

Women’s March in Washington

Over half a million women converged on Washington, DC on Saturday January 21, 2017, the day after Donald Trump’s inauguration as president. They were protesting Trump’s misogynistic statements and his mean-spirited attitudes on everything from healthcare to immigration to racial equality to women’s rights. This was the largest single-day demonstration in history in the United States.

Solidarity marches happened on the same day in Louisville and Lexington and in over 400 U.S. cities, and in over 160 cities in 81 other countries. Worldwide participation in the protests totaled over four million people.

Many women from Louisville went to Washington for the march. Several talked with FORsooth reporter Russ Greenleaf about their experiences.

Amina Mahamud

I am a refugee from Somalia and an activist with Somali Youth of Louisville.

I went to Women’s March in Washington with four other Somali women. We were very scared to be going, because we are Muslim,



Amina Mahamud

and we wear the hijab (head scarf). We were so afraid that each of us paired up with another woman who is white, so we would feel safer.

When we got to the march, we found there was nothing to be afraid of. Women came up to us and told us they were happy we were there, and they shook our hands. I felt loved like I’ve never felt before.

We got more attention than anyone. We were holding a sign that said “I’m Muslim, and I’m Black, and I Matter.” Many white women came up to us and said, “Thank you for coming. We’re happy you’re Muslim. We’re happy you’re here.”

We felt loved and at peace, and we knew there would be no violence, no problems.

It was one of those moments that we dream



Amina Mahamud at the Women's March in Washington

of. We felt freedom, we felt love, as refugees, as Muslims, as Black women. We felt that we’re not alone in fighting for the rights of refugees.

I thank everyone who came out to support us. Now I know we are not alone.

In our daily lives, often we don’t see the love. The Women’s March in Washington opened my eyes to all the people who love us and all of the positive energy that is there.

<https://www.facebook.com/somaliyouthoflouisville/>

Fiona Grant

I am a student at the University of Louisville. I went to Washington to the inauguration day protests and also to the Women’s March the next day.

I was worried that it would be crowded on

inauguration day, and that we would have trouble getting into the city. But inauguration day was not crowded at all, and we had no trouble taking the subway.

Going to the Women’s March the next day was such a contrast. We got to the station at 8:00 AM to board the train to the city, and the station was already jammed with 300 people, mostly women, wearing pink pussyhats and carrying signs. We waited 45 minutes to get on a train, and everyone was chanting and really excited.

As the train moved toward the city, it picked up more women at every stop, until it was so full that it reached “crush load.” We were jammed in so tight that when the doors opened, we all had to breathe out to make room for more people to get on the train.

When we arrived in the city, the subway station was “at capacity.” It was so crowded that they couldn’t open the train doors to let us out. The train had to go to the next stop.

When it reached the next stop, we didn’t know where we were, but a sea of pink hats flooded out of the train and up the escalator to the street, carrying signs and chanting. For us, the march had already started. It would take another hour for us to get to the designated

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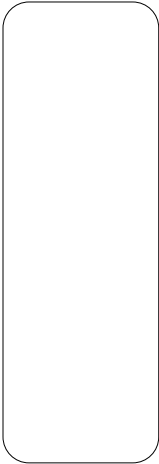
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La Casita: Small Place With a Big Heart

By Reverend James E. Flynn

The words “La Casita” mean “a little house,” in Spanish, but ring the doorbell and it’s all a big heart—and more. “La Casita” also means something like “a welcoming house—a warm house—the best I’ve got, and I want to share it with you.”

Ring that doorbell and a smiling Juanita is La Casita in the flesh. Although a petite indigenous woman from Guatemala, she’s one of

the many big and welcoming hearts of the Center.

La Casita is there to serve Hispanic/Latina women. Juana Perez, Mildred Menchu, and Karina Barillas (all from Guatemala) make sure it is a warm and welcoming home.

La Casita is located in the basement of an old gym that had been part of the school of St. Philip Neri Catholic Parish for years before

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La Casita | Photo Source: La Casita website: <http://www.lacasitacenter.org/>

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Women's March
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rally area, but as I looked around, the crowd we were in was like an ocean, shoulder-to-shoulder, chest-to-back. It was solid people for a mile.

About three-quarters of us were women, and there were children, and a diversity of ages, colors and genders. We couldn't fit into the rally area, so we became part of the overflow crowd and marched down side streets and past the White House.

The sheer volume of people meant a lot to me. I had felt isolated and discouraged after the election. Now I was surrounded by people who shared my concerns. The day was overwhelmingly positive. Everyone was so excited to be there, resonating energy, with energy bouncing off each other, everyone talking and getting to know each other. I was impressed by the number of people and how intersectional it was.



Fiona Grant (center) at the Women's March in Washington. Her sign has the names of Louisville friends and family who weren't able to go to the march but wanted to be represented.



Women's March in Washington | Photo by Fiona Grant



Pink pussyhats at the Women's March in Washington. They were hand-knitted by women everywhere through the Pussyhat Project, to oppose Trump's boasting about grabbing women. | Photo by Cathy Mekus

Shameka Parish-Wright

I am a Consultant in Intersectional Project Management with It's What We Do, Special Project Services, based in Louisville.

I attended the marches in Louisville and Lexington that were held in solidarity with the Women's March in Washington.

The crowds in Louisville and Lexington reflected the makeup of our state. The



Shameka Parish-Wright

majority of participants were white women, but there were also many Black women, and women of all races, nationalities and ethnic groups.

A lot of times we are separated by "isms" and by "This is my community, this is where I live, this is where I worship." But at the marches, we were all there together in a show of solidarity and unity.

There was a great feeling of connectedness. I showed up as a Black woman. I am very aware of that. I am Black, but I am also a woman, and I felt united with other women. I was fully conscious at that moment that we were women standing together united to let Trump know that we are going to fight him on the injustices that he is committing.

There were over 5000 people at the march in Lexington, and about the same number in Louisville. And this wasn't for Thunder Over Louisville. A lot new people showed up that we haven't seen before. I didn't know their faces or their names, but I knew they were allies, because they showed up.

Melissa Rue

I am an environmental educator and advocate in Louisville.

At the Women's March in Washington, I was struck by what a peaceful and loving environment it was. There were so many of us packed in for such a long time, we could have gotten grumpy, but it was an atmosphere of camaraderie and love.

We were a diverse group of ages and genders, black, brown, and white, and we all felt as one. We were all one.

