

Founded 1915



Use the scales, MSD !

By Jessica Bellamy

The Metropolitan Sewer district (MSD) didn't do proper outreach to engage local residents in our Smoketown neighborhood.

Instead, MSD decided on its own to build a 15-foot-tall, windowless, industrial complex with barbed-wire fencing on Logan Street in our neighborhood. They made that decision to save money. In other neighborhoods, MSD builds those same facilities—Combined Sewer Overflow (CSO) basins—underground, with park-like landscaping on top. But not in our neighborhood.

So we protested.

MSD board chair Cyndi Caudill said, "As the board, we must balance our responsibility of being good stewards of our ratepayers' investments in MSD, the voices of the community, and the needs and concerns of the neighborhoods we serve."

I interpret Caudill's words to mean that MSD has to: make wise investments, listen, and be aware of local problems.

If this were true—if MSD negotiated these projects equally—then Smoketown residents and allies would not have had to fight for equal development practices.

As a result of our protests, MSD reversed its decision. The Logan Street CSO basin will now be built "at-grade"—meaning an underground facility with a park on top—just like the other eleven CSO basins being built around the city. This

was, on the surface, a local victory for the Smoketown neighborhood.

And even with this late-stage design change, the cost of the Logan Street CSO basin will still be similar to that of the other CSO basins. So MSD is now spending ratepayer's money equally to develop better infrastructure in Louisville neighborhoods.

That's great. But why was this even an issue? It should be normal that government-affiliated, service-based institutions serve communities equally.

Without a doubt, MSD should have done better outreach. But the multiple well-attended "response meetings" between neighborhood residents and MSD representatives should have been enough to change the design. Why did it take more than a year of social media campaigning, threat of protest, a local petition, mayoral backing, and constant media attention for MSD to finally "balance" the scales that MSD Board Chair Cyndi Caudill referred to?

Honestly, I don't think the scales need to be balanced. I think the scales need to be used! If MSD really wants to make sure that controversies like this one don't happen again, then they should hold themselves to the principles alluded to by Caudill.

MSD's current outreach policy should be revised so that the MSD board has the opportunity to hear community concerns during the planning process. To ensure



Jessica Bellamy

that community concerns and the needs of the neighborhood mark a path for better investment practices, MSD needs to investigate those community concerns.

This is not radical thinking. This is proactive thinking. Use the scales, MSD! You're wasting time and money by not doing so.

Jessica Bellamy graduated Summa Cum Laude from the University of Louisville

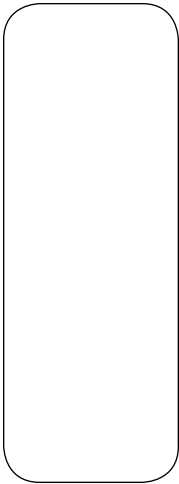
with degrees in Drawing (BFA), Graphic Design (BFA), Pan African Studies (BA), and a minor in Communication. A former neurodevelopmental science research analyst, Jessica now runs her own business that combines grassroots organizing, research, and data visualization. She is the owner of GRIDS: The Grassroots Information Design Studio. Contact her at bellamy.jessica@gmail.com

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Dr. Lisa Baldez: Women's rights are human rights, so why not ratify CEDAW?

By Tricia Gray



Dr. Tricia Gray

Why hasn't the U.S. ratified the U.N. Convention on the Elimination of Discrimination against Women (CEDAW)? Is it because it conflicts with our legal framework, because it is weak and wouldn't make a difference in American women's rights, or that the U.S. doesn't ratify international human rights treaties in general?

Dr. Lisa Baldez discussed these ideas to a spillover crowd in University of Louisville Ekstrom Library on the last day of Women's History Month, March 31, 2016.

Dr. Baldez is Professor of Government and Latin American, Latino and Caribbean Studies and affiliated faculty of Women's, Gender and Sexuality Studies at Dartmouth College in Hanover, New Hampshire. She currently serves as the Cheheyl Professor and Director of the Dartmouth Center for the Advancement of Learning, the university's teaching and learning center. Dr. Baldez is an expert on Latin America and women in politics.

Her most recent book is "Defying Convention: The US Resistance to the UN Treaty on Women's Rights" (Cambridge University Press, 2014). It was awarded the 2015 Victoria Schuck Prize for the best book on women and politics. It received the American Political Science Association's 2015 prize for the best book on human rights.

The CEDAW establishes the moral, civic and political equality of women, the right of women to be free from discrimination and violence, and the responsibility of governments to take positive action to achieve these goals. The United States is not among the 189 countries that have ratified the treaty.

The treaty emerged after the first U.N. World Women's Conference held in

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Ratify CEDAW *(continued from page 1)*

Mexico City in 1975. However, the Cold War context, the prioritization of passing the Equal Rights Amendment (ERA) in the 1980s, the deeply partisan nature of women’s rights issues in the United States, and basic disagreements about how human rights treaties work converged to thwart ratification. Dr. Baldez’s book traces the history of the CEDAW treaty to explain why the United States has not ratified it. The book describes the various actors and debates that have followed the treaty since it went into effect for most of the world in 1979.

Although the U.S. was instrumental in drafting the treaty, anti-feminist groups and other opponents have launched several arguments against it. A unique institutional rule, especially the requirement for a two-thirds vote of the Senate, have prevented ratification. Legal opponents posit that the CEDAW would conflict with U.S. laws on private jurisdiction and that the 14th Amendment provides adequate protection for women’s rights.

The latter argument could be addressed,

as it has in many other U.S. commitments to other human rights treaties, with Reservations, Understandings and Declarations (RUDs). RUDs have been the conditions for the U.S. ratification of many other human rights treaties, for example, the Convention to Eliminate Racial Discrimination (CERD) which was proposed concurrently with the CEDAW. Ironically, legal opponents have actually made contradictory arguments: that the CEDAW would have significant impacts on the U.S. legal protections, and that it would not really have any impact at all, so why bother?

Proponents contend that U.S. women still lack many rights, such as maternity leave and equal pay, and that lack of ratification undermines our ability to advocate for women’s rights on the international stage.

Dr. Baldez’s book provides a fascinating insight into the U.S. process for ratification of human rights treaties—through primary source documents of the Senate Committee on Foreign Relations meetings and interviews with individuals involved from

various vantage points on those debates. Her analysis highlights many relatively unknown facts about the treaty ratification process itself: the fact that Republican women initially proposed ratification of the CEDAW treaty, and how the gender issues contrast with many other human rights issues like genocide, racial discrimination or torture.

Dr. Baldez’s presentation explained the evolution of women’s rights as essential to the protection of human rights, and it included archival pictures of instrumental individuals in the U.N. and U.S. Senate debates.

Dr. Baldez’s visit also brings attention to the growing grassroots movement of Cities for CEDAW that are forming around the country. Louisville, in fact, was one of the first cities to form a local-level coalition toward this goal of promoting and protecting women’s rights. In 2014, the Louisville Coalition for CEDAW helped achieve a local ordinance in support of CEDAW. In March of this year, the Kentucky State House also passed HR 6: Support the United Nations Convention on the Elimination of All

Forms of Discrimination against Women. Advocates will try to achieve passage by the Kentucky Senate next year.

The audience had great questions, and many organizations supported Dr. Baldez’s visit, including: the Louisville Committee on Foreign Relations, U.N. Association-USA Louisville Chapter, Louisville Coalition for CEDAW, and University of Louisville partners from the Latin American and Latino Studies Program and the Department of Political Science.

