

JUSTICE OR POLITICS? How Swiss Immigration Courts React to Xenophobic Politics

Nadia Almasalkhi

It likely comes as no surprise that courts, even in Europe and North America, are rarely truly impartial. My recent research in Switzerland has confirmed that the politicized and polarizing nature of immigration--particularly refugee immigration--among the Swiss people is reflected in the behavior of Swiss immigration courts.

Like the U.S., Switzerland has a federal system. Switzerland is made up of twenty-six cantons, which operate similarly to U.S. states. The U.S. and Switzerland both control immigration at the federal level through regional offices spread out over the country. Because all of these immigration centers are controlled by the same body, immigration petitions made to the different regional centers should have similar outcomes and success rates. However, my research has shown that the xenophobic culture of an area is correlated with a low acceptance rate of asylum petitions in that area's immigration center.

Each canton's level of xenophobia was measured by their voting history. Switzerland has a governmental system that mixes representative democracy with direct democracy. That means that Swiss citizens vote on proposed constitutional amendments about four times a year, and can vote to veto legislation passed by parliament. Between 2009 and 2016 inclusive, three proposed constitutional amendments met the definition of xenophobic rhetoric, either in how they were written or how they were advertised: they portrayed foreigners as security threats, economic threats, or cultural threats.

Based on how strongly each canton voted in favor of these xenophobic initiatives, cantons were ranked in order of their xenophobia. The least xenophobic canton was Vaud, a French-speaking canton bordering France, and the most xenophobic canton was Ticino, an Italian-speaking canton bordering Italy. I compared each canton's measure of xenophobia (referred to as "Xenophobia Points") to the liberality of their integration policy. Integration policy



Controversial poster at Zurich main station (Jan. 2017) with the text: "Uncontrolled naturalization? No."

Photo credit: Peter Heiss, UT Austin Blog

is usually thought of as a policy set by the national government, but as Dr. Anita Manatschal shows in her research, there is actually considerable variation among Swiss cantons' integration policy.

Integration policy refers to a collection of policies targeted at immigrant populations. Some of the policies used to calculate the liberality of integration policy include whether or not a canton allows Islamic burials, if the canton has laws prohibiting certain forms of discrimination, if a canton allows non-citizens to vote on local ballots, how long an immigrant must live in the canton before applying for

citizenship (because each canton sets its own minimum), if the practice cultural or religious customs are protected in public institutions, and more.

The liberality or openness of each canton's integration policy is shown in the graph on the following page (FIG. 1), compared to their Xenophobia Points. What we see is that there is a roughly inverse relationship between how xenophobic an area is and how many privileges they accord to foreigners living there.

Next, I analyzed asylum acceptance rates across the country. Because not every (see XENOPHOBIC, page 2)

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HOW THE REAGAN ADMINISTRATION INSTIGATED AN ENDLESS WAR ON PENSIONS

Tom Louderback

Maybe Governor Bevin knows the history of his party on pensions. Maybe not. Either way, the rest of us need to remember these history-making events.

Seventy years ago, Republican politicians feared that the equity of pension plans would rival and eventually overcome the equity of corporations in economic power. Their blind faith in "meritocracy" was seriously challenged by that development. They were horrified.

Put simply, Republican politicians profess to believe that business executives systematically rise to top on their "merit." That's why executives are supposed to be the ones making the most important decisions. It's something like a natural law for them.

Thus reasoned, these politicians believe the equity in pension plans must always be controlled by the executives. The labor unions naturally disagreed and persistently pressed their case for many years. They didn't buy this idealism about "meritocracy." It looked more like plutocracy to them.

The unions' position seemed to be gaining strength as union members increased in numbers, even though union density was beginning to decline thanks mostly to the recriminations of the Taft-Hartley Act.

Moving forward several more years, the Republicans became more fearful that unions would eventually take over management of the growing pension funds from the executives. This motivated them to push harder than ever to stop the growing economic power of the pension funds. Fortunate for them, their party won the next presidential election.

(see WAR ON PENSIONS, page 2)



Official Portrait of Ronald Reagan.

Photo credit: Executive Office of the United States. Public Domain.

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XENOPHOBIC (continued from page 1)

canton hosts a regional migration center, I compared two cantons that (1) hosted a regional migration center, (2) were at opposite ends of the xenophobic spectrum, and (3) were the most demographically similar, in order to reduce extraneous variables. The less xenophobic canton is Vaud and and more xenophobic canton is Ticino.

