

# FORsooth

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June 2010

## On April 15, some redirect to peace, eschew war taxes

by Ike M. Thacker IV  
and Eustace Durrett

Why should we, who absolutely do not believe in war, pay federal taxes, some one-half of which go toward past or present military adventurism? The answer given at the April Third Thursday Lunch, which happened to fall on Tax Day (April 15) this year, was that we shouldn't—and don't have to.

After the usual repast at The Rudyard Kipling restaurant, this message was brought home by a documentary produced by the National War Tax Resistance Coordinating Committee (NWTRCC), called "Death and Taxes."

The film was followed by a panel discussion with present and former tax resisters John Wilborn (a CPA who has advised many tax resisters during the last decade and before), David Brown Kinloch (an Anabaptist who took his challenge against paying taxes that went for war all the way to the U.S. Supreme Court, serving as his own lawyer, before losing), and Sarah Lynn Cunningham (a retired civil servant who started out refusing to pay such things as the amount of her tax that she calculated went for nuclear weapons).

The "one-half on the military" figure mentioned above comes from a flier produced yearly by the War Resisters League that some attendees of the Lunch passed out afterwards near the main Post Office, and at the building that houses the IRS in Louisville. Thirty percent of the fiscal 2011 U.S. budget, says the league,

For more on war tax resistance, go to the War Resisters League at [www.warresisters.org](http://www.warresisters.org); the NWTRCC at <http://nwtrcc.org>; or the Central Committee for Conscientious Objectors at <http://objector.org/>. Writings on resistance can be found at [www.alternet.org](http://www.alternet.org) (search "war tax resistance.")

goes for present military expenditures, and 18 percent for past military expenses such as the Veterans Administration. That totals nearly \$1.4 trillion yearly, or 48 percent of the total federal budget.

But the main message of "Death and Taxes" is that you do *not* have to pay for mega-death with your taxes. The film, presented in five sections (Becoming a War Resister, Methods of Resistance, Redirecting Taxes, Risks and Consequences, and Goals and Choices), near its beginning showed protesters who had declared IRS national headquarters a "War Crimes Zone;" and this defiant spirit pervaded the rest of the film.

For example, there was Juanita Nelson of Massachusetts, who declared it "a joyous thing to do," to resist taxes. Once upon being arrested, Nelson said, she had made them carry her to the paddy wagon, but had nonetheless not even been jailed.

Another resister asked in effect, "Why would I pay for war?" saying that tax resisters just take, "Thou shalt not kill" seriously. And Lily Dilke of Brooklyn said that resisting taxes is something practical that one can actually do, to help fight the fighting and feel like you are really

accomplishing something to pay for "Homes not Bombs," as one of the signs at a demonstration shown in the film put it.

Probably the most notable tax resister shown in "Death and Taxes" is Julia Butterfly Hill (of "tree sitting" fame), who has organized a large part of her life around her tax resistance. She lives below the poverty line, for example, by choosing not to have much income (or a car). In an interview in the film, Hill said that she personally *redirects* her taxes. But she also noted that other resisters give to the Social Security (OASDI) Trust Fund or take other measures, since there are, after all, legitimate functions of government; and that others figure their taxes and then give them to other organizations outside the government.

On the question of the legality of tax resisting, both the film and later John Wilborn, the CPA, said that it is a crime not to pay your taxes (Wilborn admitted that tax resisters have ultimately lost every court case they have launched), but that you can be as showy and public as you want in your protestations against it—as long as you don't do it on your 1040 form.

In spite of its illegality, though, "Redirecting Taxes," the third part of the

documentary, pointed out that some resisters actually file their 1040 and *tell* the IRS that they are not going to pay; that some pay half their assessment because half of total federal expenditures go to the military; and that one group has even organized as a collective/communal farm to avoid having income and "paying for things [they] don't believe in."

As for the risks and consequences of doing these things, the message of the fourth part of "Death and Taxes" is that there are very few. In a message that was printed on the screen, with plenty of time for the audience to read it, the film pointed out that, of tens of thousands of tax resisters since World War II, fewer than 30 have been jailed. Like most "crimes" in this country, tax resisting simply is not usually prosecuted.

So if you, like Shirley Whiteside of Colorado, want to protest the fact that we are buying bombs and killing human beings instead of spending on lots of desperately-needed things, you can probably—though not certainly—get away with not paying for war.

A section on "Goals and Choices" ended the film. The previously-quoted Juanita Nelson in this section was quick to point out that tax resistance is not the be-all and end-all: we must do other things, as well. But as Julia Butterfly Hill said near the climax of "Death and Taxes," all of these things are "not a checklist," but her heart (and our hearts) crying out for a better world.

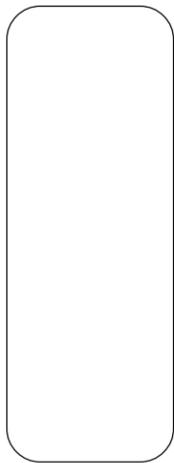
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## Last in the series: several trade routes to fairness

by Sandra Cirsmo

There are many reasons why people choose to support Fair Trade. As we have seen in this series, Fair Trade has many facets. People may choose Fair Trade because it empowers women, is environmentally sustainable, or is an integral part of their spiritual or religious beliefs. Underpinning all of these aspects is a fundamental belief in fairness: that all people, regardless of the situation into which they were born, deserve a life free from poverty, injustice and inequality.

Kathy Wallace has been supporting Fair Trade for more than 20 years. The coffee she buys and most of the gifts she gives are Fair Trade. To her, even though sometimes it means paying a little more for products, it is important to know "that producers and artisans are getting a fair wage and are able to support their families through their Fair Trade work."

Peggy Hyland got into Fair Trade when she discovered Fair Trade chocolate! Her purchases have since expanded to include coffee and other gift items. It is important to her to know how the products are made and how the artisans benefit. When she purchases Fair Trade products, she feels it is a win-win situation: "I get beautiful items and I understand the amount of time, energy, and creativity it takes to make them. In return, I know that the artisans are receiving a fair wage for their work."

In this last piece in our series, we would like to ask you, the reader, to make a commitment to Fair Trade. At Just Creations, we have been asking our customers to take a Fair Trade Pledge, which we mentioned in the first piece in this series. We are asking customers to commit to at least one of the following actions in 2010:



— photo courtesy SERRV

### A Palestinian woman mixes Fair Trade couscous for the Ein El-Sultan Women's Cooperative on the West Bank.

1. To purchase only Fair Trade coffee and tea; 2. To purchase only Fair Trade chocolate; 3. To purchase only Fair Trade greeting cards; 4. To purchase half of their gifts from Fair Trade businesses; or 5. To introduce five people to Fair Trade. For some this will be a reaffirmation of an existing commitment, for others, a first step.

Aside from the pledge, there are many other ways to support Fair Trade, monetarily and otherwise. Following are several good examples, some of which are adapted from a list found on the TransFair USA website (<http://www.transfairusa.org/content/support/index.php>).

Are you tired of your kids having to sell

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# Home to roost – US policies and the global gang crisis

This piece was published in the Fall 2007 issue of [www.soaw.org](http://www.soaw.org).

When individuals and their experiences are dehumanized enough, many people turn away in fear. But if we step beyond those broad stereotypes and take a closer look, we can see that those tattoos tell war stories of long before their wearers were born and how their eyes offer insights into the psychological trauma and effects of repression and war.

We see Children of War, some of whom have established one of the most well-organized and largest numbering street gangs in the country. Mara Salvatrucha (MS 13), a Salvadorian street gang formed in Los Angeles operates now out of at least 31 states and three countries. MS 13 has spread like a wild fire: sweeping across poverty-stricken areas of Central and North America. The formation of MS 13 has a unique origin that needs to be understood.

During the 1980s, under the false logic of the Cold War, the United States provided direct military aid and School of the Americas training for the Salvadoran army that was systematically violating human rights in El Salvador. U.S. military aid, training, and on-the-ground advisors provided the government of El Salvador with the resources and know-how to terrorize the civilian population.

The war left over 70,000 dead and not a single soul untouched. More than two million people fled El Salvador with a great majority of them immigrating into the United States. Los Angeles became a

refuge for many Salvadoran families. Faced with oppression on the streets of Los Angeles, jobs were hard to come by and the schools and streets were occupied by gangs defending their territory and indifferent to the struggle of the newly arrived.