Dr. Tricia Gray is an Assistant Professor in the Department of Political Science and affiliated faculty with the Latin American and Latin Studies Program and Women and Gender Studies at the University of Louisville. Her teaching and research are focused on international relations, comparative politics, gender and Latin America. She is involved with the Louisville Coalition for CEDAW and is an Executive Board member of the UNA-USA Louisville Chapter. You can reach her at tricia.gray@louisville.edu

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Since 1915, the Fellowship of Reconciliation (FOR) in the United States has led campaigns to obtain legal rights for conscientious objectors, win civil rights for all Americans, end the Viet Nam 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. We invite you to join us in this endeavor. Membership consists of signing the FOR Statement of Purpose indicating that you agree with FOR’s goals. Please sign up online at: forusa.org

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Join us Thursday June 23, 2016 at 6:30 pm (not the third Thursday!)
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“It’s so much more than folding a newspaper”
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Special Project: Lessening the devastating impact of parental incarceration on children

By Judi Jennings

I am Director of the “Special Project,” a nonprofit organization operating under the fiscal sponsorship of the Louisville Fellowship of Reconciliation (FOR). The Special Project addresses the devastating impact of parental incarceration on children. We do this by providing a way for children to visit their incarcerated parents



Judi Jennings

and make art together in the visitor’s lobby of the Metro Louisville jail. This time spent together strengthens families affected by incarceration.

Kentucky citizens who care about peace and justice need to know about a new report released by The Annie E. Casey Foundation and Kentucky Youth Advocates on April 25, 2016. The report, “A Shared Sentence,” examines the devastating toll of parental incarceration on kids, families, and communities nationally. And Kentucky has the highest rate of children — 13 percent — who have had a parent incarcerated.

Kentuckians must pay attention — and take action — because having an incarcerated parent is now recognized as an Adverse Childhood Experience (ACE) with lifelong impact. As the Casey report says, “Having a parent incarcerated is a stressful, traumatic experience of the same magnitude as abuse, domestic violence, and divorce, with a potentially lasting negative impact on a child’s well-being.”

The report points out additional challenges: “Kids with incarcerated parents also are significantly less likely to live in

neighborhoods that are able to be supportive of families. Their parents are more likely to report feeling unsafe in their communities and less likely to feel they have people on whom they can rely for help with their children.” This is especially true for urban areas, medium and small towns, and rural neighborhoods across Kentucky, where income inequality and drug addiction are high and getting higher.

The Special Project Team bears witness to the impact of incarceration on families, especially children, here in Jefferson County in our weekly work in the video visitation lobby of the jail, in family programs with the Day Reporting Center, and in periodic Community Conversations. Our experience confirms the policy recommendations in the Casey report.

The Annie E. Casey Foundation’s number one recommendation is to ensure that children are supported while parents are incarcerated and after they return. “Research shows that preserving a child’s relationship with a parent during incarceration benefits both parties. It also benefits society, reducing children’s mental health issues and anxiety, while lowering recidivism and facilitating parents’ successful return to their communities.”

The Special Project affirms this recommendation. Every Sunday night since 2008, a Special Project team makes art with children and families who have made their way to the basement of the Hall of Justice, gone through metal detectors, and waited — sometimes an hour or more — for a 20-minute video visitation for one caregiver and one child with an incarcerated loved one. These families work hard to maintain contact and loving relationships despite these tough conditions.

The Special Project recently developed three policy change recommendations to strengthen supports for families in Jefferson County. Like the Casey Foundation, the Special Project strongly recommends increasing the frequency and quality of family visitation opportunities with incarcerated parents.

Another Special Project policy recommendation, which also aligns with the Casey report, encourages local judges to use the newly developed Family Impact Statement. This simple assessment tool takes into account the potential effects that

judicial decisions will have for children and families, especially in cases involving misdemeanors and Class D felons.

As the Casey report recognizes, “The minimal data available on children with incarcerated parents further complicate attempts to address their needs.” The Special Project experience confirms that lack of data is a major barrier for informed decision making in Jefferson County. Without data, organizations and decision-makers cannot support their cases and implement effective action on behalf of these children.

But what can individuals like you do to increase supports for children and families affected by incarceration nationally, across the state and in Jefferson County?

Here are a few possible action paths: Encourage your state and national representatives to take action on bipartisan criminal justice reform policies currently being debated. For example, a recent success in the Kentucky General Assembly allows lower-level felonies to be expunged from criminal records after time passes without repeat offenses. Expungement helps formerly incarcerated parents find jobs that pay enough to support a family.

Talk to schoolteachers and counselors, members of the faith community, social justice advocates, and caring people of all backgrounds about your concern for these families and decide what kinds of collective action you can take locally.

Become a mentor to youth whose parents are incarcerated. If you know kin or others who are caring for children whose

parents are incarcerated, offer to give them a break and spend an afternoon with the kids.

If you live in Jefferson County, talk to Metro Council candidates and judges and ask them about their views on supporting families affected by incarceration.

You can also join the Special Project mailing list at louisvilleworking4change@gmail.com

Come to our next Community Conversation, support our work financially, listen to Tara Anderson’s program at wfpl.org about our weekly artmaking, and download and read the Casey report at www.aecf.org/resources/a-shared-sentence/

Most importantly, please keep asking yourself: What can I do? How can I speak up and take action on behalf of these vulnerable children in Kentucky?

Judi Jennings is a native of Kentucky with deep roots in the coalfields of Appalachia. The first in her family to attend college, she earned a Ph.D. in British History, and is the author of books and articles on the abolition of the British slave trade. She worked at Appalshop, Inc., a media, arts, and education center in eastern Kentucky, served as founding director of the U of L Women’s Center, and directed the Kentucky Foundation for Women from 1998 through 2014. She currently directs the Special Project, focusing on creating weekly artmaking activities to strengthen protective factors for children and families in the visitors lobby of the Metro Louisville Jail. Contact Judi at louisvilleworking4change@gmail.com



A Special Project special event provides quality time for children and their incarcerated parents in the visitor center of the Metro Louisville jail.

Photo by Stephen J. Cohe

Letter from a FORsooth reader

May 3, 2016

Dear FORsooth,

In response to the request in the recent edition for “a little something to let you know I care,” thank you for asking, and here’s a little something for the coffers.

Kelsey Voit’s article inspired me to take a note to our local Wendy’s restaurant encouraging them to get on board with the Fair Food Program and other issues. Thank you, Kelsey, so informative, so new to me. Thanks to all the writers, editors, etc., at FORsooth.

Regarding suggestions for improvement, I’d like to see poetry in each edition.... If you ask readers, I’m sure you would receive poems....

Thank you for keeping us informed.

Sincerely,
Corrine McCann

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The irrefutable case for reparations for slavery

By Michael Tee

This is Part One of a three-part article. The author was a member of the original Black Panther Party, Philadelphia Chapter. He recently moved to Louisville.

“A heavy account lies against us as a civil society for oppressions committed against people who did not injure us, and if the particular case of many individuals were fairly stated, it would appear that there was considerable due to them”
– Quaker John Woolman

Reparations for the victims of the New World-based Holocaust of Enslavement was, until recently, dismissed as the futile rantings of a fringe group of black nationalists and radicals. Presently, in the early 21st century, this cause has been passionately embraced by organizations ranging from BlackLivesMatter to the NAACP. The National Coalition of Blacks for Reparations in America (N’COBRA) was formed in 1987, eventually establishing chapters throughout the U.S., Europe, and Africa. Beginning in 1989, and each consecutive year thereafter, Congressman John Conyers, Democrat from Michigan, has submitted H.R. Bill 40 in the U.S. House of Representatives, a bill calling for a commission to study the “legacy of slavery and the feasibility of reparations.”