Between 2009 and September 2016 inclusive, Vaud granted permanent residence to 17.39% of its asylum seekers. Meanwhile, Ticino only granted permanent residence to 11.11% of asylum seekers. This is a statistically significant difference. Even when Syrian asylum seekers post-June 2011 are excluded from the data, the discrepancy remains. Even when sending countries are controlled for, the discrepancy remains. Based on this data, Ticino seems to be a hostile asylum jurisdiction.

Finally, I analyzed how asylum acceptance rates changed in high-tension years. A high-tension year is one in which a xenophobic initiative is on the ballot. These initiatives are heavily advertised in

public spaces (and those advertisements rarely go un-vandalized, pointing again to the tense atmosphere) and receive higher voter turnout rates than other initiatives. They also receive coverage in foreign news outlets and spark debate across Europe as well as within Switzerland. The high-tension years considered are 2009, 2014, and 2016. By looking at this information, one can see if and how the SEM offices react to the same stimuli in environments with low and high anti-immigrant sentiment. The results are shown below (FIG. 2).

Regardless of the overall relative accepting or excluding culture of the canton, which is what the Xenophobia Points measure, the courts in each canton seem to respond to year-by-year fluctuations in anti-immigrant sentiment among the electorate. Both Vaud and Ticino saw decreasing support for xenophobic initiatives between 2009 and 2016; concurrently, the courts began granting asylum to a greater proportion of asylum-seekers. The trend holds even when Syrian applicants after 2011 are excluded from calculations.

Why does correlation exist? It is possible that the right wing rhetoric that affects and convinces Swiss voters also convinces civil servants in the Swiss migration ministry. The research suggests that these civil servants are not fully capable of separating their private opinions from their public duties, or that perhaps popular anti-immigrant sentiment discourages the migration ministry, as an institution, from allowing more foreigners to live in Switzerland.

This research proves that by requesting asylum in a canton with strong anti-immigrant sentiment, asylum-seekers may be losing their right to a fair review of their case, and that by living in such a canton, immigrants may be excluded from enjoying many rights. This finding may be applicable to other countries with similarly decentralized immigration agencies and courts, like the United States. The current state of institutionalized xenophobia is unjust, inhumane, and unbefitting of Switzerland’s reputation as a welcoming and generous host of refugees since the 1500s. Switzerland and its cantonal governments

must take steps forward to ensure that immigrants and refugees have full and equal rights across the country. Anything less is a disservice to their values of liberal democracy and human rights.



Nadia Almasalkhi is a Syrian-American student at the University of Kentucky. She has been working with refugees in various capacities since 2012 and researching issues in forced migration since 2016.

