* awakened a whole new generation to the way our food ties us to the world economy -- and how individuals can begin to work for solutions to world hunger.

Six years later, Ms. Lappé and Mr. Joseph Collins wrote *Food First: Beyond the Myth of Scarcity*, published by Houghton Mifflin and Ballantine Books. Their book proved that hunger and poverty are not inevitable, but the result of an ever-increasing concentration of control over food-producing resources.

Ms. Lappé's articles and interviews have appeared in dozens of publications, ranging from newspapers and popular magazines, to scholarly journals and development periodicals. In 1986 Grove Press published Ms. Lappé's, *World Hunger: 12 Myths*, a completely new and updated analysis of hunger, its causes and remedies.

Myth: *There's Not Enough Food*

Fact: The world produces enough grain to provide every human being with 3,600 calories a day.

Myth: *Nature's To Blame*

Fact: In Ethiopia's famine, drought affected only a third of the farmland. And while food output had already declined prior to the drought, coffee exports had been climbing.

Myth: *There Are Too Many Mouths To Feed*

Fact: India is home to a third of the world's hungry people, but its population density relative to farmland is twice as favorable as that of its neighbor China. Yet, in China, hunger has been almost conquered.

Myth: *Food vs. Our Environment*

Fact: A trade-off between protecting the environment and producing needed food is not inevitable. Environmentally sound agricultural alternatives can be more productive than environmentally destructive ones.

Myth: *Free Trade Is The Answer*

Fact: Only about 15 percent of the value of their exports goes within third world countries; 85 percent goes to bunks, processors, and traders in the industrial countries.

Myth: *Justice vs. Production*

Fact: Fortunately, there need not be a trade-off between a more just food system and increasing production. The unjust food production systems dominated by a few big landowners are often the most inefficient. Small farmers achieve four to five times greater output per acre than big growers. Wealthy landowners often leave much of their productive land unused. In Central America, for example, the largest landowners cultivate only 14 percent of their land

## Reduction, Recycling Act proposed

by Debbie Meister

Each American throws away an average of three pounds of solid waste each day. In the Twin Cities metro area one week's worth of solid waste is enough to fill the Metrodome two times.

Instead of shifting the problem of landfills and groundwater contamination to incinerators and air pollution and toxic ash, we need to look at a comprehensive way to reduce the amount of material that needs to be landfilled or incinerated. The Waste Reduction and Recycling Act is proposed legislation that will take a comprehensive approach to our solid waste crisis. It will be introduced this session in the Minnesota Legislature. The objectives of the bill are:

1. To provide every citizen in the state with an opportunity to recycle, by having curbside pick-ups or drop-off sites which at a minimum accept three materials.

2. To establish a 10-cent deposit (30 cents on one liter or more) on malt and carbonated beverage containers, which is refunded when the empty container is returned. Containers will be redeemed at licensed redemption centers, dealers (retailers) or reverse vending machines.

3. To remove yard waste from landfills by 1992.

4. To establish a recycling fee on certain packages and containers. Exempted

from this fee are food and medication packages, deposit containers and any packages both made of recycled materials and capable of being recycled. As parts of the litter stream, fast food and carry-out food containers and those containing wine or alcoholic beverages would not be exempt.

5. To label plastic packages by the type of plastic, so they can be more easily segregated for recycling.

6. To prohibit plastic "cans," food packaging of polyvinyl chloride (PVC) and nonbiodegradable six-pack connectors. The "cans" cause problems with recycling. PVCs produce dioxins (a cancer-causing agent) when incinerated and six-pack connectors endanger wildlife.

7. To raise money for waste reduction and recycling programs through collection of unclaimed beverage container deposits and the recycling fee on packaging.

In the meantime, what can you do? Recycle. Buy products that have less packaging or that come in recyclable containers. Avoid plastic packages and containers—they are not easily recycled. Compost yard waste and organic materials. And by all means, tell your legislators that you want comprehensive solid-waste management legislation to pass.

Debbie Meister is BLOCC (Block Leader Organizing for Community Concerns) Coordinator for the District 14 Community Council in St. Paul.