MS 13 was born out of a need for self-defense and survival. Many MS 13 members are the sons and daughters of the people that fled the U.S.-supported war in El Salvador. The 1990s were an incredibly bloody time for Los Angeles gangs and communities.

The War on Gangs gradually began to take shape in the mid 1990s after a 1996

immigration law in the U.S. facilitated the deportation of undocumented people serving more than two years in U.S. detention facilities. From 1996 to 2003, the United States deported 70,000 people to El Salvador. Those deported were not well received once they arrived in El Salvador, instead they were stigmatized and marginalized for their cultural differences and kept out of yet another system of employment, and education.

In response to the deportations and the import of the gang culture from the United States to El Salvador, the Salvadorian government implemented localized anti-gang measures and formed death squads that emerged to kill youth thought to be gang members.

The efforts of the Salvadorian government have been championed by the White House and Department of Homeland Security and have in fact led to the Salvadorian government's being host to the International Law Enforcement Academy (ILEA). The ILEA is a U.S.-run police training school on Salvadorian soil.

The school will train security forces from throughout Latin America and is operating from the exact mindset that has given rise to the School of the Americas (SOA/WHINSEC). Both institutions are part of a racist system of violence and domination that promotes U.S. sponsored repression as the one-size-fits-all solution to social problems throughout the Americas.

The anti-gang initiatives implemented and proposed by the United States and Salvadorian governments have done little to address the core conditions of tyranny that have given rise to the ever-developing gang culture. MS 13 and other street gangs need to be understood and addressed in a context that recognizes and validates the systemic forces that have led to their creation, and incorporates the gang members into the decision making and strategic planning processes needed to tackle the vulgar injustices of being poor in the Americas.

As Americans scour through policy books searching for a quick fix for the gang violence it is important to admit and take responsibility for the monster we have created. As Malcolm so eloquently put it, the chickens have come home to roost.



## FINANCIAL REPORT April 2010

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### PLEASE SEND CONTRIBUTIONS TO:

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## About Labor Paeans

Ira Grupper's Labor Paeans Column will not run in this issue because he is traveling. It will resume in the July/August issue.

## A name corrected

Due to an editing error, David Johnson was incorrectly identified in information under a picture on page 7 of the May FORsooth showing David and Polly Johnson with a Palestinian family.

## Imagine seeing this in color:



Now imagine reading instantly updated news from the FOR.

You can do both at

[www.louisville-for.org](http://www.louisville-for.org)

The Louisville FOR's web site includes Action Alerts about issues of great concern to peace and justice people. It also lets you link to peace groups in many nations and look over every FORsooth going back to April 2002. And the pictures – starting with the July-August 2008 issue – are in color.

If you love blogging, contribute your thoughts and hopes to the US FOR's blog [www.forpeace.net](http://www.forpeace.net). Keep up with the national organization's unequalled activism for a world of nonviolence and justice at [www.forusa.org](http://www.forusa.org).

As much as we know you love reading FORsooth, there's no reason to wait till next month to be inspired and challenged by the FOR.

## FOR's Mission Statement

The Fellowship of Reconciliation seeks to replace violence, war, racism and economic injustice with nonviolence, peace and justice. We are an interfaith organization committed to active nonviolence as a transforming way of life and as a means of radical change. We educate, train, build coalitions, and engage in nonviolent and compassionate actions locally, nationally, and globally.



Founded 1915

FORsooth is published by the Louisville chapter of the Fellowship of Reconciliation. Send submissions for news stories or commentaries to George Morrison, editor, c/o 2236 Kaelin Ave., Louisville, KY 40205, e-mail: <klm86@att.net>.

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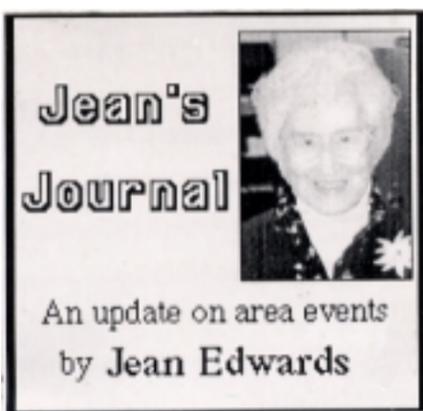
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### 95 Years on Peace Frontiers

Since 1915, the Fellowship of Reconciliation in the United States has led campaigns to obtain legal rights for conscientious objectors, win civil rights for all Americans, end the Vietnam War, oppose U.S. intervention in the Third World, and reverse the superpowers' arms race. An interfaith pacifist organization, the FOR has members from many religious and ethnic traditions. It is part of the International Fellowship of Reconciliation, with affiliates in 40 countries.

In the development of its program FOR depends upon persons who seek to apply these principles to every area of life. If you are not already a member, we invite you to join us in this endeavor. Membership consists of signing the Statement of Purpose, indicating that you agree with FOR goals.

Cochairs: Phil Schervish ..... 558-7175  
Dennis Bricking ..... 895-8516



It was last January that I was startled by a headline in our newspaper (C-J 1/14/10,A-1) "BILL TO REVIVE NUCLEAR POWER CLEARS SENATE PANEL."

It was shocking to discover that State Senator Bob Leeper of Paducah has apparently suffered a memory loss and is unaware that the climate in Kentucky has completely rejected nuclear power. Has he forgotten 1978 when members of "Paddlewheel Alliance" rose up and built an opposition movement so powerful that construction of the Marble Hill nuclear power plant near Madison, Indiana was halted and eventually abandoned. Can he remember 1982 when a million people traveled to New York City for a massive protest against nuclear power and nuclear weapons. Does he realize that we have had a ban on nuclear power since 1984.

Then we wonder if Senator Leeper is aware that nuclear power would be a financial drain on our state when already Kentucky is not able to meet its financial obligations. For example, France is facing some bankruptcies because of heavy investment in nuclear power.

The 1984 moratorium prevents construction of nuclear power plants without access to a permanent disposal facility for their radioactive waste, but Leeper's Bill would require only that nuclear power plants have a federally approved plan for waste storage. However, the U.S. government has no such place for storage and the funds for developing the Yucca Mountain site have been cut off.

Our senators must do much more research before traveling down the nuclear path. We congratulate James Bruggers of the Courier-Journal for his careful analysis. He can be reached at 502/582-4645.

## COME TO MARYVILLE COLLEGE FOR THE JULY 4th CELEBRATION

Organizing is underway in Louisville to send a delegation to Maryville, Tennessee for the **Resistance for a Nuclear-Free Future** event. It is being hosted by **OREPA** (Oak Ridge Environmental Peace Alliance, [www.stopthebombs.org](http://www.stopthebombs.org))

Come to celebrate the 30th anniversaries of **Nukewatch**, **The Nuclear Resister**, and **The Plowshares Eight**. Word has it that Sister Lil Mattingly of Maryknoll would like to join our delegation. That is enough incentive to make us all sign up. This gathering is for people who advocate, practice and/or support nonviolent direct action, civil resistance and civil disobedience in the struggle to stop nuclear power and abolish nuclear weapons.

For more details, contact David Horvath, [dhorvath@fastmail.fm](mailto:dhorvath@fastmail.fm)

# The key to peace in the Middle East Support a Two-State Solution to End the Israeli/Palestinian Conflict



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- ◆ has one of the most artistically talented societies in the world

Many of us hoped that President Obama's election would bring about some changes in many aspects of US policy – including the ending of the illegal, immoral, and internationally condemned US economic blockade against Cuba.

By now, a year has passed: but the fundamental mechanisms of the blockade remain in full force, with just a few small exceptions. Cuban-Americans are now allowed to more freely visit their families, several cultural exchanges have been allowed, and some bilateral talks have resumed.

**SO WHY IS THE U.S. STILL BLOCKADING CUBA?**

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# The Ultimate Weapon

by *Conor Fitzpatrick*

What is the greatest weapon? You might say a knife, a sword, a bow and arrow, a gun, or a rocket. Many have argued over this very question for years. Any man or woman can wield a knife or shoot a gun, but how many do neither? How many choose to use neither for the sake of peace? How many are willing to have the courage to fight not with a gun but with who they are?