Often as women, at work and in home life, we feel we are raising our voices alone. At the march, I felt we were raising our voices from a place of strength and support for one another. There was a close solidarity that I have never felt before. I have never felt so empowered as a woman in my entire life.

It was a rare opportunity to be able to be with and get to know other women and form new relationships. There were two car-loads of us in my group from Louisville—many from Moms Demand Action for Gun Sense in America.

Since we've come back, we've started to do things to carry the energy of the march forward. We are responding to a call to do 10 actions in 100 days. We have gotten together to write postcards to our members of congress and we are making phone calls to them daily.

Many of us will be attending the next meeting of the Metro Democratic Organization and plan to attend meetings to start influencing the choice of candidates. Some will be attending a one-day training for women considering running for office.

For more ways people are carrying the energy of the march forward, see:

- MoveOn.org
- <http://front.moveon.org/>
- Indivisible.org
- <http://indivisibleky.org/>
- Moms Demand Action for Gun Sense in America
- <https://momsdemandaction.org/>



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La Casita
(continued from page 1)

the parish closed its doors. The basement had been in deteriorating condition until a number of volunteers worked hard and long, days and nights, repairing, shoring up walls and restoring a kitchen.

Add some fresh paint, and it's the cheerful welcoming place it is today, with walls with beautiful Hispanic/Latina décor.

Volunteers were organized and led by Tomas Gurucharri, and included many individuals, church groups, high school and university students, as well as businesses who volunteered personnel and materials.

This year, 2017, will mark the eleventh year since La Casita Center opened its doors. Its tenth anniversary was celebrated on Saturday September 10, 2016 with Mexican music and flamenco dancing and raising funds for continuing the services provided by this wonderful little Center.

According to the Center's web page, "The focus of the work and mission of La Casita Center is the empowerment of women and families in the Hispanic/Latina community, providing a foundation for systemic change with long-term effects especially for these women and families.

"We are passionate about social justice, solidarity and accompaniment of the most vulnerable and promotion of health and healing amongst the newest immigrant Hispanic/Latina families. We do this through direct service (meeting basic needs) as well as through education, advocacy, and the creation of networks of support."

Quite a mission statement, but it becomes more than a statement to a visitor who hears the doorbell ringing constantly.

Hispanic/Latina families find their way to the Center, though it's in a somewhat out-of-the-way location at Floyd and Woodbine Streets, not far from the U of L campus.

Fortunately, the U of L campus is a resource for young volunteers to serve the Center in various ways. Karina Barillas, the facilitator of La Casita Center welcomes these and other volunteers, whom she says, the Center cannot do without.

Mildred Menchu, part of the dedicated trio of La Casita, listed the number of clients La

Casita served with food, clothing, counseling, and other services at approximately 1,500 in 2014; approximately 8,000 in 2015; and by August of 2016, over 8,000. Mildred noted that the most frequent requests the Center receives are for Pampers (disposable diapers).

Since January of 2015, the La Casita has also served 88 families with children who have special needs.

La Casita's mission statement mentions the words "justice, solidarity and accompaniment." These words translate into efforts that Karina and others at the Center make in supporting and educating immigrant families who may be threatened by immigration authorities or even by proprietors of housing in trailers. The Center has helped organize meetings to make sure immigrants know their rights in the face of intimidating and frightening circumstances.

Recently when inhabitants of one trailer community were threatened by the presence of immigration officers, Karina arranged meetings with lawyers, police officers, and officials from Mayor Fischer's office. These were joined with citizens standing in solidarity in a rally to inform and encourage trailer residents to not lose hope. After the rally, residents of the trailers expressed gratitude that there are so many Louisville citizens who stand with them.

With so many clients with so many needs, the Center welcomes donations of pampers, beans, rice, and toilet tissue, as well as warm clothing. Donations can be taken to La Casita at 223 E. Magnolia St., Louisville, KY 40208.

Monetary donations can be sent to La Casita, P.O. Box 1844, Louisville, KY 40201.

This small house with a big heart is ready and eager to serve needy Hispanic/Latina individuals and families. La Casita is a dream come true for Karina, Mildred, and Juanita, and it is also a dream come true for those whom they serve.

Reverend Jim Flynn is a retired Catholic priest in Louisville, where he has served as pastor in various parishes for over 60 years, including at the Church of the Epiphany and at St. William Catholic Church. Currently he serves the Latino community in their Spanish Masses. He is interested in showing a power point presenting an overview of Pope Francis' Encyclical (papal letter) "Laudato Si." Anyone interested in the presentation can contact Father Flynn at jflynn502@aol.com



La Casita | Photo Source: La Casita website: <http://www.lacasitacenter.org/>



La Casita | Photo Source: La Casita website: <http://www.lacasitacenter.org/>



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March 16 Libby Mills, Executive Director, Restorative Justice Louisville

Restorative Justice Louisville (RJL) works with the criminal justice system to implement community-based restorative practices, responding to crime while building neighborhood connections. Where the traditional criminal justice system asks what laws have been broken and what punishment is deserved, **restorative justice asks what harm has been done, who is responsible for repairing that harm, and how can that harm be repaired.** RJL Director Libby Mills will provide **an overview of restorative justice and what is being done here**, including local examples of young offenders participating in face-to-face meetings with victims, community members and the offender's family/support group.

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The Tragic Death of Jose Antonio, Age 16

By Dave Cooper

In October 2016, I and another member of the Catholic Worker community traveled to Nogales, Arizona, to attend the School of the Americas Watch “Convergence on the Border.” During my 3-day visit to Nogales, I heard multiple stories of violence and human rights abuse, many in part due to the U.S. militarization of our border with Mexico. I found all of these stories disheartening, but there is one story in particular I would like to focus on.