First of all, let us define the concept of reparations. The root word here is “repair,” which means to make whole again, to restore. In its mission statement, N’COBRA states that “reparations is a process of repairing, healing and restoring a people, injured because of their group identity and in violation of their fundamental human rights by governments or corporations. During the more than two centuries of the triangular, transatlantic and “internal” slave trades, millions of Africans, and others, were sold or kidnapped to perform dehumanizing slave labor in the New World. This was followed by another eighty years of convict-lease slave labor, running concurrently with an



Members of the original Black Panther Party speaking to a crowd of 7000 at Temple University McGonigle Hall in Philadelphia, Pennsylvania, Saturday September 5, 1970
Photo source: Black Panther Party Philadelphia facebook page (AP photo)

exploitative “Jim Crow” system, the latter lasting legally at least until the 1960s.

The knee-jerk opposition and mocking of the idea of reparations by so many European Americans, is, in my opinion, based on a continual denial of one of the most horrific crimes committed against humanity. In his well-researched and elucidated article, “The Case for Reparations” (The Atlantic, 12/24/15), Ta-Nehisi Coates describes this as “fear masquerading as laughter.” Deep down in the collective unconscious of America there is a recognition of an “original sin” that, must be literally—although it can never be totally—paid for in order to attain “reconciliation” for the past.

According to a study conducted by professors Richard Sutch and Roger Ransom of the University of California (Riverside), enslaved labor generated profits estimated at over \$3.4 billion, just between 1806 and 1860. With an annual

interest rate of 5 percent, that number now exceeds \$9 billion. «By 1860, the market value of slaves in the U.S. was greater than that of the country’s banks, factories, and railroads, combined! Slave-harvested cotton dominated the 19th century international market.» Martin Luther King, Jr. calculated that, in 1967, «making good on the promise of “40 acres and a mule” for four million slaves, would total over \$800 billion» (\$6.4 trillion in today’s dollars). (See: www.yesmagazine.org/issues/make-it-right/infographic-40-acres-and-a-mule-would-be-at-least-64-trillion-today)

“People don’t want to believe they got their gains in an ill manner. The cognitive dissonance of learning that your property is gotten and preserved on the back of the misery of others is not an incredibly nice thing to live with.” –Larry Neal, economist, University of Illinois.
As the movement for reparations

steadily gains momentum and continues to be hotly contested, constructing a thorough, historically-grounded case becomes imperative. This case, in my opinion, must focus upon the following points: 1) the international and internal slave trades, 2) the enslavement of black, white and red people, 3) convict-lease slave labor after the Civil War, up until at least WWII, 4) the development of constitutionally-sanctioned, American “apartheid” at the end of the 19th century, 5) the history of the reparations movement, 6) arguments against reparations, 7) what reparations could look like.

Of course, the international slave trade was transnational, even transcontinental, linking the political economies of Europe, Africa, North and South America. Consequently, the ramifications of reparations are highly complex, necessitating extensive research of former colonial governmental relationships, international laws, and revisiting international debt and loan agreements. My focus here is on reparations as it specifically concerns African, Native, and European Americans.

“Direct slavery is as much the pivot of our industrialism today as machinery, credit, etc. Without slavery, no cotton; without cotton, no modern industry. Slavery has given value to the colonies; the colonies have created world trade; world trade is the necessary condition of large-scale machine industry. Slavery is therefore an economic category of the highest importance.” –Karl Marx, “The Poverty of Philosophy,” pg. 88.

Part Two of this article will appear in the July issue of FORsooth.

Michael Tee is a writer and community activist who just moved to Louisville, Kentucky. He is a former member of the original Black Panther Party, Philadelphia Chapter, and he is former Co-chairperson of the Delaware Chapter of the Rainbow Coalition. He is starting to get involved in the Louisville progressive community and wants to connect with fellow activists here. Contact him at soldieroflove.kennard@gmail.com

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Bringing White Ribbon to Kentuckiana

By Rus Ervin Funk

The White Ribbon Campaign was launched in 1991 after a horrific mass murder in Montreal, Canada, as a call to join with women to help end all forms of violence against women and girls. In April, the “Own It Initiative” of the Center for Women and Families formally launched “White Ribbon



Rus Ervin Funk

Photo by Kiernan Mudd-Funk

Kentuckiana” (WRK) bringing the White Ribbon Campaign, now an international movement, to Louisville.

In 1989, a lone gunman walked into the University of Montreal Polytechnique (technical school), ordered the men to step aside, and began shooting. In his rampage, he killed 14 women, severely injuring nine others, before killing himself. In his suicide

note, there was the now-predictable rant against women and feminism – that he was lonely and couldn’t find a girlfriend because of women and feminism, that the women who attended a technical college were seeking men’s jobs, and were by definition feminists, etc.

In response, a group of men formed the White Ribbon Campaign which begins with a simple pledge and men wearing the white ribbon to symbolize their commitment to “not condone or remain silent about violence against women and girls.” It has since grown to be active in over 60 countries around the world, and is recognized as the most effective effort to engage men and boys in the world.

The Own It Initiative is a community-driven male engagement effort from The Center for Women and Families www.menownit.org

White Ribbon Kentuckiana is the primary effort of Own It to empower men to move from bystanders to allies. There are currently two main efforts under WRK (with more being developed): 1) sign the pledge (“I commit to creating a society free from gender-based violence”) and wear the white ribbon to signify your commitment to the pledge; 2) the ally workshops: 3-hour introduction workshop on how to act as an ally to women and girls, while building and



White Ribbon at Bellarmine University, Spring 2016

alliance with other men to help end gender based violence.

In April, several community partners joined us to help promote white ribbon: Heine Brothers, Comfy Cow, Rainbow Blossom and the Carmichael’s on Frankfort Avenue. We also began offering the ally

workshops in the community. The basic premise of WRK is this: men care as much as women in ending rape and domestic violence in our communities. There have been, historically, limited efforts to specifically and explicitly invite and empower men to be a part of the solution. WRK does just that. Our organizing principle is to empower men as individuals with tools and resources of how they can act as an ally, while also developing communities of men who support each other to act as allies.

We’re growing a movement to end all forms of gender-based violence, and engage men in promoting gender equality and gender justice. You can join us! Contact us at ownit@cwfempower.org or (502)581-7234 if you’re interested in joining the effort, or in helping to host an ally workshop.

Rus Ervin Funk is the Coordinator for Male Engagement at the Center for Women and Families. Rus has been involved in multiple social justice movements over the years, and is the co-founder of nearly a dozen men’s organizations across the country including DC Men against Rape (now Men Can Stop Rape, Inc.), the Ohio Men’s Action Network, and the North American Men Engage Network (on who’s Steering Committee he still serves). Rus can be reached at rus.funk@cwfempower.org

“The Half Has Never Been Told: Slavery and the Making of American Capitalism,” by Edward E. Baptist

By Kate Cunningham

It’s a stomach-churning read. A slave sold down river, forced by the “whipping machine” to pick cotton ever faster, and then



Kate Cunningham

used as collateral for loans. The enslaver uses the loans to buy ever more acreage for cotton and ever more slaves to pick it.