In 1822, the former slaves from America returned to their homeland, Africa, and established Liberia. Liberia became an independent state in 1847. Modeled after the United States, the politics of Liberia were dominated by American-Liberians until the indigenous people rebelled in a coup. Charles Taylor was installed as president and almost immediately insurrection occurred. Liberians United for Reconciliation and Democracy (LURD) quickly enveloped northern Liberia under its rule. The Movement for Democracy in Liberia, known as MODEL, dominated the southern portion of the country. The Liberian government itself controlled only a third of the country.

The three major factions clashed all over the country. They employed multiple tactics that included the burning of villages and the employment of child soldiers. Finally, the mothers and wives said enough. Leymah Gbowee, founder of Christian Women's Initiative, and Asatu Bah



**Conor Fitzpatrick**

Kenneth, founder of Liberian Muslim Women's Organization, allied themselves and overcame traditional boundaries to form the united Liberian Mass Action for Peace. From all over Liberia, women joined the peace organization. The women sat outside the Presidential Palace, rain or shine, bullets or no bullets, protesting the war. Then President Taylor challenged them to organize peace talks between himself and the opposition leaders.

The women funded a mission for a small party to travel to Ghana, the location of talks between opposition leaders, and successfully completed the challenge. In 2003, when peace talks stalled in Ghana, the women showed their strength. Dressed in a uniform of white t-shirts, the mothers

The Louisville FOR's 2010 Peace Essay Contest winners, all from Dupont Manual High School in Louisville, are:

- 1st place, Conor Fitzpatrick
- 2nd place, Sarah Wang
- 3rd Place, Elizabeth Penava
- 4th place, Mary Richardson

Students in Jefferson County high schools were invited to write about the crises in Afghanistan, Liberia or Somalia.

and wives formed a human barricade around the building. They showed the leaders the experience of hunger felt by the men who fought for them and the people they caused to relocate. Susceptible to eviction, the women threatened the ultimate shame, shedding their clothes. The ploy succeeded. The Accra 2003 Comprehensive Peace Agreement was signed by all leaders and in 2005 Ellen Johnson-Sirleaf was elected as the first woman leader in all of Africa. This act shows that non-violent protests can resolve conflicts.

Recent conflicts have arisen in the Philippines between the Christian government and Muslim rebel groups. The Moro Islamic Liberation Front and Abu Sayyef are the two major rebel groups. The fighting is focused on the island of Mindanao, which long ago was part of the Sultanate of Sulu, a Muslim kingdom centered on the Sulu Sea. The war between Christians and Muslims has claimed over 100,000 lives and displaced thousands more. If women or even men from both religions united as one to bring peace to

their country, it would be truly amazing. Many have tried to bring peace to the war-torn nation, but have not succeeded. In Liberia, it was only when the women formed a human barrier willing to face bullets that results were seen. If the Christian and Muslim women of the Philippines came together as one group and formed their own barrier between the warring factions, they could end the bloodshed.

Sometimes the best solution for innocents is not to wait until the conflict is over. The women of Liberia were tired of waiting, waiting for the war to end, waiting for fear to cease, waiting for peace. They took the initiative. The greatest weapon is not a gun or knife but courage - the courage to sit in a field when bullets fly through the air, the courage to be a barrier against war, the courage to say no. The people of the Philippines have started to come to this realization, but few have seen it. Those few must have the courage to unite and bring an end to the war that has ravaged their beautiful country. Courage is the ultimate weapon for peace.

## Keep Walking: A Proven Strategy to Reduce Violent Conflicts

by *Sarah Wang*

*"If you're hungry, keep walking. If you are thirsty, keep walking. If you want a taste of freedom, keep walking. For us, women of Liberia, this award is a call that we will keep walking until peace, justice and the rights of women is not a dream, but is a thing of the present."*

— Leymah Gbowee

Like glass, a country is fragile. Like water, it is fluid and easily manipulated by one person. Like a clock, it is rendered useless by a single broken piece. A country that triumphs over these challenges in the midst of conflict is an impressive one, and serves as an example to other countries suffering from similar situations.

Numerous threats have the potential of shattering a country; however, civil wars are perhaps the most effective in doing so. Nearly all countries in the world have faced a period of civil war — the American Civil War, the Vietnamese Civil War, the Spanish Civil War, even civil wars in Europe dating back to the 1100s. Liberia, a poverty-stricken country located in Sub-Saharan Africa, was recently subjected to civil war. There were two phases to the Liberian Civil War. The second phase of the conflict occurred after the first stage concluded in 1999.

This second phase of the war involved vile practices of sexual violence and forced conscription of underage soldiers. The manipulation of women in the country was outrageous to the point where rape cases were considered ordinary. Children were given guns and were forced to fight against a corrupt government lead by the manipulative president Charles Taylor. The conflict claimed 200,000 lives and left the people of Liberia the task of mending a traumatized country.

Sometimes, the end to violence begins with the arrival of a hero. While the term "hero" is often related to courageous men with muscular physiques, Leymah Gbowee, a female resident of Liberia, provided a different model with her achievements. While Liberia was plagued by a violent civil war, Gbowee and her group of female friends joined together in protest for peace. Clad in simple white t-shirts and dubbed



**Sarah Wang**

"the market women," Gbowee and her followers took the protest to the streets marching relentlessly in a campaign to stop the use of child soldiers and end sexual violence. This paramount chapter in the Liberian Civil War is recognized as the "Women of Liberia Mass Action for Peace."

Protesting for peace was not an easy task for Gbowee, especially in a country where every person lived a life steeped in fear. However, using nonviolent tactics such as protests, picketing, capturing media attention with public demonstrations, and reaching out to local communities, Gbowee's efforts eventually proved successful. To motivate members of the peace group, Gbowee held daily meetings reflecting on the women's accomplishments and allowing women to voice their individual opinions. This boosted the morale and motivation of the group, providing them willpower to continue the struggle for peace even if it meant risking their lives. Their hard work paid off when the violence ceased in 2003, and the women were given credit for their crucial role in ending the civil war. Charles Taylor was banished from the country, and a new, female president, Elle Johnson Sirleaf was elected.

There is a reason for Gbowee's success. Typically, advocates of nonviolence believe cooperation and consent are the roots of political power. On a national level, the strategy of nonviolence seeks to undermine the power of rulers by encouraging people to withdraw their consent and cooperation. The forms of nonviolence draw inspiration from both religious or ethical beliefs and political analysis. The movement of "Women of Liberia Mass Action for Peace" has both of these dimen-

(continued on page 6)

## The Fight for Peace in a Violent World: The Efforts of Leymah Gbowee And How They Can Be Applied Elsewhere

by *Elizabeth Penava*

In today's world of bitter wars, passionate religious violence, and brutal human rights violations, peaceful conflict resolution can seem impossible. Hope for peace sometimes seems to have disappeared. However, the flame of hope is being reignited, and the world is grasping peace through the actions of ordinary people stepping up to do the extraordinary.

One strong, inspirational example is Leymah Gbowee. In her homeland of Liberia, a civil war had been ravaging citizens since 1989. Over the years the war had only grown worse, and things took a darker turn when Charles Taylor was elected president in 1997. Rape, murder, and the use of children as soldiers were only a few of the criminal tactics used against the country's people. Leymah could take no more and decided to organize the



**Elizabeth Penava**

women of her country to fight for peace. Her nonviolent efforts led to peace agreements in the country and achieved impacts greater than those that can be achieved by war.

The Liberian women's success was the product of their religious cooperation, use of their cultural status to their advantage, and determined persistence. Their strategies can be applied elsewhere to advocate peace,

(continued on page 7)

## Peaceful Action in Pakistan and Afghanistan

by *Mary Richardson*

After eight long years of war in Afghanistan, the situation is still as contentious as it has ever been. Now threatening to destabilize an entire region, the conflict has become the focus of the U.S. government's foreign policy, and the consequences of this war stretch far beyond our expectations. Both the financial costs and the casualties are alarmingly high for all of the countries involved. Violence has been the strategy applied in Afghanistan and Pakistan, yet we strive for peace. By addressing the concerns and issues of both the citizens in the region and the countries themselves, conflict could be reduced.