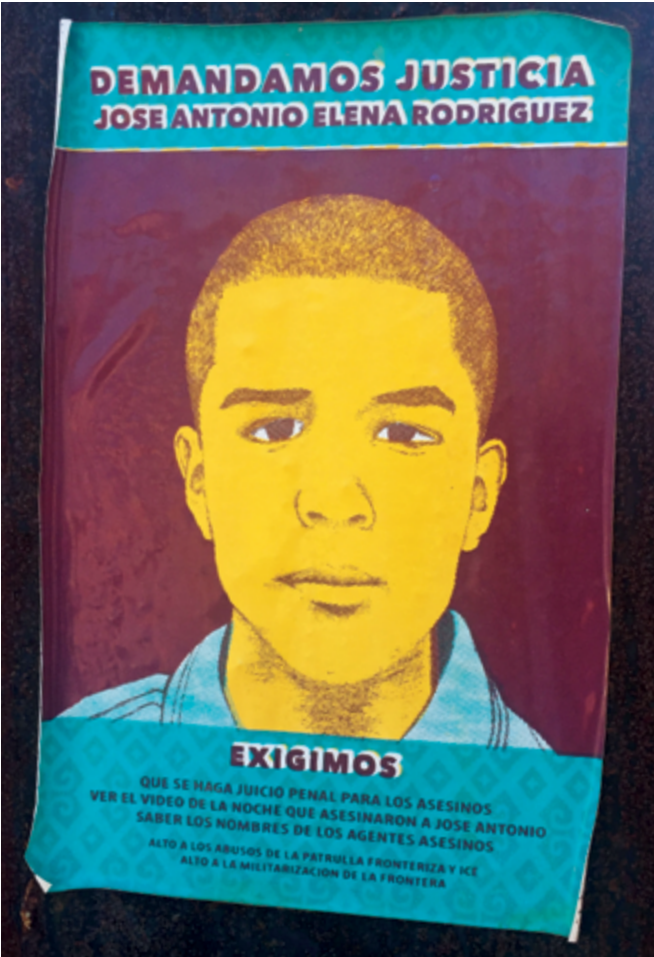
On the night of October 10, 2012, sixteen-year-old Jose Antonio Elena Rodriguez was returning home in Nogales, Mexico after playing basketball with his friends. Sadly, he never made it home. As he walked along the Calle Internacional, a street parallel to the U.S./Mexico border, he was shot twice in the head, then eight more times in the back as he lay face-down on the sidewalk. Jose Antonio was killed not by a Mexican street gang or a drug dealer, but at by Lonnie Ray Swartz, an agent with the U.S. Border Patrol. Swartz, who later claimed rocks were being thrown at the border fence from the Mexico side, placed his weapon through the slats in the fence and fired twelve shots from the U.S. side of the border. Ten of those bullets struck Jose Antonio.

While at the Convergence, I had the opportunity to see firsthand the spot where Lonnie Ray Swartz stood as he fired, and the spot where Jose Antonio was when he fell.

Although I certainly understand that any person has the right to defend themselves, the terrain in that place makes the idea that Swartz acted in self-defense difficult to imagine. The U.S. border at that spot is at the top of a 25 foot jagged cliff. At the top of the cliff is a 3 foot concrete base, with 20 foot metal poles above, forming the border wall.

The slats between the poles are 3 ½ inches wide. All of this would make any Mexican rock thrower’s ability to hit someone on the US side from the street below all but impossible. Additionally, some witnesses of the incident have stated that Jose Antonio was not throwing rocks at all, but was just walking down the street when he was shot.

Regrettably, this incident is unusual for the wrong reason. According to The Arizona Republic newspaper, there have been up to 50 incidents like this one, many in which there were few or no repercussions against the Border Patrol agents, even in cases where unarmed teenagers were shot in the back. What is unusual is that in this case an indictment for murder was issued against the Border Patrol agent, making it only the third time such an indictment has occurred



Jose Antonio, age 16

in the last 11 years. A trial date for Lonnie Ray Swartz was set for February 2017.

This was but one of many stories of abuse that I heard during the Convergence on the Border. As a member of the Catholic

community here in Louisville, I pray often. I pray that Jose Antonio and others like him will receive justice. I pray for an end to such violence. In these difficult times, I pray for calm and understanding, even in the face of increasing anti-immigrant rhetoric. Most of all, I pray for peace.

FORsooth Editor’s Note:

The events described in this article have been verified by other news media, including the New York Times Magazine article, “10 shots across the border,” by Mark Binelli, March 3, 2016.

Dave Cooper has a BS from the University of Louisville, School of Allied Health, and has worked as a medical technologist in Louisville area hospitals for the past 36 years. In the past, he has served on the board of Metro Louisville PFLAG, and worked with the Fairness Campaign. He is a member of Saint Rita Catholic Church, and currently works with the Casa Latina Catholic Worker House and La Casita Center. Dave is also active in various social justice causes in Louisville.

Politics and Immigration in Sweden

By John Morrison

As both a United States and Swedish citizen, I would like to describe my life in Sweden and compare its political process to that of the United States.

I arrived in Sweden in 1971 and received a grant from the Swedish research Council to build up a research group in theoretical atomic physics in Goteborg University. After my research grant ran out, I became a certified teacher in the Swedish secondary school system and taught chemistry and mathematics in Swedish at a school in Tibro, Sweden from 1980 until I returned to the United States in 1983.

I noticed that some of my high school students came from comfortable backgrounds and got A’s and B’s with little effort. These children typically lived in individual homes and were the children of professional people. Several of my other students came from disadvantaged backgrounds and lived in row houses on the edge of town. This latter group of students often struggled in school. I came to believe that society had a responsibility to protect its most vulnerable citizens.

After I came back to the United States in 1983 and thought about the world situation, I realized that the world as a whole is like this. There are privileged parts of the world, but

most people live on the edge—cut off from the richer counties who consume most of the Earth’s natural resources.

When I was living in Sweden, the country had five political parties. On the left were the Leftist or Communist Party and the Social Democratic Party, in the center were the Folk or Liberal Party and the Center Party, and on the right was the Moderate Party.

The left and center parties all accepted the principal of “fordelning,” according to which the government should work to produce a society with equal opportunities. Only the Moderate Party, which represents the wealthiest and most privileged interests in Swedish society opposed fordelning.

It is not difficult for an American to see the correspondences between the Swedish and United States systems. The conservatives support a strong military budget and resist social spending, whether for health care or education or retirement.

How the five parties interact with each other is illustrated by a tax agreement reached by the Social Democrats and the Folk and Center Party in the late 1970’s. At that time, the government of Sweden consisted of a coalition of the Moderate Party and the Center and Folk parties. In response to consistent complaints by the

conservatives about Sweden’s high marginal tax—the tax on the last money earned—the Social Democrats offered to lower the marginal tax rate as long as the Folk Party and Central Party agreed to remove tax deductions on property, so that the resulting legislation would be income neutral. When the agreement became final, the Moderate Party left the ruling coalition, and the government fell.



John Morrison

In the years after I left Sweden, three other parties have become part of Swedish politics: the Sweden Democrats, which is an anti-immigrant party, the Green or Environmental Party, and the Christian Democratic Party.