This book is a tour de force, a retelling of our nation’s history from its birth through its Reconstruction, with no punches pulled. “The Half Has Never Been Told: Slavery and the Making of American Capitalism,” by Edward E. Baptist depicts on every page how the physical and economic development of this nation was inextricably entwined with the growth of slavery, cotton, and capitalism. This reader, whose grandparents were immigrants who never owned slaves, begins to comprehend that our nation’s wealth today was generated, in large measure, by slaves living in slave camps. We all have benefitted from this ill-gotten gain, whether we know it or not.

In grade school, many of us learned about the importance of the cotton gin, invented by Eli Whitney, which thankfully automated the processing of raw cotton. What we did not learn was the imperative this device created: requiring ever more acres of woodlands to be cleared (by slaves), to be planted in cotton (by slaves), and the cotton to then be hand picked (by slaves).

Baptist describes in detail the Panics of 1837 and 1839 as the nascent banking industry loaned out more and more monies to

southern planters for more and more cotton production, only to learn the hard way that collateral for the loans were slaves that had not yet been paid for—slaves that were themselves bought with borrowed monies. Then, over-production of cotton led to what we now would recognize as a “Cotton Bubble.” World cotton prices dropped due to over supply. Newly state-chartered banks learned that their collateral was either non-existent or “Gone to Texas”— a republic on the border of the “southwestern cotton fields” where owners could flee with their slaves, with impunity.

The reader views the underside of US history and may learn for the first time that it was the successful slave rebellion in Haiti that prompted Napoleon to accede to the sale of New Orleans (which the US emissary was sent to France to purchase to facilitate the export of cotton) and the sale all of the “Louisiana Purchase” lands. Apparently, the nation of Liberty, Equality, Fraternity wanted nothing more to do with territory that would inevitably be plagued by slavery.

In his copious research, Baptist discovers common slave stories where time and again the slaves refer to themselves as hav-

ing been “stolen” from Africa, then “stolen” from their slave families in Maryland, sold down river, and then “stolen” away to Texas to avoid creditors. It is this motif of theft that exposes a natural revulsion to slavery and its ultimate control over flesh and blood human beings. A slave child would lament, “Momma’s been stolen away.”

The Courier-Journal printed part of Chapter 4 of this book in early February 2016 and challenged all of Louisville to read it in observance of African American History Month. The book is a challenging read in its entirety. If you read the 23-page “Afterword” first, you will get a taste of the scope and importance of this book. It is highly recommended for all teachers of US history at every level and for all people who seek to understand the real history of this nation.

Kate Cunningham is a longtime advocate for peace, justice, Earth and feminism. She is past president of the Northern Kentucky Women’s Crisis Center, president of A Fund, Inc., a life member of Sierra Club and an ACLU KY Face of Liberty. Contact her at kate.cunningham9@gmail.com

“Black Freedom, White Allies, Red Scare” digital exhibit

By Dionne C. Griffiths

In 1954, Carl and Anne Braden helped an African American couple named Andrew and Charlotte Wade purchase a house in an all-white neighborhood. The Wades’ and the Bradens’ story is the foundation of a new digital history exhibit, “Black Freedom, White Allies, Red Scare: Louisville, 1954,” which is now available online at www.BlackFreedomWhiteAlliesRedScare.org

This new exhibit was created by the University of Louisville Anne Braden Institute for Social Justice Research and the Louisville Free Public Library with the help of the Courier-Journal and University Libraries and Archives.

Andrew and Charlotte Wade simply wanted to fulfill their American dream by owning a home that would meet the needs of their growing family. Based on their financial means, they should have been able to live wherever they chose. However, in Kentucky in 1954, the state operated under Jim Crow, a system of laws and practices that enforced segregated housing, schools, and public accommodations according to race. We have come a long way since those laws were dismantled by dedicated activists a few years after 1954. Yet there is still more to be done.

We cannot forget the hard-fought battle for racial and social justice in the U.S. It has often involved African Americans who were terrorized by white fear and white rage. For instance, the day the Wades moved into their home, a cross burned in the empty lot next to their house. Then their house was dynamited a few weeks after that.

At that time, African Americans were subjected to lynchings, tear gas being hurled at them, police brutality, and countless other forms of domestic terror in my old Kentucky home and in other parts of the South. These cowardly acts were used to keep black people socioeconomically and politically oppressed and to hinder racial progress. Yet some courageous people—blacks, other people of color, and whites—protested and formed



Dionne C. Griffiths

alliances to make positive social change.

Carl and Anne Braden were a brave, outspoken, and socially conscious white couple who dared to question and challenge their white privilege in a deeply racist Louisville. They helped the Wades purchase that home in the all-white neighborhood of Shively.

They also confronted the Red Scare, which was a strategy in the 1940s-50s of calling anyone a “communist” in order to silence and intimidate those who acted against social inequality. The Red Scare negatively impacted people’s lives, their jobs. Some ended up in prison—which is what happened to Carl and Anne Braden here in Louisville. Their dramatic house purchase, the violence it produced, and the events that followed in the subsequent days, months, and years rocked our city’s “polite racism” and its solidly Jim Crow housing practices.

The new digital history exhibit, “Black Freedom, White Allies, Red Scare: Louisville, 1954,” began in 2014 as a live display at the Louisville Free Public Library

Main Branch to commemorate the 60th anniversary of the related legal case.

The exhibit website shows photos, archives, articles, video links, and a timeline detailing this significant episode in Louisville’s Civil Rights history. It is a resource for educators, students, history enthusiasts, and anyone who wants to learn more about the civil rights history of Louisville and how it applies to the present. The exhibit also demonstrates how the work of racial and social justice needs to continue in the future.

The digital version of the exhibit was created by a new partner—GRIDS: The Grassroots Information Design Studio. See: www.facebook.com/gridesignstudio/

You can learn more about the digital exhibit by visiting the website: www.BlackFreedomWhiteAlliesRedScare.org

Or call the Anne Braden Institute for more details at 502-852-6142.

Raised in Louisville, Kentucky, Dionne Griffiths is the Program Coordinator for the University of Louisville Anne Braden Institute for Social Justice Research. Dionne earned her M.A. in Choreography from the University of North Carolina-Greensboro and graduated from Spelman College with a B.A. in Comparative Women’s Studies. She is the 2014-2016 Acting President of the Louisville Chapter of the National Alumnae Association of Spelman College. Her community engagement has also included the Louisville Metro Healing Possible Quorum, the Louisville YMCA Black Achievers, and the Louisville Urban League. You can reach her at Dionne.Griffiths@louisville.edu



Andrew and Charlotte Wade and the cross burned near their home in Shively in 1954

Photo source: The Courier-Journal, May 17, 1954

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Tim Scheldorf, FOR Treasurer, 2917 Beaumont Road, Louisville KY 40205

Historic Catholic conference challenges “Just War Theory”

By Cory Lockhart

From April 11-13, 2016, I had the privilege of representing Louisville’s JustFaith Ministries at a Catholic conference on nonviolence in Rome, Italy. The conference was titled, “Nonviolence and Just Peace: Contributing to a Catholic understanding of and commitment to nonviolence.” This historic conference, co-sponsored by the Pontifical Council for Justice and Peace and Pax Christi International, brought together about 80 people from around the world— lay people, members of religious congregations, priests, and bishops—whose experiences of nonviolence ranged from scholarly and theological study to on-the-ground nonviolent resistance, to advocacy on a local, national, and international scale.