History and experience have proven that perhaps the most important issue to address is education. In a country where illiteracy and inequality are abundant, providing education is the first step toward



**Mary Richardson**

lessening conflict. An educated population is not easily tricked or seduced by war, whereas an uneducated society becomes merely a tool to execute plans of a tyrannical government. But beyond that, educa-

(continued on page 7)

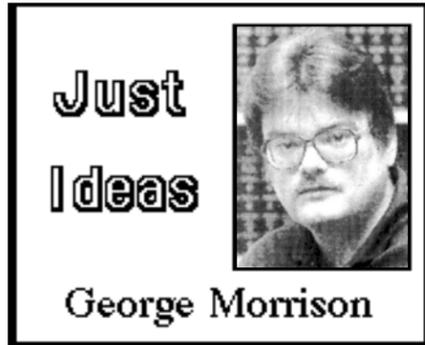
# How much of our American-ness should we embrace?

A spontaneous discussion recently fired up on Facebook, an internet site originally devised as a college campus social medium, but which long ago expanded well beyond that genre.

This discussion, whose participants include recognized area activists and grassroots folks, has evolved into one of the basic questions activists face: how much of the well of "American society" are we entitled to dip into?

Are we implicated in mountain top removal if we switch our air conditioning on? Or, better put, we absolutely *are* implicated, but how much should we bear this emotional burden? And how far should we go to divorce ourselves from the considerable material comforts of industrial society so that the integrity of our activism is preserved?

In my chiming into this discussion, I wrote that "I, too, am a dissident in this society and the question of how many of its benefits to partake of blissfully (like the First Amendment, the Fairness Campaign and Stanley Kubrick movies) remains a vexing matter. One extreme holds that all the pleasures we have come from brutally



stealing this land from the Native Americans and any enjoyment of them implicates us. The other end says, c'mon, you can still work to right wrongs, and enjoy your dogwoods in bloom and your Ms. Magazine.

"I first faced this question in the early 1970s when I saw 'Little Big Man,' the movie that instantly obliterated the Hollywood version of the winning of the west, and since then I have struggled with where to limit my American-ness."

Regarding where to draw that line, I also noted that Soviet dissidents enjoyed the free

health care, lack of inflation and very low street crime their society afforded them.

So perhaps I can place my "M\*A\*S\*H" DVDs into my machine with a clear conscience and read Rita Mae Brown novels and the Op-ed section of the *Courier-Journal* without paying homage to the U.S. Constitution's First Amendment and, by association, the fact that that founding document called black Americans three-fifths of a person and regarded women as property.

Many radicals on the far left disagree with what it means to be truly an agitator for the poor. When I covered the surge of worker activism in Decatur, Ill. for this newspaper in the 1990s, I encountered some socialists who lauded the blue collar folk of this Central Illinois city rising up, while others dismissed them as middle-class bass boat owners acting oppressed.

Decatur's unionized workers were striking for better wages from the Caterpillar Corp., which makes farm vehicles, and the A.E. Staley Corp., a giant firm which turns corn into sweeteners, including for Pepsi products.

From the Bridgestone/Firestone tire maker, they demanded an end to rotating

shifts (working till midnight, then having to be back on the line at 8 a.m. the next morning, making adequate sleep impossible) and other unjust work rules.

As I said, some socialists were enthused about this cause, while others further to the left dismissed the Decatur workers as wealthy (on the world scale) partners in corporate capitalism just trying to get a bigger piece of imperialism's pie.

This split drove home how complicated it can be trying to define progressive, let alone act progressively.

Still, I am glad I live in a society with considerable pluralism among its leftists, albeit sometimes I'd like to see less sectarianism.

As even mainstream media are acknowledging a shift to the left (one poll last year showed 20 percent of the American people favor socialism over capitalism—a heretofore unimaginable figure), it is clear we need to give some thought as to what truly constitutes such a shift.

Contact George Morrison at [klm86@att.net](mailto:klm86@att.net).

## Fairness

(continued from page 1)

low-quality products to raise money for school activities? Schools can do Fair Trade fundraisers through organizations like Equal Exchange, and sell Fair Trade chocolate and coffee instead of magazines and doughnuts. You can also sell Fair Trade products as a fundraiser for your church or another community group through Equal Exchange, SERRV, World of Good, and Partners for Just Trade. By doing this you are not only raising funds but also educating the public about Fair Trade. In addition, you can encourage your place of worship and other community groups to serve Fair Trade coffee and tea at meetings.

High school and college students can be the host of Fair Trade fairs and product tastings on campus, and encourage their schools to purchase Fair Trade coffee, tea and chocolate for campus use, as well as Fair Trade apparel and sports balls. United Students for Fair Trade is an organization that can help with these efforts. Other ways to raise awareness include being the host of events like film screenings, fashion shows and house parties.

You can also ask stores that you frequent to carry Fair Trade products. While we sometimes feel powerless as consumers, we actually have more clout than we think, and businesses respond to these requests.

Give Fair Trade products to friends and family. People in general are looking for more meaningful gifts to give—meaningful for themselves and for the recipient. Giving them a beautiful handcrafted Fair Trade product (or chocolate) is a great way to give a meaningful gift and educate people about Fair Trade. At Just Creations, we have had customers give Fair Trade gifts as bridesmaids' gifts, and do Fair Trade gift registries for weddings or other special occasions. We also have customers who do all of their Christmas shopping at the store.

But support doesn't have to be monetary. For example, you can support Fair Trade education efforts. Just Creations has an Education Coordinator on staff who is available to give presentations on Fair Trade for community groups and do educational booths at fairs. There are also national Fair Trade education groups worth supporting such as the Fair Trade Resource Network. It is also helpful to support the Fair Trade community on-line through Facebook and other social networking sites.

On World Fair Trade Day in May 2010, several Louisville businesses played host to the Second Annual Fair Trade Festival at Rainbow Blossom Natural Foods. Supporting events like these helps raise the profile of Fair Trade in Louisville. In other towns and cities, these kinds of cooperative events have been a prelude to successful efforts to become a Fair Trade Town or City, which

entails meeting certain standards set by the Fair Trade Towns movement. For more information on these efforts in the U.S., go to the Fair Trade Towns USA website.

You can also choose to donate your time in the form of volunteering for Fair Trade causes. Some also choose to tackle a larger issue beyond the alternative economic sys-

tem that is Fair Trade. That is, how to reform the Free Trade system to make *all* global trade fair. One organization to contact in this regard is Oxfam, which has been a leader in Fair Trade, but also promotes a "Make Trade Fair" campaign worldwide.

So there are as many ways to support Fair Trade as there are facets to Fair Trade

itself. Join us in this effort to right some of the wrongs of our economic system and give hope to artisans and farmers around the world.

*Sandra Crismon is the Education Coordinator at Just Creations, a not-for-profit Fair Trade store in Louisville.*



## Louisville Events

Thursday June 24<sup>th</sup>

Film screening and Discussion

### Ending U.S.-Sponsored Torture Forever

7:00 – 9:00 p.m. Brescia Hall

Ursuline Campus 3501 Lexington Road

**Can torture be justified in certain circumstances?  
Do "harsh interrogation techniques" make Americans safer? Can cruel, inhuman, and degrading treatment of prisoners be morally justified?**

Now that President Obama has issued an executive order halting torture, the National Religious Campaign Against Torture (NRCAT) is working to build the moral consensus that torture is always wrong.

*Ending U.S.-Sponsored Torture Forever*, a new film from the NRCAT that explores the results of a recent Pew Survey that show attitudes about torture are likely to reflect moral judgments and political considerations, often formed from religious convictions.

**ALSO:**

**Wednesday, June 23<sup>rd</sup> 11 a.m. until 1 p.m.\***

**Thomas Merton Square, 4<sup>th</sup> and Muhammad Ali Blvd.**

Supporters will leaflet and stand in solidarity with the Torture Abolition and Survivors Support Coalition. This organization was founded by Sr. Dianna Ortiz, a Maple Mount, KY, Ursuline Sister who was abducted, raped and tortured in Guatemala 21 years ago.