One can get some idea of the nature of these new parties by their names. However, there are some fundamental differences between the attitudes of people in Sweden and the United States. Because most fundamentalist Christians in Sweden are pacifists, an American politician like Ted Cruz would have no natural place within Swedish politics. However, Donald Trump would fit naturally into the Sweden Democratic Party, which has a very aggressive policy against foreigners.

In the last election in Sweden, the Sweden Democrats got 12% of the vote and placed 49 members in the parliament. The Social Democratic Party, with 113 members in parliament, formed a government together with the smaller Green Party, but the government does not have a majority in parliament.

With none of the other parties willing to negotiate with the Sweden Democrats, the decisions of the government are reached with

some uncertainty by understandings between the Social Democrats and the other political parties. In the next Swedish election, the Sweden Democratic Party could very well get 20% of the vote.

The issue of immigration is much more sensitive for the European countries than it is for the United States. Each year hundreds of thousand of desperate people from Africa and the Middle East cast themselves on small boats and rafts in the Mediterranean trying to immigrate to Europe. The new immigrants are fleeing the wars in the Middle East, and also they are seeking a better life in the more privileged countries of Europe.

At the present time, Europe and the United States and Japan represent 16% of the world’s population, and we are consuming 80% of the world’s natural resources. This is the fundamental reason people want to come here. The imbalance of the production and consumption of natural resources can be traced back to the colonial period when the British, Spanish, Portuguese, and French developed an economic system to extract natural resources from the entire world and bring them to Europe.

Dr. John Morrison, Ph.D. is Professor of Physics and Astronomy at the University of Louisville. He has dual citizenship in Sweden and the United States. He has helped many talented students from Palestine come to the University of Louisville for graduate study. He has traveled extensively in Palestine and Israel and written about his experiences. He can be reached at johnc@erdos.math.louisville.edu

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Is it OK to Punch a Nazi?

By Russ Greenleaf

In January 2017, several Louisville progressive activists shared on facebook a video titled, “Good Night Alt-Right.” It showed a young man named Richard Spencer standing on a street corner being interviewed. While he was explaining why he supports the Alt-Right, a man dressed in black ran up and punched him in the head.

The “Good Night Alt Right” video is here:

<http://imgur.com/3KaS8uw>

The full video of the punching incident is here (43 seconds):

<https://www.youtube.com/watch?v=9rh1dhur4aI>

Many progressive activists posted comments on facebook praising this violence. A few criticized it. Below are some of the facebook comments. (I have bleeped the obscenities and replaced names with initials, for example RG instead of Russ Greenleaf):

Facebook comments:

NL: The guy in black is my hero! Man of the year.

SP: Yessssssssssss

ZZ: I know that looked violent, but that’s just how you negotiate with a Nazi. Ask your grandfather.

EE: A dead nazi is a good nazi...

CM: Uncontested white nationalist organizing begets violence.

DC: Introduce the fascist heads to the concrete!

RG: And how would you like it if someone did that to your speaker at your next event? Or to you at your next event? You don’t fight the Alt Right by adopting Ku Klux Klan tactics. Sorry. No. This is nothing to condone or celebrate.

MP: I don’t have a problem with white supremacist fascists being punched in the face.

RG: Then they will not have a problem punching you in the face. Then you will have no grounds to object. You have to accept them doing it to you if you are OK with someone doing it to them.

MP: I never said I would punch anyone, but I said I don’t have a problem with people punching fascist Nazi’s. They uphold white supremacy and I’m not okay with that.

WC: It’s not about you punching them, it’s about you being okay with someone punching them. You have strong beliefs, someone could punch you in an interview. I know, I know, this person’s views are nuts. Kill it with raising awareness, ideas, actions, and legislation. Don’t punch or condone punching

EE: Um... punching nazi’s is totally cool in my book... I would punch him... The only good fascist (alt-right) is a dead one. I don’t think you get the severity of the issue. He’s a f**king NAZI. We can’t tolerate f**king Nazi’s. Did our grandparents and great grandparents tolerate Nazi’s? Hell no, they shot them in the f**king head and kept it moving. Don’t play that heart felt bulls**t. Kill every f**king Nazi you see until they go back into hiding again #MakeRacistsAfraidAgain

DC: Violence is coming as late stage capitalism disintegrates. The question will again be fascism or socialism and if we don’t fight we will lose. Fascists do not respond to reason. They require more strenuous persuasion. That’s why Trotsky always advised that we should introduce their heads to the concrete!

RG: I grew up in Alabama. I’m familiar with the attitude that “all they understand is force.” It is the attitude of the Ku Klux Klan. Your attitude is the same as the Klan, only

you come at it from the left. Equally bad, intolerant, violent attitude. Not acceptable anymore.

CA: Hold up. People are upset that the nazi -- who ran an article on his website about how “a genocide of black South Africans” would be fair -- just got punched in the face? His hate did in fact beget hate. When you suggest that an entire race of people are inferior and should be killed, yeah getting punched in the face sort of comes with the territory.

<https://web.archive.org/web/20120216183528/http://www.alternativeright.com/main/the-magazine/is-black-genocide-right>

RG: Supporting violence against free speech that you disagree with leads nowhere but to violence replacing rational debate. If violent resistance has a place, it is only as a last resort, after all nonviolent means have been tried. Punching a Nazi is using violence as a first resort. It is not necessary or acceptable.

AB: Totally agree. We HAVE to approach this MLK’s way, nonviolent, with love. The



Richard Spencer, seconds before he was punched in the head
Photo credit: Imgur.com

response to vile speech should be more speech, not sucker punching. That’s a First Amendment answer, a moral compass answer, a Christian answer, and a political strategy answer.

In conclusion, I (Russ Greenleaf) would add that nonviolent methods often have been effective against white supremacists. Ku Klux Klan marches have been outnumbered by peaceful counter-marchers. In Corydon, Indiana, the Klan staged an event. People could have confronted them with violence, but they chose instead to create a public awareness campaign to counteract Klan organizing in Corydon, and they created an ethnic diversity fair called “World on the Square.”

The Fellowship of Reconciliation (FOR) opposes the use of violence against anyone. Putting a label on someone does not make it OK to walk up and punch them—whether you label them a Communist or a Nazi or any other label.

If you wouldn’t want something done to you, then don’t do it to someone else. And don’t support doing it to someone else.