Cardinal Peter Turkson, head of the Pontifical Council for Justice and Peace, gave the only address at the conference, reading a letter from Pope Francis, who wrote, “Your thought on revitalizing the tools of non-violence, and of active non-violence in particular, will be a needed and positive contribution.” Turkson added his own remarks, saying that to pursue a vision of peace, we must focus on both the human person and the common good.

The rest of the conference consisted of a series of large- and small-group dialogues. In those sessions we shared our personal experiences of nonviolence, explored Jesus’ model of nonviolence, and considered how Catholic communities can more fully integrate practices of nonviolence.

The result of the conference was a statement we created urging the Catholic Church to:

“Continue developing Catholic social teaching on nonviolence. In particular, we call on Pope Francis to share with the world an encyclical on nonviolence and Just Peace.”

The statement also calls on the Church to: “Integrate Gospel nonviolence explicitly into the life, including the sacramental life, and work of the Church through dioceses, parishes, agencies, schools, universities, seminaries, religious orders, voluntary associations, and others.”



1976 Nobel Peace Prize winner Mairead Maguire (center) shares with Cory Lockhart and Chris Cole at Catholic conference on nonviolence in Rome, Italy

Photo by Gerry Lee

The full statement, “An appeal to the Catholic Church to recommit to the centrality of Gospel nonviolence,” can be found online.

Why must Christians embrace nonviolence? It is the way of Jesus. John Dear recalled Mahatma Gandhi’s words, “The only people on earth who do not see Christ and His teachings as non-violent are Christians!”

In the Sermon on the Mount, Jesus called on followers to love enemies, to be peacemakers, to forgive and repent. Dear reminded us that at the Last Supper, Jesus spoke of giving his body for us. He did not ask us to sacrifice anyone else’s bodies. The night before he died, he told Peter to put down his sword (Matthew 26:52). As he was dying on the cross, he prayed, “Forgive them, for they know not what they do” (Luke 23:34). If we wish to follow Jesus, we must practice nonviolence.

Why should all people, not only Christians, embrace nonviolence? Quite simply, nonviolence is the most effective means to move toward peace. At the conference, Maria Stephan shared the results of a comprehensive study she and Erica Chenoweth did of the violent and nonviolent resistance movements in the 20th century, “Why Civil Resistance Works.” Whereas violent movements were

26 percent effective in achieving their stated goals, nonviolent movements were more than twice as effective: 57 percent. The study also showed a strong link between nonviolent movements and the formation of democratic, nonviolent civil societies.

Nonviolent movements include engagement with all levels of society, from grassroots on up. They include promoting dialogue and many forms of nonviolent resistance. A key element of peace-building is relationship-building. Developing relationships of trust and care, especially across lines of conflict, takes time.

At the conference Mairead Maguire, 1976 Nobel Peace Prize winner from Northern Ireland, emphasized that the promotion of peace requires us to engage with all people, regardless of how close or far we seem to be in ideology. She reiterated that we must do this always with love. When we recognize our common humanity, when we are willing to treat people with dignity and respect, it is then that we will be able to establish the relationships that can ultimately be game-changers.

This idea may sound naïve, but peacemakers from Uganda, South Sudan, Colombia, and Iraq—people who are far from naïve about the violence in the world—made similar statements, speaking

from their own contexts and experiences.

If we want peace, peace must be not only our goal, but our means. Peace will not be our means as long as we hold onto the “Just War Theory.”

As we wrote in our statement: “We believe that there is no ‘just war.’ Too often the ‘Just War Theory’ has been used to endorse rather than prevent or limit war. Suggesting that a ‘just war’ is possible also undermines the moral imperative to develop tools and capacities for nonviolent transformation of conflict....

“A Just Peace approach offers a vision and an ethic to build peace, as well as to prevent, defuse, and to heal the damage of violent conflict. This ethic includes a commitment to human dignity and thriving relationships, with specific criteria, virtues, and practices to guide our actions.”

Cardinal Turkson presented our statement to Pope Francis. Conference attendees are now planning next steps in their individual and collective journeys toward peace and justice.

Cory Lockhart is a Program Associate at JustFaith Ministries and a reservist with Christian Peacemaker Teams. To read more of her writing, visit her website: walkingthewalk.co. Contact Cory about speaking to your group or about anything else at corylealoc@gmail.com



Cory Lockhart

Timeline of the Confederate monument relocation

By Tom Louderback

I was surprised by the University of Louisville (U of L) decision a few weeks ago to relocate that immense Confederate monument on South Third Street. I’d guessed, incorrectly as it turns out, that public resistance to the idea would be boisterous and loud, sort of like the demonstrations against the JCPS student re-assignment plan forty years ago. But nothing happened. It appears local public opinion has changed! Today, I couldn’t be happier about my bad guess. For what I can see, there was long history behind U of L’s eventual decision and I think it’s worth remembering.

Here is my timeline of that history:

In the late 60s: Students expressed their disdain by spraying black paint on this archaic monument. Some of it remains today. (Future Dean Blaine Hudson attended U of L during that time.)

Twenty years ago: U of L included the monument’s removal in their strategic plan.

Fifteen years ago: Dean Blaine Hudson was a key participant in U of L’s design and construction of Freedom Park. The Confederate Tower across the street was re-named the Unity Hall.

About 2010: Conservative John David Dyche’s column in The Courier-Journal called for removal of the statue of

Jefferson Davis in our state capitol. Maybe that column was a sign that relocation of Confederate monuments on public property was becoming a bi-partisan issue.

Three years ago: Professor Dewey Clay-

ton’s op-ed in The Courier-Journal reminded us of U of L’s plan to eventually remove the monument and called for prompt action.

A year ago: The emerging Black Lives Matters movement persuaded South

Carolina to take down the Confederate flag displayed at their state Capitol.

Also a year ago: New Orleans began planning the removal of its monuments to Jefferson Davis and Robert E. Lee.

A year in Kentucky: The commission on historic monuments in our state Capitol bowed to public pressure for keeping the statue of Jefferson Davis on display in the rotunda. It’s part of our history, they ruled. Maybe someone asked the commission why our history would make apologies and excuses for racism. If so, that question was apparently overruled.

Last month: University of Louisville Professor Ricky L. Jones renewed the call for removal of U of L Confederate monument in his op-ed appearing in The Courier-Journal. There appeared to be little resistance to the idea. No public demonstrations. Only a few letters-to-the-editor appeared in the newspaper.

Two weeks later: U of L President Ramsey and Mayor Fischer stepped up to the plate and announced the Confederate monument would be relocated.

Tom Louderback is volunteer for civic causes, a member of the Louisville Friends Meeting, and the FORsooth Peace Calendar Editor. Contact him at tlouderback@aol.com



The Confederate monument on Third Street adjacent to the University of Louisville campus.

Photo source: C. Bedford Crenshaw at English Wikipedia

Of youth, history and defiance

By Ira Grupper

In separate discussions with two young activists, I heard conflicting views. 1) Young activists are not interested in history; they want action. 2) Young activists are interested in relevant history, and action. I side with the latter view.

Let’s start with W.E.B. DuBois and Paul Robeson, two African American scholars and activists. For many years I taught a university course on the Civil Rights



Ira Grupper

Movement. So few of my students—white, African American and Latino—entered my class knowing who these giants of culture, scholarship and proletarian internationalism were. If you don’t know, look them up.