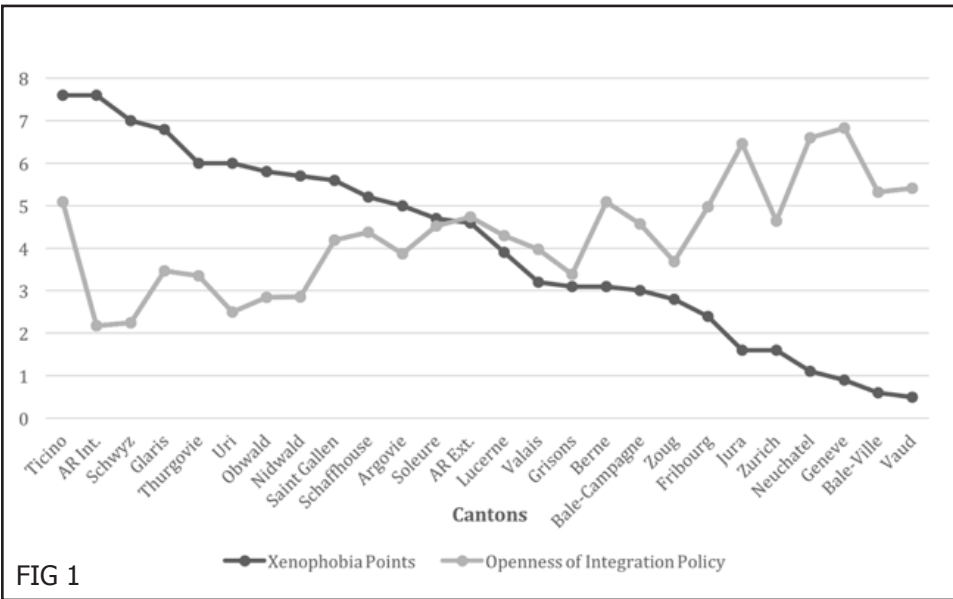


FIG 1

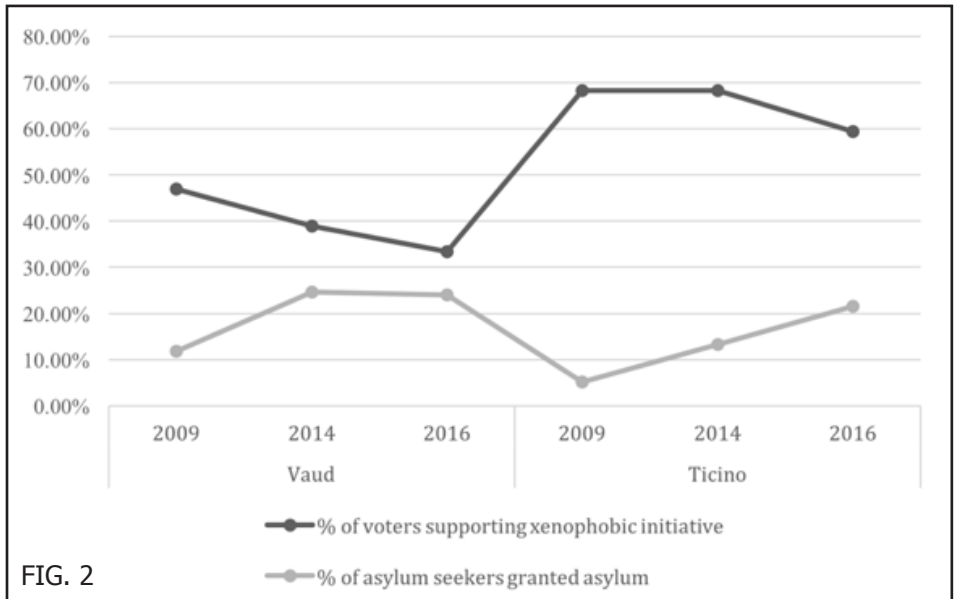


FIG. 2

WAR ON PENSIONS (continued from page 1)

So, these fears motivated the Reagan Administration to implement three political strategies the Republican Party still applies today.

1. The Bureaucratic Barrier: First, they complicated and compounded the Employee Retirement Income Security Act (ERISA) regulations to frustrate the labor unions’ efforts to take over management of their members’ pension funds. These complications also caused significantly higher overhead costs. The consequence of those higher costs obviously did not bother the Reagan Administration. Remember that Republicans had feared a labor union takeover since the enactment of the Taft-Hartley Act. The growing economic power of the pension plans was their worst nightmare. These fears were the reasons why they complicated the regulations.
2. The Exit Plan: They also opened the 401(k) retirement saving plans to everyone. That opening gave corporations a cheap alternative to pensions and a great many terminated their pensions in the next ten years. No one really thought the 401(k) plans would be better, though; and they aren’t as it turns out. For example, most Baby Boomers are retiring today with minimal retirement savings. Remember that 401(k) plans were designed as tax shelters for business executives. They weren’t intended to be pensions.
3. The Killing Blow: Then, the Reagan Administration intensified their attacks

on labor unions by countless tactics such as new restrictions, disregard of existing laws, and hostile appointees to the courts, the National Labor Relations Board, and the US Department of Labor. Their relentless determination eventually destroyed the power of millions of employees to negotiate for pensions. Mission accomplished.

That’s how we got where we are today. Our parents and grandparents had pensions, but few in the following generations are covered. Some politicians will blame it on global competition as though that is the only possible cause. But the reality is, the politicians pushed us into this downward spiral long before the global economy started to change. Many thousands of pensions had already been terminated by then.

In a related move, the Bush II Administration attempted to privatize Social Security. They wanted to divide and conquer the Social Security trust funds that time. Besides, they knew Wall Street wanted a piece of the action.

That attempt came a couple years after massive tax cuts; which refunded the Clinton Administration surpluses. Opinion polls indicated the public wanted to invest those surpluses in Social Security and Medicare instead. But, Republican politicians have a voracious appetite for ever more tax cuts and that’s what we got.

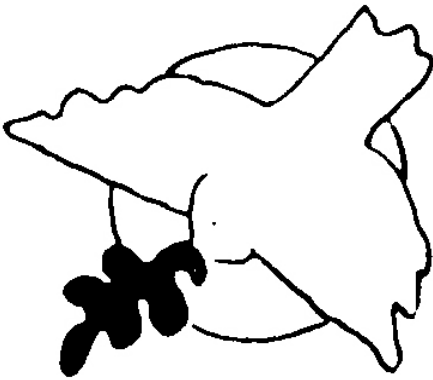
Now, we can see that the war on pensions has been going on for a long time and it’s been waged many different ways.