*\*Project members are currently working to extend the time of the vigil; volunteers are needed. If you want to take part in June 23<sup>rd</sup> vigil between the hours of 8 a.m. and 8 p.m., please contact Sister Rita Ann Wigginton, OSU, at (502) 896-3916.*

Sponsors include Ursuline Sisters of Louisville, Kentucky Interfaith Taskforce on Latin America and the Caribbean, Louisville Committee for Peace in the Middle East, Louisville Peace Action Community, Louisville Committee for Israeli/Palestinian States, Fellowship of Reconciliation Louisville Chapter, St. William Peacemaking Community, United Nations Association - Louisville

**For more information contact Marcy Allman, (502) 384-5813**

## Of word and song

Eustace Durrett of Louisville and FORsooth editor George Morrison express themselves in these poems and a spoof of “Take me Home, Country Roads,” the great 1970s musical hit by John Denver, Taffy Nivert and Bill Danoff. George’s version questions suburban priorities.

Rare among poems is the fact that Durrett wrote Hippity-Hop while dreaming!

### Postcard

You never return —  
You always return.  
Sy Gresser said,  
“No traveler returns complet.”  
You leave bits  
Of one’s love, awe, horror.  
Chipped rocks  
from a rolling boulder.  
You take back  
stacks of sacks  
streaked with traces of earthstains,  
packed with beach sand,  
mountain landscapes,  
balls of loose earth  
stubs from train trips  
remembered lips,  
and seeds and grains  
taken from shrubs.  
birth’s berth to no end, and

*Eustace Durrett*  
September 2004

### Vietnam Syndrome

Imperialist-made napalm  
Excoriating the skin  
Of our screaming children,  
While uncaring soldiers  
Saunter past,  
Thinking instead  
Of tonight’s poker game.  
Stalinist-made collective farms  
Emptying the food shelves  
Of our war-weary people,  
While zealous ideologues  
Maintain the course,  
Thinking instead  
Of the next stage of development.  
Adam Smith, Karl Marx:  
Tanks for nothing.

*George Morrison*

## Take me home SUV

by *George Morrison*

Sung to: Take Me Home, Country Roads

Almost heaven, Westport Road.  
Shopping centers, abutting Harrods Creek.  
Life is old there. Mortgages are paid.  
Young people with Ipods skateboarding in the shade.  
SUV, take me home to the place I belong.  
Westport Road, soccer momma,  
Take me home, SUV.  
Bags of crabgrass bought at a megastore.  
Hundred-channel TVs, swimming pools galore.  
SUV, take me home to the place I belong.  
Westport Road, soccer momma,  
Take me home, SUV.  
All my memories loaded onto DVDs  
Paid for when my stocks soared from  
Downsizing far away.  
Sign petitions ‘gainst blasting mountain tops  
Then turning up my central air  
To run all day non-stop.  
SUV, take me home to the place I belong.  
Westport Road, soccer momma,  
Take me home, SUV.

### Hippity-Hop

G’day  
G’day  
Hippity-hop  
Hippity-hop  
Here comes the X-mas ‘roo  
Hippity-hop  
She’s high up on the roof  
And she’s got toys  
In her pouch  
For all the good girls and boys  
In the land of Oz  
Hippity-hop  
Hippity-hop.

*Eustace Durrett*  
May 2010



## April 15 *(continued from page 1)*

John Wilborn began the panel discussion that followed the documentary with a quotation from Alexander Haig that is quite apropos of many warmongers, to the effect of, “Let them march all they want, as long as they continue to pay their taxes.”

But this is exactly what Wilborn, the NWRCC’s film, and the two speakers who followed Wilborn said we should not do. Wilborn’s main point was that, while tax resisting is illegal, there have been very few prosecutions: the IRS’ collections department, he noted, is strapped, and they simply are not going to prosecute such “small fish” as us. He also pointed out that one way to avoid paying taxes, if you have a job, is to inflate your number of dependents (up to nine, at which point you have to start listing them).

David Brown Kinloch spoke of the many tax credits (not deductions) that are now available for “green,” environmentally-sustainable things such as solar power, weatherization, etc. as ways to not pay for war. Brown Kinloch himself, he said, has enough credits built up that he will not have to pay for at least 30 years. As he said, this is the kind of thing the rich have always done: let’s use it to “unfund” the wars: if they don’t have the money, they can’t fight the wars!

Kinloch also pointed out that there are many loopholes for the self-employed; and related how, when he was a more traditional tax resister rather than playing the “credits game,” he had paid his state and local taxes and sent the military’s 48 percent of his federal taxes to the Social Security Administration.

Sarah Lynn Cunningham’s approach to the very real dilemmas that people of conscience face when deciding whether to fund mass death was more subtle and nuanced.

Cunningham said that, “There’s no easy way out of” some of these boxes, that there is no “boiler plate” method; and she persuasively explained her own sometimes complicated methods of calculating and paying her taxes. Cunningham did agree with “Death and Taxes” and the other speakers, though, that for the amount of money one is likely to owe above what one pays, the IRS is likely to simply look the other way—if they even find out that they have been “shorted.”

The Tax Day presentation of “Death and Taxes” at the Third Thursday Lunch (cosponsored with the FOR by Interfaith Paths to Peace) left one with a real sense of hope of actually being able to *do* something to help stop war. We almost felt like chanting with the protesters who were shown both at the beginning and at the end of the film, “We support war resisters. They’re our brothers, they’re our sisters.”

*The May Third Thursday Lunch with Bill Galvin will be covered in the July/August FORsooth. The lunch series will pause for the summer and resume in September.*

Ike M. Thacker IV and Eustace Durrett, both of Louisville, are advocates for political, social and economic democracy. Thacker focuses on housing and Durrett on transportation issues.

## Keep Walking *(continued from page 4)*

sions. It is ethically based as it is designed to protect women and children from the violence of the civil war. It is politically based because all opposing forces recognized that these women didn’t have a political agenda and that their objective was merely to confront the powers of terror and madness in the country. People knew that these women meant business and that they were not aligned with either Taylor or with the rebels. They were not interested in who took over the political space in Liberia. All they wished for was peace.

Gbowee’s accomplishment serves as an example to other African countries suffering from similar situations. Of the 47 countries on the African continent, 17 currently face the same difficulties—violence, poverty and sexual inequality. Many women still assume the role of housekeepers, stay-at-home moms or servants. Among these countries, Sudan is the most troubling one and confronts a similar situation that has already taken nearly 3,000 lives and displaced tens of thousands. Currently, Sudan is beset with civil war triggered by numerous tribal conflicts, which involve disputes over scarce resources between rival nomadic tribes. Similar to the Liberian Civil War, the victims are mainly women and children. Because Liberia and Sudan have so much in common, the “Women of Liberia Mass Action for Peace” concept is not as far-fetched as other countries may believe it to be.

However, Sudan faces even more difficulties and obstacles, such as the dispute over resources. Although this is a formidable problem to approach, fortunately, it can be resolved with the help of international communities. But a peaceful Sudan is a prerequisite to solving this issue. If a few women within these nomadic tribes are inspired enough to become strong leaders and guide a group of female protesters, peace is in sight for the victims of the Sudanese nomadic conflicts. While this may take time and great deal of risk, as long as motivation and hope are present, it is possible that the “Women of Sudan Mass Action for Peace” may commence.

The fact that many societies have resorted to violence to solve problems has been apparent throughout history. However, Leymah Gbowee demonstrated to the world that even in the midst of a bloody war, nonviolent strategies have the power to end violence as well. Liberia sets an example to many countries currently facing internal conflicts, including Sudan, now plagued by several warring factions and skyrocketing casualties. Hopefully, Sudan will realize that violence is not the answer to anything, and adopt the same tactics as Liberia did to unite their country in peace. Hopefully, all the countries around the world will follow the footsteps of the “market women” and keep walking for world peace.

## Leymah Gbowee *(continued from page 4)*

especially in Somalia, a country that is currently in the midst of civil war.

After having what she calls a “crazy dream,” Leymah Gbowee knew what she had to do; she would gather together women, Muslim and Christian alike, to restore hope for Liberia and salvage what was left of the crumbling nation. She did just that and together the women protested and fought for peace in Liberia.

A key factor in their success was their integration of different religious groups. Uniting women of different faiths for a single cause increased individuals’ commitment and elevated their sense of purpose. This combination sent a clear, strong message to leaders that what these women were fighting for was above religious differences. Religious cooperation is one of the most powerful tools in peace building and one that Ms. Gbowee used wonderfully.