Well, let me challenge young, and all, activists to travel back to the 17th century—okay, force yourself—and study John Milton.

“*Areopagitica* [1644],” scholar Annette Rubenstein wrote, “summarizes Milton’s belief in political action, struggle and fear-less inquiry, and his contempt for those who fear ... change more than they love truth.”

Then, in 1649, Milton came out with “The Tenure of Kings and Magistrates,” “...a powerful and effective justification [for the beheading of the king].” Shades of our own Declaration of Independence.

From an email I got: “Daniel Bowen, Jay Greene, and Brian Kisida published a study in Educational Researcher, a publication of the American Educational Research Association (AERA), in November, 2013, confirming that exposure to the Arts has a positive effect on the ability of students to engage in critical thinking.”

Let’s put all this into a current context, as reported in The New York Times, April 6, 2016: “Former Massey Energy Company CEO was sentenced to a year in prison. He was convicted of misdemeanor conspiracy for willfully violating mine safety standards at Upper Big Branch Mine, West Virginia. Twenty-nine men died in the explosion in 2010 ... the deadliest in American coal mining in about 40 years....”

Why is this the first time a coal baron who objectively profits from the sweat, and in this case death, of others, gets put in the slammer for just one year, and why is this the maximum penalty?

Is there a fightback? Eduardo Porter, in the March 9, 2016 New York Times, writes: “The political system is in shock over the insurrection of the white working class, which has flocked to [right-wing candidates].

“On the wrong side of globalization and technological change, no longer at home in an increasingly multiethnic America, these voters have eagerly embraced ... simple proposals to make things better:

LABOR PAEANS

walls against the imports and the people they believe have robbed them of a shot at prosperity.”

The struggle to unionize workers has had a rough go of it in the last decades. But there are victories. The National Labor Relations Board upheld the overwhelming vote of skilled trades workers at Volkswagen’s Chattanooga, Tennessee factory to be represented by United Auto Workers (UAW) Local 42. This had been the only Volkswagen plant, anywhere in the world, to be non-union. No longer.

The Steelworkers (USW Local 8751 Boston School Bus Union) last December won a four-year contract and full reinstatement of union leaders who were fired. There were 700 grievances backlogged; I am not sure of the status of these.

I don’t know if the right-wing majority on the U.S. Supreme court has been drinking Flint, Michigan’s poisoned water, to good effect, but a few of them joined with the progressive minority and sustained a \$5.9 billion judgment against Tyson Foods.

Reports Leslie A. Brueckner (March 24, 2016): “For months now, Supreme Court watchers have been waiting with bated breath to see whether food industry giant Tyson Foods, Inc. would succeed in its bid to reverse a \$5.8 million judgment in favor of Iowa meat processing employees who were not paid for their time ‘donning and doffing’ protective equipment.

“The case was one of the scariest of this entire term because it had the potential to kill off a huge number of class actions, including, in particular, cases on behalf of workers and consumers involving the use of statistical evidence to prove liability and/or damages.”

Lest you fear that big capital is getting the short end of the stick, look at big-Pharma giant Pfizer. It tried to merge with an Irish company, meaning it could then have dodged around \$35 billion in corporate taxes here in the U.S. Thankfully, Uncle Sam forced the kibosh on this corporate-inversion dodge.

We close by remembering a Honduran humanitarian. Berta Cáceres was an environmental activist, indigenous leader of the Lenca people, and co-founder and coordinator of the Council of Popular and Indigenous Organizations of Honduras (COPINH).

She won the Goldman Environmental Prize in 2015 for “a grassroots campaign that successfully pressured the world’s largest dam builder to pull out of the Agua Zarca Dam” at the Río Gualcarque.

She was assassinated in her home by armed intruders, after years of threats against her life. Twelve environmental defenders were killed in Honduras in 2014, according to research by Global Witness, which makes it the most dangerous country in the world, relative to its size, for activists protecting forests and rivers.

Berta Isabel Cáceres leaves four children. Berta Cáceres: Presente!

Contact Ira Grupper: iag@iglou.com

Regular Meeting Times for Area Organizations

15 THOUSAND FARMERS – 15th day each month, www.15thousandfarmers.com
AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE –

Every third Friday at noon at Sullivan University, www.au.org
(Contact Paul Simmons at 502-608-7517) pdsimmons14@gmail.com

AMNESTY INTERNATIONAL – (Sharon 637-8951)

APPAP (American Palestine Public Affairs Forum) – www.appaf.org (664-2761)

AUDUBON SOCIETY OF KENTUCKY – www.audubonsocietyofky.org

BECKHAM BIRD CLUB – 2nd Saturday, 7PM, www.beckhambirds.org

BLACK LIVES MATTER – Every Sunday, 3PM, 3208 W. Broadway, chelm416@gmail.com

BREAD FOR THE WORLD – Last Monday every other month (239-4317 for details)

CAPA [Citizens Against Police Abuse] – 2nd Thursday (778-8130) Meet at Braden Center, 3208 W. Broadway

CART [Coalition for the Advancement of Regional Transportation] – 3rd Wednesday, Union Station, TARC Board Room

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. www.commoncause.org/ky

COMMUNITY COALITION ON THE HEALTHY HOMETOWN – Every Monday, 5:30PM (502-574-6209)

COMMUNITY FARM ALLIANCE OF KENTUCKY – (859-351-4508) cfaky.org

COUNTER RECRUITMENT, “Aim Higher” – 1st Sunday, 7pm (899-4119)

EARTHSAVE POTLUCK – 2nd Saturday, 6PM (502-299-2520) www.LouisvilleEarthSave.org

ELECTRIC VEHICLE OWNERS OF LOUISVILLE (EVOLVE) – Monthly meetings.

Join us on Facebook. Contact stuartungar@icloud.com

FAIRNESS CAMPAIGN – Quarterly community dialogues and volunteer opportunities (893-0788)

FDR/LINCOLN LEGACY CLUB – 1st Thursday, papajohn15@bellsouth.net

FELLOWSHIP OF RECONCILIATION (FOR) – 2nd Thursday (609-7985 or 899-4119)

FOOD IN NEIGHBORHOODS COMMUNITY COALITION – 2nd Tuesday, 6:30PM (502-819-2957)

FORWARD RADIO PROJECT – 1st Thursday, 6:30 p.m. (502-296-1793) FORward-Radio.net

FRIENDS FOR HOPE (Support Group for Adult Cancer Survivors) – 4th Wednesday at 6:30 PM (451-9600).