See the FOR Statement of Purpose:

<https://interland3.donorperfect.net/weblink/WebLink.aspx?name=E8490&id=11>

Or find it at:

<http://forusa.org/>

Russ Greenleaf is a Jewish peace activist and writer in Louisville, Kentucky. He is a member of the Louisville Committee for Peace in the Middle East (LCPME) and is on the Board of Directors of the Louisville Chapter of the Fellowship of Reconciliation (FOR). He is the Managing Editor of the FORsooth newspaper. Contact him at russgreenleaf@yahoo.com

The American Counter-Revolution

By Michael Tee

In “An Indigenous Peoples History of the United States,” Roxanne Dunbar-Ortiz says, “By the early 1770s, terror against indigenous people increased in all the British colonies in North America, and speculation in western lands was rampant. In the southern colonies especially, farmers who had lost their land in competition with larger, more efficient, slave-worked plantations rushed for western land. These settler-farmers thus set a prefigurative pattern of U.S. annexation and colonization of indigenous nations across the continent....

“The French and Indian War would later be seen as the trigger for independence of the settler population in which a distinctly ‘American’ nation was born.” (page 71)

A progressive historical narrative of the USA must begin with the understanding that the American Revolution of 1776 was, for the most part, a counter-revolution. Rather than just a political and military struggle directed against the tyranny of the British monarchy, it was more about: 1) preventing the Mother Country from abolishing chattel slavery; 2) paving the way for continued theft of indigenous land; 3) establishing a nation state before the other colonial contenders for the New World did so; and 4) redirecting and coopting an authentic democratic movement from below.

Long before the war against Great Britain, her colonial leaders in the American colonies had already constructed what could be accurately described as a slavocracy: an economic and social power headed by a relatively small clique of large plantation slave-owners. Predictably, this social class, by its very existence, generated its own opposition. An anti-slavery movement gradually emerged, consisting of the enslaved, ex-enslaved, fugitive slaves, nominally free Africans, Quakers, and others.

Nevertheless, the slave-owners were more concerned, during the middle of the 18th century with the more powerful and dynamic abolition movement in London. That movement was to create the political atmosphere that allowed for the stunning judicial ruling in the Somerset Case of 1772, in which an enslaved man from the colonies who had been brought to England with his ‘owner,’ sued for his freedom, and won it. For the U.S. slave-owning class, this verdict portended that their entire lucrative trade and investment in slave labor was threatened with abolition. A violent upheaval was inevitable.

The British Royal Proclamation of 1763, prohibiting settler expansion west of the Appalachian Mountains, was another powerful motivator for the politically-regressive rebellion against the Crown. By the time of this Proclamation, most of the indigenous people who had lived east of the Appalachians had already been displaced by force or fraud. In addition to this, the colonial rivalry between the French and the British had precipitated the French and Indian War, in which most Indians sided with the French.

After a hard fought pyrrhic victory, the British Royal Proclamation of 1763 mentioned above represented a British concession to the native population in order to prevent further warfare. From the perspective of the American settlers coveting Indian land west of the mountains, the Proclamation was a hostile and repressive act.

Meanwhile, the Spanish Crown settlements, started on the west coast of the American continent, were expanding east and south, exceeding in size the British-controlled territories. These two colonial rivals skirmished off-and-on for over a century, leading up to the American counter-revolution of 1776.

Moreover, Spain, a slave-owning power throughout the New World for several centuries by then, was strategically freeing some slaves, especially in their Florida colony, and arming them to undermine the British colonies. Consequently, escaping slaves in the British colonies were flocking to the Spanish territories (later, Mexican) and were given sanctuary there.

The British Crown began to consider the abolition of slavery and the arming of former slaves as a counter measure to the Spanish. However, this idea was vehemently opposed by their colonial surrogate leaders in America. The U.S. founding-fathers-to-be were socially engineering a slavocracy based on the myth of white supremacy, as a form of social control. The last thing they needed was armed ex-slaves in their midst. The periodic slave uprisings and insurrections that were already occurring caused many of the American colonists to view Africans as “intestinal enemies.”

Finally, most mainstream American historians agree that no more than a third of the British colonial population in America supported a war against the Mother Country. Most people in America saw the British colonial surrogate leaders in America as a more immediate source of tyranny than the British in England. For the low and middle income strata, the New World had become a replication of the Old World, with a smaller wealthy class, once again amassing great wealth and power at the expense of the masses.

In his “Peoples History of the United States,” Howard Zinn cites the fact that there were at least 18 rebellions against the colonial leaders in America. The incipient struggle for some measure of social equality and justice, or democracy— anathema to the capitalistic, slave-owning rule of the rich—therefore had to be redirected toward the Mother Country, which was becoming increasingly at odds with the overall political economic aims and objectives of the American merchants and slave-owners. Thus, the counter-revolutionary war in America.

Michael Tee is a writer and community activist in Louisville, Kentucky. He is a former member of the original Black Panther Party, Philadelphia Chapter, and is former Co-chairperson of the Delaware Chapter of the Rainbow Coalition. He would like to connect with fellow activists in Louisville. Contact him at soldieroflove.kennard@gmail.com

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The Columbia Peace Process

By Stephen Bartlett

What is at stake in the Peace Process in Colombia and for Latin America in general?

Following the dramatic and unexpected "No" vote on a national referendum to ratify the peace accords in Colombia last October between the Colombian government and the FARC rebels, Colombian President Juan Manuel Santos was nevertheless able to negotiate a revised peace agreement for implementation and was able to overcome the machinations of former Colombian President Álvaro Uribe, a chief opponent of the peace process.

The FARC leaders provided Santos with wiggle room by giving in on significant issues. This came as indigenous, campesino, trade unions, and other community organizers took to the streets, alarmed that the hard-won peace process was in danger.

What is at stake are two contending visions of the world, one driven by the deregulated "market" and imperial neoliberal political economy, and the other that responds to democratic participation and aspirations, ecological sustainability, and economic justice.

There is also in Colombia a huge need for reparations and truth commissions to publically air the crimes against humanity committed in the last six decades. The Colombian conflict killed at least 250,000 people and displaced millions, mostly at the hands of government military and paramilitary actors, but many also at the hands of the FARC.

The sponsoring nations of the 4-year-long peace talks—Cuba and Norway, as well as the accompanying nations of Venezuela and Chile—deserve praise. Cuba in particular deserves recognition and gratitude for hosting these talks on Cuban soil and playing a masterful diplomatic role.