The Liberian women also were successful through their use of cultural circumstances to their advantage; because women are the homemakers and backbones of Liberian society, they hold much sway over men. For example, one extraordinary thing they did was to sit in at peace talks and demand that decisions be made. Knowing that telling them “no” was useless, the male guards were compelled to leave them alone, and leaders were forced to come to peaceful decisions. And when guards tried to arrest Ms. Gbowee, she threatened to remove her clothes, a weapon much more effective than a gun in Liberian society. These and the other cultural tactics she employed contributed greatly to her success.

The women’s persistence in their campaign against violence was one of their most effective tools. The women protested for days at a time and held vigils outside the locations of the peace talks to make sure decisions were made. Even when faced with arrest the women did not give up and stood their ground. Their efforts were strong and steady and eventually brought the rival forces to meet and make peace. Patience is truly a virtue and was incredibly effective in reaching peace.

Unfortunately, Liberia is one of many countries having been afflicted by civil war. Somalia, an East African country, has experienced conflict since 1991, when the Barre regime was ousted and stable government ceased to exist. The UN and the US have intervened in the past, but serious casualties caused them to withdraw. More recently in Somalia, Forces of the Islamic Courts Union have been fighting with the Transitional Federal Government,

which was set up in 2004. Between 350,000 and 1,000,000 people have died, and roughly 1.5 million have been displaced due to the conflict.

Somalia is a perfect example of a place where Leymah Gbowee’s strategies can be utilized. Conditions in Somalia are similar to Liberia’s former predicament, and civilians are bearing the brunt of the war. Peace talks between forces should be arranged, and, like those in Liberia, should be followed to make sure they are producing agreements. Ordinary people should speak out about their feelings on the war and hold public protest meetings. Religious groups should come together to work for peace as well to further prove the point that the fight for peace goes beyond religious differences.

Women especially should show their distaste for the war and fight for peace as Leymah Gbowee and the Liberian women did. Their doing so should have the same enormous effect as it did in Liberia. If necessary, mediators from organizations such as the United Nations should step in to broker peace. Essentially, however, the people of Somalia need to convey persistently that they are tired of the war. Most of the government and rebel leaders do not consider the consequences of their actions. Somali citizens should make it clear to them how poor peoples’ lives are under conditions of war. Somalia’s rebuilding process will take time, just as it did in Liberia, but the effort will be well worth it.

Peace is indeed within reach, and by employing peaceful strategies to reach it, an even greater peace is achieved. Some say peace can be achieved through violence, but does peace mean as much when achieved through bloodshed? The answer is no; the very means of this peace demeans the peace itself. The world can and must attain harmony through strategies that preserve peace, and the actions of Leymah Gbowee and the women of Liberia demonstrate this ability beautifully.

Through their nonviolent tactics they faced the government strongly, helped the country reach a long-desired peace, and put fourteen years of strife to an end. Their persistence, cultural strategy, and interfaith cooperation led to peace in their homeland. Likewise, their strategies can and should be applied to other violent conflicts worldwide, and one place in particular that needs help is Somalia. By employing Leymah Gbowee’s strategies, possibly with help from international organizations, peace can be achieved in Somalia and other regions which are currently experiencing similar struggles.

## Pakistan *(continued from page 4)*

tion would have many other benefits. In Afghanistan, the literacy rate for males is 43.1%, while for females it is 12.6%. Pakistan also has low literacy rates; and as in Afghanistan, its rates are significantly higher for males than females (Central Intelligence Agency, 2000). Providing improved education to both males and females would increase the literacy rate, help promote gender equality, and provide citizens with the potential for attaining higher levels of employment. Educational institutions could promote equality, peace, and nonviolence, and help Afghans develop a new cultural identity which could unite the citizens of the region and reduce conflict. By discussions with the governments and the people of Afghanistan and Pakistan, the United States could help to establish a free and effective education system.

Another important issue is the economic situation of the region. One of the many beneficial effects of improving education would be an increase in people qualified to work in more sophisticated jobs. To assist in the economic growth of the region, there would need to be an influx of businesses that offer such jobs. The United States could provide this by creating incentives for U.S. businesses to set up locations in Afghanistan and Pakistan. To avoid conflict with anti-government groups, these businesses should be located in areas of the region least affected by the conflicts. This would provide jobs and goods and help to boost the state economy, and it would also involve this conflict-ridden region in the world economy.

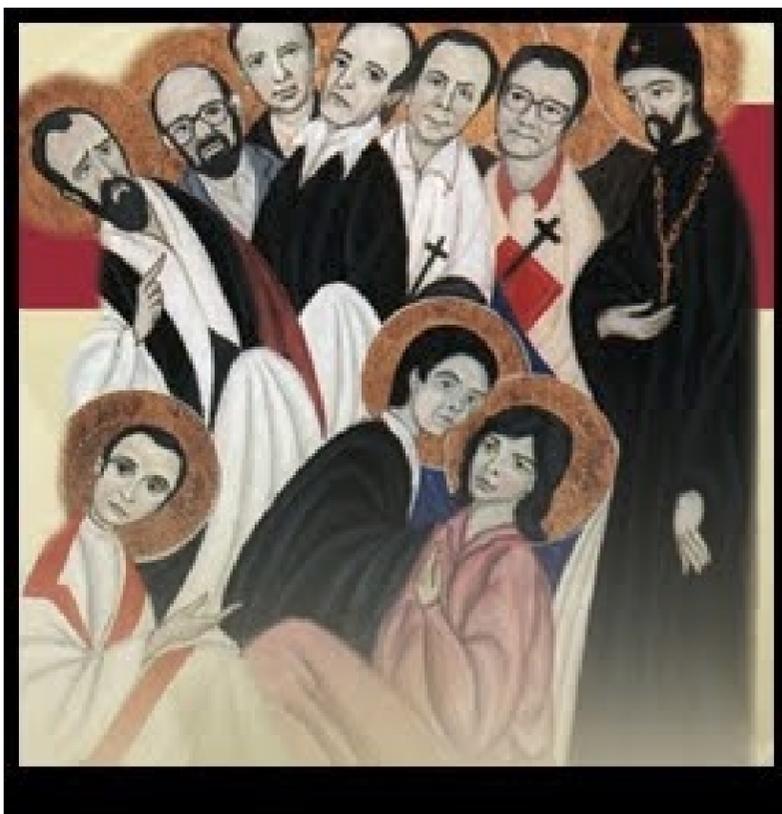
Another way to encourage economic development as well as social welfare is to address the country’s agricultural status. Afghanistan is currently the world’s largest producer of opium. The Taliban and other anti-government groups profit from the opium trade. So introducing changes in the agricultural sector that might reduce profits from drug trafficking could also help to promote peace. By taking advantage of the potential for agriculture, but introducing different crops, the situation could be helped. In order to assure that these alternative crops would be as economically beneficial as opium, the U.S. could subsidize the crops. Gradually, the responsibility to subsidize would be handed off to Afghanistan.

Along with the social and economic welfare of a nation, the political situation should also be considered. The politics of a country affect everyone in the state. And so it is critical, especially in a region in a state of conflict, to involve public opinion and to ensure freedom. Politics can be

applied at a national, regional, or local level. At any level, awareness and involvement are key, especially in a democracy. If the people of Afghanistan and Pakistan were encouraged to develop their own form of democracy, this would be a large step toward unity and self-sufficiency. The first step in this process would be to educate the citizens about government and democracy. In Arghandab, Afghanistan, U.S. troops and civilians are already working to do this. They are also working to create a local government. (Financial Times, 2010). Following this example and promoting the development of distinct, local governments would help citizens realize what their government can offer and build public support for those governments. Creating local governments that can provide more security than can the shadow national government is crucial. Promoting support of those governments would leave citizens with a sense of unity, freedom, and hope, which is the best we can provide.

Addressing the social and economic development needs as well as the political growth and the educational concerns of Afghanistan and Pakistan would assist in the establishment of peace, a long sought after goal.