FRIENDSHIP FORCE OF LOUISVILLE – 2nd Tuesday (893-8436)

GREATER LOUISVILLE SIERRA CLUB – 3rd Tuesday, 7pm. (502-644-0659)

GREEN CONVENE – 2nd Tuesday, 6:30PM, www.greenconvene.org

HUMAN RELATIONS COMMISSION ADVOCACY BOARD – 1st Monday, 9AM (502-574-3631)

HUMAN RELATIONS COMMISSION ENFORCEMENT BOARD – 1st Monday, 9:30AM (502-574-3631)

HUMANISTS OF METRO LOUISVILLE – 2nd Monday, 7:00pm (896-4853)

INTERFAITH PATHS TO PEACE – 3rd Wednesday, every other month. (214-7322)

IRFI [ISLAMIC RESEARCH FOUNDATION INTERNATIONAL, INC.] – Sundays at 6:00 PM (502-423-1988)

JEWISH VOICE FOR PEACE – levyjeffrey@rocketmail.com (502-912-4319)

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)

KENTUCKIANS FOR SINGLE PAYER HEALTH CARE – 1st and 3rd Thursdays of each month, 5:30 PM. Board Room on the Mezzanine of the Louisville Free Public Library. www.kyhealthcare.org 636-1551

KFTC [KENTUCKIANS FOR THE COMMONWEALTH] – 2nd Monday (589-3188)

KITOD [KENTUCKIANA INTERFAITH TASKFORCE ON DARFUR] – (553-6172)

KY ALLIANCE AGAINST RACIST & POLITICAL REPRESSION – 1st Tuesday, 6:30 p.m. (778-8130)

KY COALITION TO ABOLISH THE DEATH PENALTY – (502-636-1330) kcadp.org

KITLAC [KY INTERFAITH TASKFORCE ON LATIN AMERICA & THE CARIBBEAN] – (502-435-3265) kitlac@mailforce.net

KRCRC (KY RELIGIOUS COALITION FOR REPRODUCTIVE CHOICE) – (866-606-0988) krerc.org

KY WATERSHED WATCH. Volunteer water quality monitoring and training around the state every month. Call 800-928-0045

LEAGUE OF WOMEN VOTERS (502-895-5218), lwvlouisville.org

LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES – 3rd Sunday (451-5658)

LOUISVILLE COMMITTEE FOR PEACE IN THE MIDDLE EAST (LCPME) – (473-8435)

LOUISVILLE FORUM – 2nd Wednesday, Noon (502-329-0111) louisvilleforum.org

LPAC [LOUISVILLE PEACE ACTION COMMUNITY] – (456-6914)

LOUISVILLE SHOWING UP FOR RACIAL JUSTICE (LSURJ) – Monthly meetings for learning and action (502-558-7556)

LOUISVILLE WOMEN CHURCH – Meditation every Sunday (473-8435)

LOUISVILLE YOUTH GROUP – Friday nights (502-587-7755), louisvilleyouthgroup.com

LOUISVILLIANS IN FAVOR OF EQUALITY (LIFE) – 4th Sunday (384-3875)

METRO SWEEP FOR ACCESS – 3rd Tuesday (895-0866 or 899-9261)

METROPOLITAN HOUSING COALITION – 4th Wednesday (584-6858)

MIGHTY KINDNESS – 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] – (588-2008, namilouisville.org)
NATIONAL ACTION NETWORK, LOUISVILLE METRO CHAPTER – 4th Sunday of each month, 5 p.m. (778-8624 or 470-362-0317)

PARENTS, FAMILIES & FRIENDS OF LESBIANS AND GAYS (P-FLAG) – (233-1323; pflaglouisville.org)

PEACE EDUCATION PROGRAM — (589-6583) <http://www.peaceeducationprogram.org>
RESULTS (a hunger lobby) – 2nd Saturday (451-4907)

SICKLE CELL ASSOCIATION – 3rd Saturday (502-569-2070)

SIERRA CLUB INNER CITY OUTINGS – 2nd Thursday, 7:30 PM (558-0073)

LOUISVILLE SHOWING UP FOR RACIAL JUSTICE. Learning, support and action (558-7556).

SOCIAL CHANGE BOOK CLUB – 3rd Monday, www.greenlistlouisville.com

SOWERS OF JUSTICE NETWORK – sowersofjusticenetwork.org, sowersofjusticenetwork@gmail.com

STAND UP SUNDAY/STAND UP LOUISVILLE – Every Sunday 3:00 3208 W. Broadway chelm416@gmail.com

URBAN LEAGUE YOUNG PROFESSIONALS – 2nd Monday, 6PM (502-561-6830)

VETERANS FOR PEACE, Louisville Chapter 168 – (502) 500-6915, CRawertTrainer@twc.com

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 emailing calendar.peace@gmail.org

The Louisville Committee for Peace in the Middle East has fair trade, organic olive oil for sale. 750-liter bottles are \$20.00. To order some, please call Polly Johnson at (502) 473-8435.

Calendar for peacemakers

Please e-mail us information about your peace and justice events to calendar.peace@gmail.com by the first Wednesday of the month.

May 26 (Thu) **DEADLINE FOR ARTICLES FOR THE JULY ISSUE OF FORSOOTH.** (Every fourth Thursday) Send articles to russgreenleaf@yahoo.com or call 502-264-2437.

Jun 1 to Jun 30 **SHINING A LIGHT.** Muhammad Ali Center. This year’s international photo exhibition is inspired by the United Nation’s Girl’s Education Initiative. Behold images of people working the right to education all over the world. Visit www.alicenter.org

Jun 1 to Sep 23 **MUSINGS ON THE JAPANESE RURAL LANDSCAPE.** The Crane House. See the etchings of Tanaka Ryohei. A unique body of work that combined Japanese and Western influences. Visit <http://www.cranehouse.org>

Jun 1 (Wed) **NOONTIME INTERFAITH MEDITATIONS.** Every Wednesday from 12:10 to 12:30 at Christ Church Cathedral, Downtown. Weekly rotation includes Zen Buddhist silence, Lecto Divina, Vipassana Buddhist practices, and Creative Visualization. Visit <http://paths2peace.org>

Jun 1 (Wed) **THE LOUISVILLE SUSTAINABILITY FORUM.** Every first Wednesday. Sustainability and relationships that create a community for change. Bring your lunch. Noon to 1:45 PM, Passionist Earth & Spirit Center, the Barn at 1924 Newburg Road.

Jun 1 (Wed) **DEADLINE FOR LISTINGS IN THIS PEACE CALENDAR.** For publication in the July issue of FORsooth. (Deadline is every first Wednesday) Please email new or updated calendar listings to calendar.peace@gmail.com

Jun 2 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE.** Every first & third Thursday, 5:30PM at Main Public Library (in the mezzanine) at 4th and York St. Call Kay Tillow 502-636-1551 or email NurseNPO@aol.com

June 2 (Thurs) **WEAR ORANGE FOR NATIONAL GUN VIOLENCE AWARENESS DAY.** For more information, visit <http://wearorange.org>

Jun 3 (Fri) **FRIDAY NIGHT ON THE STREET.** Wayside Christian Mission. Every Friday. Learn first-hand about homeless. Hear testimonies. Ask questions. Serve a meal. Bring a sleeping bag. Visit www.waysidechristianmission.org

Jun 4 (Sat) **JEFFERSON MEMORIAL FOREST VOLUNTEERS.** Land Stewart Project. Every first Saturday, 9AM to Noon. Also, Wednesdays. Help improve landscape and protect native flora. Visit www.louisvilleky.gov/metroparks/jeffersonmemorialforest

Jun 4 (Sat) **CANVASS NEIGHBORHOODS FOR FRESH FOOD.** Saturdays and Sundays. Join us any time. Fresh Stop Project volunteers take orders door to door for locally grown fruits and vegetables. Visit <http://newrootsproduce.org>

Jun 4 (Sat) **LOUISVILLE COMMUNITY AGRICULTURE.** Every Saturday morning. Also, other days and times. 26 farmers’ markets from California neighborhood to Norton Commons. Visit www.louisvilleky.gov/HealthyHometown

Jun 5 (Sun) **“AIM HIGHER”** focusing on military counter-recruitment. Every first Sunday at 7 PM. Discuss 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 or e-mail FORnonviolence@gmail.com

Jun 7 & 21 **REAL PEOPLE, REAL CHALLENGES, REAL SOLUTIONS.** Volunteers of America Family Emergency Shelter, morning and evening sessions. One hour interactive tour of VOA’s work and programs for self-determination. For more information, call 636-4660

Jun 8 (Wed) **Y-NOW CHILDREN OF PRISONERS MENTORING.** Luncheon at YMCA Safe Place. 2nd Wednesday each month. Learn how you can help break the cycle through mentoring and encouragement. RSVP to 635-5233.