It can be done

Northern Sun News- Page 5- Feb. 1988

## Environmentalists criticize Reagan administration's acid rain findings

Both the House and Senate Environment Committees have been working on clean air legislation. Progress seems to be occurring at a slow and uncontroversial pace. In addition, the Reagan administration's National Assessment Program on Acid Precipitation (NAPAP) has concluded that acid rain is causing little damage to lakes and forests. Environmentalists have criticized this organization that has spent \$100 million studying the effects of acid precipitation on the environment since 1980. Findings that gave generated controversy include: (1) NAPAP found only limited aquatic damage in the Northeast and negligible damage in the Southeast and other regions of the country, because the report only included watersheds acidic enough to kill sport fish and not other aquatic wildlife. Small lakes, those with a pH above 5.0,

and the buffering capacity of some lakes was totally ignored by the report. As a result, in most areas, the number of lakes and the degree of effect is at least two to three times greater than noted by NAPAP.

(2) Acid rain is a prime suspect in the mysterious problem of forest "dieback," a critical problem in eastern forests. NAPAP ignored any studies on this problem in their finding—and predicting—little damage to forests caused by acid precipitation.

(3) Based on three dubious assumptions, the report found that SO<sub>2</sub> emissions have decreased over the past 12 years and will not grow substantially in the future.

Tom McMillan, Canadian Environment Minister, called the report "voodoo science". Dr.

Michael Oppenheimer, whose work with the Environmental Defense Fund established one of the earliest scientific evidence linking sulfur emissions with acidic deposition, termed NAPAP's conclusion that acid rain causes little damage to forests a "startling misrepresentation".

Even if the report were accurate concerning damage in the United States, it still fails to address our international responsibilities, and our relationships with such neighbors as Canada are in serious jeopardy. We have to keep on top of these issues, regardless of how long it takes. For further information on this issue, contact Daniel Weiss or Blake Early, Sierra Club Washington Representatives, (202) 547-1141. And as usual, do not let your representatives think that your interest has waned.



## Iowa Sierran

December 1987/January 1988





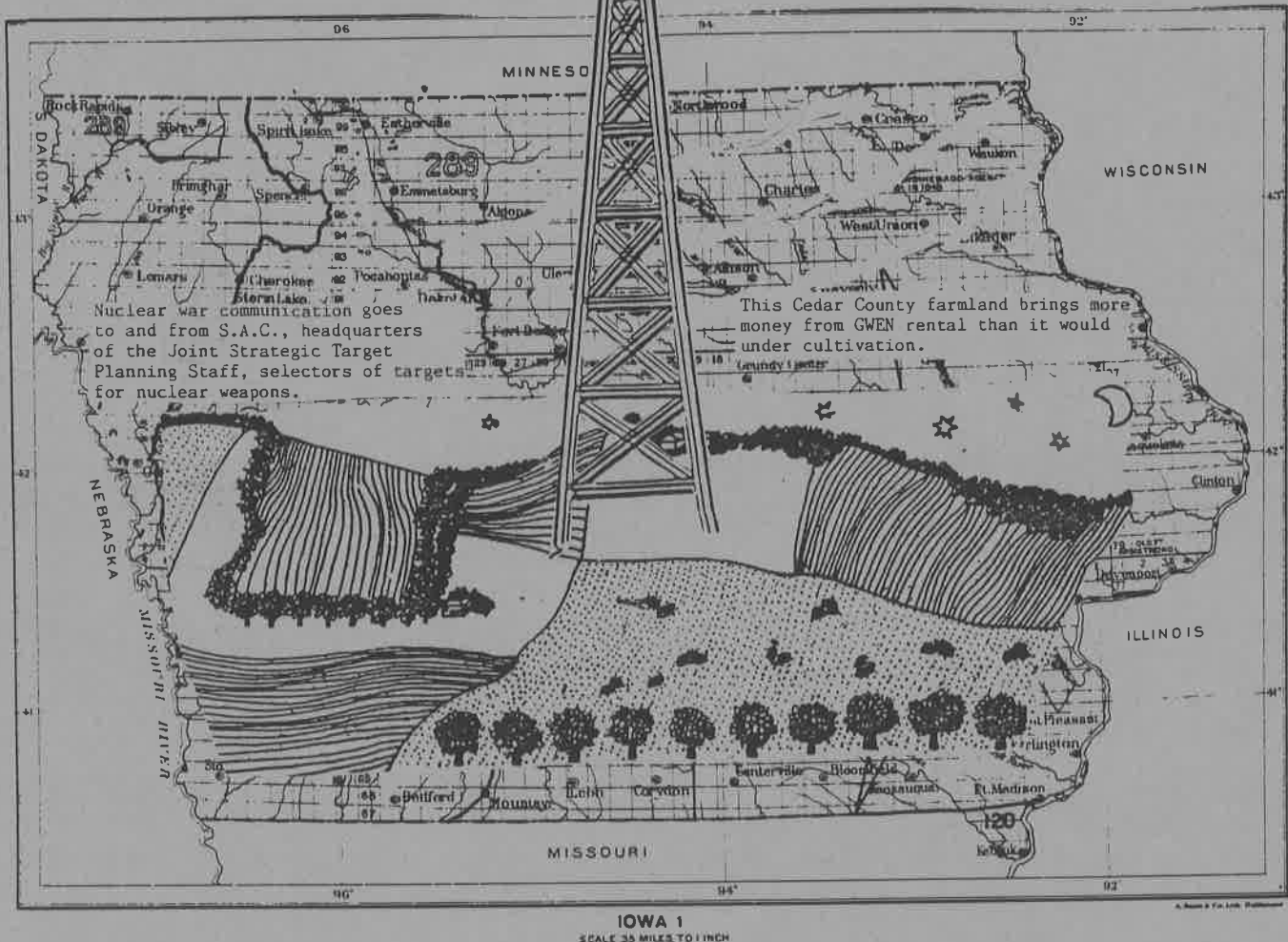
*In the fall of 1985 the US Air force built a 300-foot radio tower on 15.5 acres of prime Iowa farm land. A component of the Ground Wave Emergency Network (GWEN) this tower is meant to be used after electromagnetic pulse and radioactivity black out conventional communications in the first minutes of a nuclear exchange. GWEN will allow the government to keep fighting World War Three after most of us are dead.*