By helping this region realize its potential, perhaps we can lessen the conflict. The most straightforward way to solve the issues presented in this society is to address them at their roots. The fundamental problem is the lack of development. But through actions to strengthen the social and economic aspects, the government will achieve more power, which would help to suppress the Taliban and anti-government groups. The United States can and should do all these things to assist in the establishment of peace through nonviolent actions.



## Experience El Salvador

**Louisville-based delegation/pilgrimage to El Salvador is now forming!**

**Proposed dates: November 10-19, 2010**

**Cost: Approx. \$1700 including air fare**

Itinerary includes visits to places made holy by the sacrifice of the martyrs: Oscar Romero, four women religious, Rutillio Grande. Plans are being made for meetings with those who knew and worked with Romero including Msgr. Ricardo Urioste and Jon Sobrino. Delegation will participate in events for the anniversary of the assassination of six Jesuits, their housekeeper and daughter.

For more information contact Jim Flynn: [jflynn502@aol.com](mailto:jflynn502@aol.com)

# Calendar for peacemakers

**June has been designated "Torture Awareness Month" by the United Nations.** Strong evidence suggests that the U.S. government has been complicit in torture. During this month we are asked to form a delegation to visit our elected officials to urge their support for legislation to stop the use of extraordinary rendition.

May 31 (Mon) **ANNUAL INTERFAITH MEMORIAL SERVICE AND RECEPTION**, including prayers, music, readings, dance art, and the traditional "Litany of Battles," featuring representatives of the world's great religions, this year with an emphasis on youth. Sponsored by Interfaith Paths to Peace. 11 AM, Christ Church Cathedral, 421 South Second St. Call 214-7322.

June 2 (Wed) **THE LOUISVILLE SUSTAINABILITY FORUM**. Meets the first Wednesday of each month. The forum's purpose is to hold and promote the intention of sustainability for Louisville; establish and nourish relationships that strengthen community and create change; and create a space for discussion that inspires, motivates and deepens our ability to catalyze social change. Bring your lunch and enjoy the company of like-minded community members. Noon to 1:45 PM, Passionist Earth & Spirit Center, The Barn at 1924 Newburg Road.

June 2 (Wed) **METROPOLITAN HOUSING COALITION ANNUAL MEETING. Featuring Congressman John Yarmuth.** Louisville Hyatt Downtown, 320 W. Jefferson St. Addressing federal housing policies and other federal issues that affect housing here in Louisville. Individual tickets: \$50; table of 8 seats: \$500. A "Groundbreaking Sponsorship" includes a table of 8 and a program ad space for \$1000. Call 584-6858 to RSVP, then pay at the event.

June 2 (Wed) **RESPONDING TO THE GULF COAST OIL DISASTER: A Community Conversation and Exploration of Opportunities for Action.** Now is the time to make a difference by: holding those responsible for this spill accountable; helping in the clean up and protection efforts; holding our government accountable for fostering and enforcing regulation that protects the environment for present and future generations; fostering the adoption of alternative fuels and energy sources; supporting those that are doing all this work; and making good choices that reduce our dependence on fossil fuels. 7-9 PM, First Unitarian Church, 809 South 4th Street. Sponsored by Cultivating Connections and First Unitarian. For more information, email [cultivatingconnections@insightbb.com](mailto:cultivatingconnections@insightbb.com).

June 6 (Sun) **SUSTAINABLE LOCAL PUBLIC POLICY.** Every Sunday at 2 PM at the Legal Aid Society, 416 W. Muhammad Ali. Become a part of this grassroots movement bringing principles of sustainability into local public policy. For details, contact: [j@bikecourier.org](mailto:j@bikecourier.org).

June 6 (Sun) **VIGIL FOR PEACE** every first Sunday evening, remembering all those suffering from conflicts in the Middle East. Bring a candle. 5-6 PM, Bardstown Road at Douglass Blvd. Sponsored by LPAC (Louisville Peace Action Community). For more information, call Harold Trainer at 387-9490.

June 7 (Mon) **SUSTAINABLE LOCAL PUBLIC POLICY.** Every Monday at 6 PM at the Center for Neighborhoods, 610 South Fourth Street, #701. Become a part of this grassroots movement bringing principles of sustainability into local public policy. For details, contact: [j@bikecourier.org](mailto:j@bikecourier.org).

June 10 (Thurs) **APPAP (American Palestine Public Affairs Forum).** Every second Thursday. A documentary film exploring the situation in Middle East will be presented. 6:30 PM, Louisville Presbyterian Seminary, 1044 Alta Vista Road, Nelson Hall, Room 119. For more information, call Bashar Masri, 773-1836.

June 10 (Thurs) **THE FDR/LINCOLN LEGACY CLUB.** Meets the second Thursday of the month, for those interested in learning about fair trade and the American system of economics of Hamilton and Clay. 6:30 PM, 1838 Frankfort Ave. For more information, contact John Miller at [papajohn15@bellsouth.net](mailto:papajohn15@bellsouth.net).

June 11 (Fri) **SECOND ANNUAL SCRAMBLE FOR PEACE.** Get your foursome together! Join us at 12 noon at the Shawnee Golf Course, 460 Northwestern Pkwy. Registration required. \$240 for a team of 4, or \$60 per person. Rain or shine. *Tee, hole and event sponsorships are available. SIGN UP TODAY! Download a registration form at [www.peaceeducationprogram.org](http://www.peaceeducationprogram.org).*

June 12 (Sat) **PEAK OIL.** Every 2nd Saturday, Main Library, 4th & York, Mezzanine, Boardroom. 9 AM. Call George Perkins, 425-6645.

June 13 (Sun) **"AIM HIGHER"** focusing on military counter-recruitment. Every 2nd Sunday at 7 PM, 2236 Kaelin Avenue at the FOR office. This group welcomes invitations to speak about conscientious objection, military recruitment, and the possibility for high school students to "opt out" of having their names given to recruiters. Call Jim Johnson, 262-0148.

June 13-26. **HEAVEN ON EARTH AGRARIAN ROAD TRIP TO THE U.S. SOCIAL FORUM.** This road trip will include college students, farmers, musicians, bloggers and other adventurous souls. Starting in Louisville, we will make stops in six other states along

the way to Detroit, Michigan, visiting with congregations and community groups who are participating in the grassroots sustainable and just food revolution that is sprouting up everywhere! Sponsored by the Presbyterian Hunger Program, PC(USA). If interested, call Andrew Kang Bartlett at 569-5388 as soon as possible.

June 17 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE.** Every third Thursday, 5:30 PM. Main Library, 4th & York Streets, Mezzanine Board Room. Call Kay Tillow, 636-1551.

June 20 (Sun) **LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES.** Every third Sunday. First Unitarian Church, 4th & York Streets, 3 PM. Call Beverley Marmion, 451-5658.

June 21-25 (Mon-Fri) **2010 NATURE EXPLORE KIDS' CAMP.** Program will also be offered June 28-July 2. A program of fun and education to help children connect with the *Earth*. It is designed to awaken a sense of awe and wonder as children are introduced to the beauty of nature, the joy of gardening, and the basics of nutrition. Campers will explore together in age-appropriate groups led by trained guides. 9 AM to noon each day. \$80 per child. Earth & Spirit Center, 1924 Newburg Road. For more information or to register, contact Beth Zangari at 452-2749 or email [earthandspirit@passionist.com](mailto:earthandspirit@passionist.com).

June 26 (Thurs) **FILM: "Ending U.S.- sponsored Torture Forever"** with discussion. Sponsored by the Ursuline Sisters of Louisville. Brescia Hall, 3105 Lexington Road, 7:00 pm. No reservations required.

June 28 (Mon) **DEADLINE FOR THE JULY-AUGUST ISSUE OF FORsooth.** Contact **George Morrison, editor, at 454-2752, or [klm86@att.net](mailto:klm86@att.net).**

**Note: Please email new or updated calendar listings to [calendar.peace@gmail.com](mailto:calendar.peace@gmail.com), or call Nikki at 451-3402.**

June 28 (Mon) **FOURTH MONDAY FORUM** sponsored by the Kentucky Alliance Against Racist and Political Repression. For details, call Katrina Byrnes at 778-8130 or email [kyall@insightbb.com](mailto:kyall@insightbb.com).