Jun 10 (Fri) **A GLIMPSE OF ETERNITY.** The Louisville Astronomical Society at dusk in Tom Sawyer Park. Every 2nd Friday. Look through telescopes at planets, our moon, stars, double stars, the Orion nebula and other wonders. Visit www.louisville-astro.org

June 11 & 12 (Sat & Sun) **MIGHTY KINDNESS HOOT.** Waterfront Park. Join the community unity festival that celebrates kindness. Visit www.mightykindnesshoot.org

Jun 12 (Sun) **VIGIL FOR PEACE.** 4PM to 5PM, every second Sunday. A remembrance of all those suffering from conflicts in the Middle East. Bring a sign. Bardstown Road at Douglass Blvd. Sponsored by LPAC (Louisville Peace Action Community) and Veterans for Peace Chapter 168. For more information, call Harold Trainer at 502-387-9490.

Jun 13 to 16 (Sun – Thu) **PEACECASTERS SUMMER CAMP.** Peace Ed at Central Church. Register today. Explore and deepen your skills of affirmation, communication and cooperation and mentor students 12 to 17 years old. Visit www.peaceeducationprogram.org.

Jun 14 (Tues) **MOVIMENIENTO DE MUJERES LATINA – LATINA WOMEN’S MOVEMENT,** La Casita Center, Every second Tuesday, 5:30PM Network, mentor, find friendsand share. Call 322-4036 for more information.

Jun 14 (Tues) **FREE HOME ENERGY EFFICIENCY SEMINAR.** Energy Pros Sustainable Home Education Group, 6:30PM to 8:30PM. Learn the basics. Visit www.theenergypros.net

Jun 15 to 18 **HAND IN HAND MINISTRIES.** Immerse yourself in another community and experience first-hand the hardships associated with extreme poverty. Perform essential volunteer work. Make friends and connections. Visit <http://myhandinhand.org>

Jun 16 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE.** Every first & third Thursday, 5:30PM at Main Public Library (in the mezzanine) at 4th and York St. Call Kay Tillow 502-636-1551 or email NurseNPO@aol.com

Jun 16 (Thurs) **OPEN-DIALOGUE WITH POLICE.** Louisville Metro Police Department at local community centers, 6PM. Learn about things police officers do. Talk with law enforcement officials and help build relationships and mutual understanding. Visit <http://louisvilleky.gov/government/police>

Jun 16 (Thurs) **MENTAL ILLNESS SUPPORT & ADVOCACY.** NAMI Louisville every third Thursday at 3PM. Also Saturdays and Sundays. Support group for families. Draw on years of experience. Visit www.namilouisville.org

Jun 16 (Thurs) **COURT APPOINTED SPECIAL ADVOCATES FOR CHILDREN (CASA).** Orientation, Noon to 1PM. Learn how you can help defend the rights of abused and neglected children in our community. Call 595-4911 to RSVP

Jun 16 (Thurs) **FORsooth labeling is NOT TODAY.** The labeling has been POSTPONED TO NEXT THURSDAY JUNE 23. See below.

Jun 21 (Tues) **IFTAR DINNER.** Interfaith Paths, 7:30PM. Each day during Ramadan, Muslims conclude their daily fast with a special meal. Join us and deepen your knowledge of Islam. Visit <http://paths2peace.org>

Jun 21 (Tues) **SELF-ADVOCACY CONNECTION OF METRO LOUISVILLE.** The Council on Developmental Disabilities. Every third Tuesday, 6:30PM. Join committed volunteers working together to promote equal rights, inclusion, self-advocacy, support and education in all realms of life. Call 584-1239.

Jun 23 (Thurs) **FORsooth LABELING PARTY.** 6:30 PM at the Winn Center at the Presbyterian Seminary, 1044 Alta Vista Rd. COME TO THE PARTY ! We need extra volunteers this month! Many hands make light work, and the opposite is also true. So please join us if you can. It’s fun. Meet progressive people. Enjoy great conversations. Free refreshments. For more information or directions, call 451-5658 or email: fordhoff@bellsouth.net

Jun 23 (Thurs) **THE END OF PLENTY.** World Affairs Council of Kentucky and Southern Indiana, 5:30PM. Hear author Joel Bourne, Jr. discuss global food security and the race to feed a crowded world. Visit www.worldkentucky.org

OUT OF TOWN

Jun 1, 9 or 11. **KENTUCKY WATERSHED WATCH TRAINING.** Kentucky Division of Water at various locations. Learn how to collect and monitor data, screen for quality problems, and measure baseline conditions. Call 800-928-0045 for more information.

Jun 2 (Thurs) **INTERFAITH PRAYER VIGIL FOR PEACE.** Lexington, KY at West Main and Broadway, 5:30PM to 6:30PM. Every Thursday for eleven years. For more information, Call 859-327-6277.

June 3 to 5 (Fri-Sun) **BLACKHORSE POW-WOW.** Taylorsville, IL. Learn and participate in Native American culture. Free admission. Visit www.powwows.com

Jun 6 (Mon) **KENTUCKY MIGRANT NETWORK COALITION.** Lexington KY at the Cardinal Valley Center, 12PM. Every first Monday. Get better acquainted with Kentucky’s immigrant and refugee families. For more information, call 859-258-3824.

Jun 7 to 27 **KENTUCKY ACLU / FAIRNESS ORGANIZING MEETINGS.** Help us build Fairness committees in Bowling Green, Elizabethtown, Frankfort, Northern KY, Owensboro, and Shelbyville. Visit www.aclu-ky.org

Jun 16 (Thurs) **ORGANIC AGRICULTURE WORKING GROUP.** KSU Research Farm, Frankfort, KY. Every third Thursday. Participate in efforts to develop local food economies with the Community Farm Alliance and others. Visit www.communityfarmalliance.org

PEACEMAKING EVENTS AT THE LOUISVILLE FREE PUBLIC LIBRARIES.
Visit www.lfpl.org for more information.

Jun 1 (Wed) **ENGLISH CONVERSATION CLUB.** Every Saturday at the Iroquois & Newburg Public Library Branches, 3PM. Also Main Library & Bon Air Library on Wednesdays at 7PM.

Jun 4 (Sat) **BLACK FEMALE AND MALE RELATIONSHIPS.** Bon Air Public Library, 1:30PM. A discussion of about real life and it challenges.

Jun 4 (Sat) **ANIME AND JAPANESE CULTURE CLUB.** Shively Public Library, 1:30pm. Re-discover Japanese culture through Anime animation. Also, Southwest Public Library and Main Public Library on Monday and Wednesday.

Jun 7 (Tues) **HOOR OF POWER BOOK DISCUSSIONS.** Newburg Public Library, every first Tuesday, 6:30 PM. Discuss books on personal efforts to overcome the challenges of abuse, oppression, deprivation, discrimination or disabilities.

Jun 10 (Fri) **AFRICAN AMERICAN ARCHIVES TOUR.** Western Public Library, 10:30AM. Peruse the great books in our collection. Watch a short documentary.