Having taken part in 2014 in a fact-finding delegation to Cuba to meet with the parties in the Colombian conflict, I am familiar with the players and with some of the content of those negotiations and partial agreements. The five thematic agreements are comprehensive and far reaching with detailed mechanisms for implementation. The Agrarian and Land Reform agreement, the first one to be hammered out, could be taken as a blueprint for agrarian reform platforms across the hemisphere, with a return of lands to displaced communities and priorities given to indigenous, Afro communities, and other peasant communities displaced by paramilitary and military attacks and violence over the six decades of the Colombian conflict.

However, as the official negotiator for the Colombian government admitted to us at

the time, the Colombian government does not currently have the money or resources required to meaningfully implement their commitments under that agreement. To further raise notes of caution, paramilitary activity and killings in rural areas are on the rise again, driven in part by political players in the oligarchy intent on scuttling implementation of the peace agreements. Drug and arms interests in Colombia and militaristic factions of the Colombian government prefer the status quo. There will be an uphill struggle to see meaningful implementation of the Colombian peace accords.

On the positive side of the equation, social movements have been mobilizing across Colombia in support of the peace process, to ensure its implementation and to deepen its scope and reach.

communities of origin, for the building and subsidizing of rural schools and clinics, for the building of roads for farmers to market their produce, for agricultural extension, low-interest credit and subsidies to get farmers out of coca production, and for ensuring safety to those returning.

There is a growing worry in Colombia these days because of the uptick in paramilitary activity and assassinations of social movement leaders. The blood-letting that followed the last peace talks in the 1990s that took the lives of thousands at the hands of death squads stands as a cautionary tale for those laying down their arms this time around, but the desire for peace is strong. Will the U.S. do its part to uphold the implementation of this agreement, as President Obama had pledged to do?

For that matter, will the US continue to prop up the unpopular, murderous, corrupt and authoritarian government in Honduras, or the right-wing repressive government now in power in Brazil? Will the US continue to wage a public relations, political, and economic war against the socialist-leaning government of Venezuela? The signs are not better with the incoming Trump administration. Obama, at least, had supported the peace process for Colombia championed by President Santos. Pray that cooler heads will prevail in the weeks and months ahead.

To participate in solidarity efforts to support justice, land and liberation movements in Latin America, contact Stephen Bartlett at estebanbartlett@gmail.com Call him at 502-415-1080. Stephen is a member of the Kentucky Interfaith Taskforce on Latin America and the Caribbean (KITLAC), a member of La Minga Cooperative Farm, and the Director of Sustainable Agriculture of Louisville (SAL).



Members of the FARC Gender Subcommittee at the Colombia peace talks in Havana, Cuba in 2015

The U.S. government, which funded the Colombian military with billions of dollars over the years, bankrolling "Plan Colombia" and the so-called "War on Drugs" in Colombia, arguably has a moral obligation to provide Colombia with resources it may lack in order to implement this peace deal. Help is needed for Colombians to relocate to their



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Gallery of Great Black Kentuckians

**By Victoria Stephens,
Communications Director, Kentucky
Commission on Human Rights**

Did you know that the Father of U.S. Black History Month graduated from Berea College in Kentucky? You may download Carter Godwin Woodson’s Kentucky Commission on Human Rights Gallery of Great Black Kentuckians poster by following this link: <http://kchr.ky.gov/ggbk/Pages/gbk49.aspx>

You may also download posters of other Great Black Kentuckian inductees (There are so far 56 inductees thus far) by following this link: <http://kchr.ky.gov/ggbk/Pages/default.aspx>

Carter Godwin Woodson (1875-1950) is known as the Father of Black History. He was an African American historian, author, educator, and journalist. He founded the Association for the Study of Negro Life and History in 1915. Known currently as the Association for the Study of African American Life and History, the organization continues to operate. Woodson founded the Journal of Negro History in 1916.

He was one of the first scholars to value and study Black History. He recognized and acted upon the importance of a people having an awareness and knowledge of their contributions to humanity. As a result, he left behind an impressive legacy. He was a member of the first black fraternity Sigma Pi Phi and a member of Omega Psi Phi.

Woodson was born on Dec. 19, 1875, in New Canton, Va., and was the son of former slaves. As a young man, he worked in the coal mines and was able to devote only a few months a year to school. In 1895, at age 20, he entered a West Virginia high school where he earned his diploma in less than two years. In 1903, he earned a bachelor’s degree in Literature with honors from Berea College, the first school in the South to admit students of every race and both genders on an equal basis.

The school was founded in 1855 by abolitionist John Gregg Fee, a Kentucky slaveholder’s son.

In 1908, Woodson earned a master’s degree in European History from the University of Chicago and, in 1912, he earned a doctorate from Harvard University. He was the second African American, after W. E. Du Bois, to earn a doctorate in history from Harvard and the first person of enslaved parents to receive a Ph.D. in America. He also studied at the Sorbonne in Paris.

He served as the dean of Howard University’s School of Liberal Arts (1919-20), and of the West Virginia State College West

Virginia Collegiate Institute (1920-22). He founded and was president of Associated Publishers, which produced books on black culture. He published many books and articles during his lifetime including the books, “The Negro in History” and “The Mis-Education of the Negro.”

In 1984, he was commemorated on a U.S. postage stamp.

Woodson is most known for his leadership concerning the creation of Black History Month. It was derived from Negro History Week, which was established by Woodson and his fraternity, Omega Psi Phi, in 1926. This was a week of recognizing outstanding achievements of black Americans in science, literature, and the arts. Through Woodson’s promotion, its observance gained in popularity. In the 1960s. It was eventually expanded to the month of February. In 1976, it officially became U.S. Black History Month.

The Carter G. Woodson Institute for Afro-American and African American Studies at the University of Virginia was named in his honor. His hope was that widespread knowledge and the appreciation of history would help alleviate racial and economic discrimination. He dedicated his life to that cause.

The unique legacy of the historical backdrop of Berea, Kentucky’s imprint on Woodson’s life and the enduring importance Berea College places on Woodson is reflected in the form of its Carter G. Woodson Math and Science Institute, the Carter G. Woodson Professorship, and the Carter G. Woodson Student Service Award, which honors students for their commitment to academic excellence, service and interracial education.

Dr. Woodson died in Washington, D. C., on April 3, 1950.