June 28 (Mon) **F.O.R. STEERING COMMITTEE.** Presbyterian Seminary, 1044 Alta Vista Road. Every fourth Monday. Visitors encouraged. Call Dennis Bricking, 298-0590, or Phil Schervish, 558-7175.

July 8 (Thurs) **FORsooth LABELING** at Beverley Marmion's, 6:30 PM. We need you for one hour! Please stop by and socialize while your fingers do the work. Bouquets to those who do this important work every month! Call 451-5658.

July 20-22 (Tues-Thurs) **TRAINING OF EDUCATORS IN CONFLICT RESOLUTION AND PEER MEDIATION.** A 3-day training for school personnel and youth workers interested in creating a youth mediation program in their schools or community centers. Participants will learn to: address basic conflict resolution theory; create a site-based mediation program; train youth mediators through hands-on activities; and involve other staff members in programming. Workshop is \$350 per person or \$650 for two person teams. Training includes a manual, daily continental breakfast and boxed lunch. Registration deadline is July 9th. Space limited to 25. Call Peace Education at 589-6583.

## OUT OF TOWN

June 22-26 (Tues-Sat) **U.S. SOCIAL FORUM 2010.** Join the U.S. Social Forum process for transformative social change. This forum in Detroit will provide an open space for people and groups to blend their ideas and energy regarding alternatives to corporate power. For more information, visit [www.ussf2010.org](http://www.ussf2010.org). ALSO: Pre-register for Children's Social Forum and Child Care at the USSF! Kids have a place at the USSF, too! Children 5-12 years old are welcome to join the Children's Social Forum where educators are planning a variety of programming, activities and entertainment. USSF will also have child care for little ones under 4 years of age. Both sites will be safely set up in Cobo Hall with convenient access for parents/guardians. Full registration, including fees, will take place on-site. Please pre-register today *so we can prepare activities, supplies and entertainment for these special visitors!*

July 3-5 (Sat-Mon) **RESISTANCE FOR A NUCLEAR-FREE FUTURE** at Maryville College & the Y-12 Nuclear Weapons Complex, Oak Ridge, TN. Celebrating the 30th anniversaries of Nukewatch, the Nuclear Register, and the Plowshares Eight. Networking, celebration, workshops, music, nonviolence training, and nonviolent action at Y-12. This gathering is for people who advocate, practice and/or support nonviolent direct action, civil resistance and civil disobedience in the struggle to stop nuclear power and abolish nuclear weapons. *To guarantee your dorm room, please register by June 11.* For more information, visit: <http://nukewatch.com/30th/index.htm>.

## Regular Meeting Times for Area Organizations

911 TRUTH LOUISVILLE (502-609-6020)  
ADDICTION RECOVERY ADVOCATES OF KENTUCKIANA – 2nd Thursday (485-1248)  
AIDS INTERFAITH MINISTRIES (AIM) OF KENTUCKIANA, INC. – 1st Tuesday (574-6085 or 574-6086)  
AMERICA 2000 DEMOCRATIC CLUB – 4th Tuesday (459-0616)  
AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE – 3rd Thursday, every other month at noon (608-7517)  
AMNESTY INTERNATIONAL – 1st Saturday (637-8951)  
APPAP [AMERICAN PALESTINE PUBLIC AFFAIRS FORUM] – 2nd Thursday (895-8155)  
BREAD FOR THE WORLD – Last Monday (239-4317)  
CAPA [CITIZENS AGAINST POLICE ABUSE] – 2nd Thursday (778-8130)  
CART [COALITION FOR THE ADVANCEMENT OF REGIONAL TRANSPORTATION] – 3rd Wednesday, 1578 Bardstown Road (895-5172)  
CLOUT [CITIZENS OF LOUISVILLE ORGANIZED AND WORKING TOGETHER] – (583-1267)  
COMMITTEE FOR PEACE IN THE MIDDLE EAST – 2nd Monday (456-6586)  
COMMON CAUSE – Ad hoc discussions. Continuous engagement. (454-7797)  
COMMUNIST PARTY USA – 1st & 3rd Sundays at 3:30 PM (384-3875)  
COMMUNITY FARM ALLIANCE OF JEFFERSON COUNTY – 2nd Tuesday (775-4041)  
CONVERSATION CAFE – Wednesday evenings (560-0085)  
COUNTER RECRUITMENT, "Aim Higher" – Second Sunday (893-2334)  
EARTH SAVE LOUISVILLE – 2nd Saturday (299-9520) [www.LouisvilleEarthSave.org](http://www.LouisvilleEarthSave.org)  
FAIRNESS CAMPAIGN – Quarterly community dialogues and volunteer opportunities (893-0788)  
FDR/LINCOLN LEGACY CLUB – 1st Thursday, [papajohn15@bellsouth.net](mailto:papajohn15@bellsouth.net)  
FELLOWSHIP OF RECONCILIATION – 4th Monday (558-7175 or 895-8516)  
FRIENDS FOR HOPE (Support Group for Adult Cancer Survivors) – 1st Thursday (451-9600)  
FRIENDSHIP FORCE OF LOUISVILLE – 2nd Tuesday (893-8436)  
GREATER LOUISVILLE SIERRA CLUB – 3rd Tuesday (897-3335)  
HABITAT FOR HUMANITY – Wednesdays, Thursdays, Fridays & Saturdays (637-6265)  
INTERFAITH PATHS TO PEACE – 1st Tuesday (214-7322)  
IRFI [ISLAMIC RESEARCH FOUNDATION INTERNATIONAL, INC.] – Sundays at 6:00 PM (502-423-1988)  
JOBS WITH JUSTICE KENTUCKY (582-5454)  
JURISDICTIONARY CLUB OF LOUISVILLE – Know the law and how to use it (500-8161)  
JUSTICE RESOURCE CENTER – (345-5386)  
KFTC [KENTUCKIANS FOR THE COMMONWEALTH] – 2nd Monday (589-3188)  
KITOD [KENTUCKIANA INTERFAITH TASKFORCE ON DARFUR] – (553-6172)  
KY ALLIANCE AGAINST RACIST & POLITICAL REPRESSION – 3rd Monday (778-8130)  
KY COALITION TO ABOLISH THE DEATH PENALTY – Last Tuesday (541-9998)  
KITLAC [KY INTERFAITH TASKFORCE ON LATIN AMERICA & THE CARIBBEAN] – 2nd Wednesday (479-9262)  
KY RAINBOW/PUSH COALITION – (245-2272)  
LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES – 3rd Sunday (451-5658)  
LOUISVILLE PEAK OIL GROUP – 2nd Saturday (425-6645)  
LPAC [LOUISVILLE PEACE ACTION COMMUNITY] – (456-6914)  
LOUISVILLE WOMEN CHURCH – Meditation every Sunday (473-8435)  
LOUISVILLE YOUTH GROUP – Friday nights (893-0788), [www.louisvilleyouthgroup.org](http://www.louisvilleyouthgroup.org)  
METRO SWEEP FOR ACCESS – 3rd Tuesday (895-0866 or 899-9261)  
METROPOLITAN HOUSING COALITION – 4th Wednesday (584-6858)  
MIGHTY KINDNESS – [mightykindness@gmail.com](mailto:mightykindness@gmail.com) (235-0711)  
MUHAMMAD ALI INSTITUTE FOR PEACE AND JUSTICE, at UL (852-6372)  
NAACP [NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE] – 3rd Monday (776-7608)  
NAMI [NATIONAL ALLIANCE FOR THE MENTALLY ILL] – 2nd Monday (245-5287)  
PARENTS, FAMILIES & FRIENDS OF LESBIANS AND GAYS (P-FLAG) – 3rd Sunday (329-0229)  
PEACE & COMPASSION BUDDHA CIRCLE/CML – (451-2193, [brozier@bellsouth.net](mailto:brozier@bellsouth.net))  
RCRC [RELIGIOUS COALITION FOR REPRODUCTIVE CHOICE] – (866-606-0988)  
RESULTS (a hunger lobby) – 2nd Saturday (451-4907)  
SIERRA CLUB INNER CITY OUTINGS – 2nd Thursday, 7:30 PM (558-0073)  
WOMEN IN TRANSITION (WIT) – every Wednesday, 6-8 PM (636-0160)

*Note: If your group would like to be added to this list or if information needs to be updated, please let us know by calling 458-8056.*