**SATURDAY  
FEBRUARY 20**

**NOON VIGIL  
GWEN TOWER**

**2 miles east of Mechanicsville on hiway 30**

**1:30 pm VIDEO PROGRAM  
in the meeting room of Doc & Jo's**



**Ending the Silence** a 30 minute documentary about nonviolent civil disobedience to try and stop a farm foreclosure in Harlan, Iowa

**Freedom's Price** a 30 minute documentary about nonviolent civil disobedience at Strategic Air Command headquarters near Omaha, Nebraska

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## THE YEAR OF THE DRAGON

**D**RAGON-year people are healthy and energetic and at the same time excitable, short-tempered, and terribly stubborn. These are, of course, typical attributes for the dragon-year person. However, dragon-year people are honest, sensitive, and brave and can inspire trust in almost everyone. They are the most eccentric of any in the cycle. They don't like to borrow money, or to make complimentary or flowery speeches. Yet they are sincere in what they say, and their opinions are valid. They are capable of doing good work and devoting themselves to good works. But they can be just as strong in devoting themselves to evil. They are quite softhearted and are taken in by any sort of line. This gives other people tremendous advantage over them. Dragon people worry a great deal, and for no good reason. They are not prone to marry early, and in some cases not at all. This may account for their loneliness in their old age. Yet other people love them.

Dragon-born people are somewhat fastidious. This makes it rather difficult for them in the first phase of their life. During the second phase, their fortunes will be like waves, and in the final phase, they will at last have peace and contentment. Dragon people do have big mouths and, when excited, say a great deal they don't mean, but normally they are not gossipers. Men born in the dragon year are also considered fortunate, for the dragon represents the greatest celestial power and is one of the two most beneficial astrological influences. The dragon symbolizes life and growth and is said to bring the five blessings: riches, harmony, virtue, longevity, and finishing the allotted life span.

The best marriage for the dragon-year person would be with a person born in the year of the rat, snake, monkey, or cock. Next best would be one born in the tiger, horse, sheep, or boar year. A bad marriage would be with one born in the ox, rabbit, or dragon year. The worst would be with one born in the year of the dog.



The Chinese Zodiac consists of a 12 year cycle, each year of which is named after a different animal that imparts distinct characteristics to its year. Many Chinese believe that the year of a person's birth is the primary factor in determining that person's personality traits, physical and mental attributes and degree of success and happiness throughout his lifetime. To learn about your Animal Sign, find the year of your birth among the 12 signs running around the border. If born before 1936, add 12 to the year you were born to find your year.