About the Gallery of Great Black Kentuckians:

The Kentucky Commission on Human Rights in 1970 introduced the Gallery of Great Black Kentuckians, an educational program that uses biographical posters and bookmarks to recognize Kentucky African Americans who have made remarkable accomplishments, or who have helped the Commonwealth of Kentucky and the nation by breaking racial, professional or other barriers, or whose stories have been significant in state history. Students, educators and members of the public enjoy the Gallery posters and bookmarks, which are widely used by schools and libraries throughout the state as tools to bring Kentucky African American role models and Kentucky history into classrooms and to the public.

More info at: www.kchr.ky.gov

Regular Meeting Times for Area Organizations

- 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)
- APPAF** (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
- CEDAW** [Convention for the Elimination of Discrimination against Women] – 2nd Tuesday, 6:30 pm, Bon Air Library, rosieblue1941@gmail.com
- CLOUT** [CITIZENS OF LOUISVILLE ORGANIZED AND WORKING TOGETHER] – (583-1267)
- 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)** – join us on facebook, 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)
- 15 THOUSAND FARMERS** – 15th day each month, www.15thousandfarmers.com
- FOOD IN NEIGHBORHOODS COMMUNITY COALITION** – 2nd Tuesday, 6:30PM (502-819-2957)
- FORWARD RADIO PROJECT** – (502-296-1793)
- 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** – 2nd Tuesday at 7 pm, barbaraberman2@gmail.com (502-553-6451)
- JUSTICE RESOURCE CENTER** – (774-8624)
- KENTUCKIANS FOR SINGLE PAYER HEALTH CARE** – 1st and 3rd Thursdays of each month, 5:30 pm, **Board Room in 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) krcrc.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)** – 1st Monday (502-264-2437) russgreenleaf@yahoo.com
- 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 U of L** (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@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**

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Deadline for the June issue: **Apr. 13, 2017**

FORsooth covers progressive news and activism including: peace and justice, nonviolent resistance, civil rights, African American community news, minorities, women and environmental issues

Calendar for peacemakers

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

Mar 1 (Wed) DR. GARRETT ADAMS, MD SPEAKS ABOUT SINGLE PAYER HEALTHCARE. 5:30 pm, Park DuValle CHC. Call Kay Tillow 636-1551.

March 1 (Wed) ABOLITION WEDNESDAYS. Kentucky Coalition to Abolish the Death Penalty and ACLU-KY are teaming up to speak with state legislators. No lobbying experience necessary. Register at kcadp.org or contact George Eklund at 502.581.9746 or george@aclu-ky.org.

Mar 1 to Mar 10 MEMORIES OF BURMA. The Crane House. See landscape and still life paintings by Louisville artist EH Ka Paw drawing inspiration from his childhood memories of Burma. Visit <http://www.cranehouse.org>

Mar 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>

Mar 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.

Mar 1 (Wed) DEADLINE FOR SUBMISSIONS TO THE PEACE CALENDAR FOR THE APRIL 1 ISSUE OF FORSOOTH. Email announcements to calendar.peace@gmail.com

Mar 2 (Thurs) KENTUCKY SINGLE PAYER HEALTH CARE. Every first & third Thursday, 5:30PM at Main Public Library. Call Kay Tillow 636-1551.

Mar 3 (Fri) SUSTAINABILITY ROUNDABLE, Life Sciences Building at UofL, Noon. Every Friday. Basic training & resources and service opportunities on advocacy for sustainability. <http://louisville.edu/sustainability>

Mar 3 to 5, 18, & 25 TREE GIVEAWAY. The Louisville Metro Division of Community Forestry is distributing free trees to residential property owners at various locations. Visit <https://louisvilleky.gov/government/sustainability/division-community-forestry>

Mar 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>

Mar 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

Mar 4 (Sat) INTERFAITH SILENT MEDITATION. Every first Saturday. 9:30AM. Brief meditation instruction and longer periods of silence, interspersed with opportunities for walking meditation. Passionist Earth & Spirit Center, the Barn at 1924 Newburg Road. Call 502-452-2749 for information. Visit <http://earthandspiritcenter.org>

Mar 5 (Sun) HOPE & HEALING. Interfaith Paths to Peace at the Muhammad Ali Center, 5:30PM. Join us in remembrance and celebration of the lives of those who have died a violent death. Visit www.alicenter.org

Mar 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

Mar 5 to 10 A WEEK WITH THOMAS MERTON. The Merton Center at Bellarmine with the Road Scholar Program. Immerse yourself in the life of Thomas Merton and his work. <http://merton.org>

Mar 5 to 12 and March 12 to 19 HAND IN HAND MINISTRIES. Work side by side with people in other communities and other countries by participating in our immersion trips. www.myhandinhand.org

Mar 6 (Mon) DIVERSITY, COLLABORATIVE ECONOMICS AND THE LAW. Author **Dr. Jessica Gordon Nembhard** speaks on African American cooperative business ownership since the Civil Rights Era. 12 noon. U of L Law School. Visit <http://louisville.edu/sustainability>

Mar 7 (Tues) SCREENING OF NEWTOWN. The Muhammad Ali Center, 5:30PM. Never-before-heard testimonies tell the story of the aftermath of the Sandy Hook Elementary mass shooting; parents, siblings, teachers, doctors, and first responders. A traumatized community fractured by grief but driven toward a sense of purpose. Visit www.alicenter.org

Mar 7 (Tues) MOVIMENIENTO DE MUJERES LATINA -- LATINA WOMEN'S MOVEMENT, La Casita Center, Every second Tuesday, 5:30PM. Network, mentor, find friends and share. Call 322-4036 for more information.

March 8 (Wed) ABOLITION WEDNESDAYS. Kentucky Coalition to Abolish the Death Penalty and ACLU-KY are teaming up to speak with state legislators. No lobbying experience necessary. Register at kcadp.org or contact George Eklund at 502.581.9746 or george@aclu-ky.org.

Mar 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.

Mar 8 (Wed) LOUISVILLE FORUM. Noon at Vincenzo's Downtown. Every 2nd Wednesday. Speakers on current public issues. Non-partisan discussion. For details call, 329-0111.

Mar 8 (Wed) COMPASSIONATE LOUISVILLE. Noon. Meeting locations rotate. Help monitor the progress of Metro Louisville ten-year campaign for compassion. Visit <http://compassionatelouisville.org> for more information.

Mar 9 (Thu) DEADLINE FOR ARTICLES FOR THE MAY ISSUE OF FORSOOTH. Email articles to russgreenleaf@yahoo.com or call 502-264-2437

Mar 9 & 28 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

Mar 11 (Sat) EARTHSAVE OF LOUISVILLE. Crescent Hill Ministries, 6PM to 8PM. Every 2nd Saturday. Discuss healthy food and behavior change. Bring a plant-based dish and share your recipe. Mix, mingle, music. Call 299-9520 for more information.

Mar 11 (Sat) CITIZENS' CLIMATE LOBBY. Main Public Library, Noon. Every 2nd Saturday. Help plan efforts to lobby for state legislation to combat climate change. For more information contact Jean at jmchri@gmail.com or call 502 634-3114.

Mar 12 (Sun) THE NONVIOLENT CITIES PROJECT. Every 2nd Sunday at 2:30PM. Help us spread and apply the principles of non-violent action here and now. Call 812-280-0665 or email rodwsn@gmail.com for more information.

Mar 12 to 15 and Mar 17 to 24 INTERNATIONAL VISITOR LEADERSHIP PROGRAMS. The World Affairs Council of Kentucky and Southern Indiana. Learn ways to cultivate leadership in non-governmental organizations, community groups, and schools in critical areas. Visit <http://www.worldkentucky.org>

Mar 14 (Tue) JEWISH VOICE FOR PEACE meeting at 7 pm. Meets the 2nd Tuesday of each month. For details, call 502-553-6451 or email: barbaraberman2@gmail.com

Mar 15 (Wed) GROWING FOOD AND COMMUNITY. 15 Thousand Farmers at Dismas St. Ann's on Algonquin Pkwy, the 15th of every month. Share ideas and experiences about growing your own food. Taste samples. Visit www.15thousandfarmers.com

Mar 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

Mar 16 (Thurs) KENTUCKY SINGLE PAYER HEALTH CARE. Every first & third Thursday, 5:30PM at Main Public Library. Call Kay Tillow 636-1551.

Mar 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

Mar 16 (Thu) THIRD THURSDAY LUNCH. Libby Mills, Executive Director, Restorative Justice, speaks about restorative justice practices in Louisville, including local examples. Hotel Louisville, 120 W. Broadway (Second and Broadway) Lunch begins at 11:30 am. Speaker at noon. Co-sponsored by the Fellowship of Reconciliation (FOR) and Interfaith Paths to Peace. **RSVP to Cathy Ford at 502-458-1223 or fordhoff@bellsouth.net or to Cindy Humbert at: interfaithpaths@gmail.com**

Mar 16 (Thu) FORSOOTH LABELING PARTY. 6:30 PM at the Winn Center at the Presbyterian Seminary, 1044 Alta Vista Rd. **COME TO THE PARTY !** Many hands make light work, and the opposite is also true. Join us if you can. It's fun. Meet progressive people. Enjoy great conversations. Free refreshments. For directions, call 451-5658 or email: fordhoff@bellsouth.net

Mar 16 (Thurs) DIALOGUE WITH POLICE. 6pm. Public open-dialogue discussions that allow youth 25 and under to talk with local law enforcement officials and establish better relationships. New location each month. <https://louisvilleky.gov/events>

Mar 19 (Sun) WOMEN IN HISTORY. The Yearlings Club, 4PM. Recognition of history's "hidden figures" who made a difference nonetheless. Call 852-3042 for more information.

Mar 20 (Mon) ENVIRONMENTAL POLLUTION AND OUR HEALTH. Dr. Aruni Bhatnagar from the School of Medicine speaks at Lang House, 115 S. Ewing Avenue, Louisville, KY. Dinner at 5:30 p.m. (No reservation required, donations accepted) Program at 6:00 pm. Part of the Dinner and Democracy series by the League of Women Voters. 895-5218 or email: info@lwvlouisville.org

Mar 21 (Tue) SIERRA CLUB SPEAKER Arnita Gadson speaks about Louisville West End environmental concerns from her perspective as Executive Director of the West Jefferson Community Task Force. 7 pm at the Clifton Center, 2117 Payne St, Louisville, KY. <http://www.louisvillesierraclub.org/>

Mar 28 (Tues) KENTUCKY REFUGEE MINISTRIES LUNCH & LEARN. Noon to 1:30PM. Learn more about our refugee & immigration settlement program and citizenship tutoring classes. Visit <http://kyrm.org>

April 22 (Sat) LOUISVILLE EARTHWALK. Iroquois Park. Celebrate the planet and raise awareness about how to create a more sustainable city. <http://www.louisvillesierraclub.org/>

Apr 29 (Sat) PEOPLE'S CLIMATE MARCH in Washington DC and other cities. Join the People's Climate Movement to stand up for our communities and climate. Get involved at: <http://www.peoplesclimate.org/>

OUT OF TOWN

Mar 7 & 14 PRAYER IN ACTION. The Kentucky Council of Churches at the State Capitol in Frankfort, KY. 9:30AM. Join our prayers for government officials to act in behalf of Kentucky's most vulnerable citizens. Visit <http://kcc.org>

Mar 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

Mar 21 (Tues) FAITHFUL CITIZEN LUNCHEON. Catholic Charities at The Basilica of St. Joseph, Bardstown, KY. Noon. Consider how religious faith enriches our civic responsibilities. Visit <http://cclou.org>

EVENTS AT LOUISVILLE FREE PUBLIC LIBRARIES. Visit www.lfpl.org

Mar 4 (Sat) CULTURAL SHOWCASE: WOMEN OF THE WORLD. Iroquois Public Library, 1PM. Meet movers and shakers from around the globe and living in Louisville today. Network with neighbors.

Mar 5 (Sun) DIVERSITY, COLLABORATIVE ECONOMICS AND THE LAW. Main Public Library, 2PM. Hear author Dr. Jessica Gordon Nembhard on African American cooperative business ownership since the Civil Rights Era.

Mar 6 (Mon) WOMEN'S HISTORY TRIVIA Western Public Library, 6PM. Test your knowledge of women's history, writers and first. Also, Newburg Public Library on March 20th.

Mar 9 (Wed) BOOKS ON GLOBAL SOLIDARITY. Main Public Library, Noon to 1PM. Second Wednesday each month. (aka The Mayor's Book Club) Read and explore contemporary books rooted in different countries and cultures. Celebrate the diversity of Louisville.

Mar 15 (Wed) FUNDRAISING FOR WORTHY CAUSES. Main Public Library, 1:30PM. Learn the basics of research and writing.

Mar 25 (Sat) ARABIC SALON. Iroquois Public Library, 1PM. Hear a presentation by Arabic speakers and join our discussion.