Retirement security has been abolished for many of us as a result. Read “Dismantling Solidarity –Capitalist Politics and American Pensions since the New Deal” by Michael A. McCarthy of Marquette University for an in-depth analysis of these events.

As for today in Kentucky, remember that Governor Bevin’s efforts to move state employees from pensions to 401(k) plans is another assault in his political party’s long war on pensions.



Tom Louderback, Steward and Trustee for AFSCME 2629, volunteer for civic causes, member of the Louisville Friends Meeting, and Peace Calendar Creator of FORsooth.



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THE INTREPID JOHN BROWN

Michael Tee

“Be mild with the mild, shrewd with the crafty, confiding to the honest, rough to the ruffians and a thunderbolt to the liar. But, in all this, never be unmindful of your own dignity.”

- John Brown

The story goes that, when Malcolm X was asked in an interview if there was any white person he would trust, he responded without hesitation, “No.” Then, after thinking about it for a moment, he smiled and said, “Maybe John Brown.”

Born in Torrington, Connecticut, May 9, 1800, John Brown was the grandson of a prominent ‘loyalist’ in the American War of Independence, after whom he was named. At the age of twelve, he claimed to have had a vision from God to liberate the enslaved. He left his family when he was sixteen and enrolled in an academy in Litchfield, Connecticut, with the hope of becoming a Congregationalist minister; but, eye inflammations and a lack of money made him return home to his family, now based in Hudson, Ohio.

In 1850, the U.S. Congress passed the notorious Fugitive Slave Act, requiring the authorities and citizens in ‘free’ states – where slavery was outlawed – to aid in the return of escaped slaves to their masters, or suffer penalties. In response to this, Brown, now living in Springfield, Massachusetts, founded the League of Gileadites, a group of Blacks and Whites who engaged in active

defiance of the law.

In 1855, Brown moved to North Elba, New York. There, he met with abolitionist Gerrit Smith and Frederick Douglass. Having first met Brown in Springfield, Douglass would write later: “Though a white gentleman, he is, in sympathy, a black man, and is deeply interested in our cause as if his own soul had been pierced with the iron of slavery.” It was at this meeting that Brown first revealed his ‘subterranean passageway’ plan: to arm enslaved people and launch a protracted assault on the slave labor camps and plantations.

Once the winter snows thawed in 1856, forces funded by southeastern-based slave owners intensified their campaign to take over Kansas. That same year, they destroyed Free Soil newspaper offices and killed several Free Soilers (those opposed to the expansion of slavery in the western territories.)

On the night of May 24, 1856, Brown’s men seized five proslavery settlers from their cabins on Pottawatomie Creek, and hacked them to death with broadswords. Although the elder Brown managed to elude retaliation, two of his sons, Jason and John Jr., were captured. They were tied with ropes and forced to March more than twenty miles a day. John Jr. was psychologically scarred from the ordeal for the rest of his life.

After his dramatic exploits in Kansas, John Sr. spent the next two years in New England raising funds for his subterranean passageway plan. A committee of six wealthy abolitionists was formed to finance

the plan - Franklin Benjamin Sanborn, Thomas Wentworth Higginson, Theodore Parker, George Luther Stearns, Samuel Gridley Howe and Gerrit Smith. After visiting his family in North Elba, he left for Harper’s Ferry, Virginia.

“On October 16, 1859, Brown led 18 men to the arsenal, leaving 3 behind as a rear guard. He had 200 breech loading .52 caliber Sharps carbine and piles received from northern abolitionists societies in preparation for the raid. The armory was a large complex of buildings that contained 100,000 muskets and rifles, which Brown planned to seize and use to arm local slaves.” Indicated in the New World Encyclopedia, page 8.

In the beginning, the plan went well. After cutting telegraph wires, the insurgents easily captured the armory which was surprisingly being defended by a single guard. Next, hostages were taken from the nearby plantations, including Colonel Lewis Washington, great-great-grand nephew of President George Washington. One

“By the morning of October 18, the engine house was surrounded by a company of U.S. Marines led by then-Colonel Robert E. Lee. Another soon-to-be Confederate officer, J.B. Stuart approached under a white flag, assuring the insurgents that their lives would be spared if they surrendered. Brown refused. The Marines used sledge hammers and a battering ram to break down the engine room door. Lieutenant Israel Green cornered Brown and seized the remaining men.” Source from Wikipedia, page 12.



John Brown, ca. 1846-47
Photo Credit: Augustus Washington, African-American photographer and daguerreotypist (1820-1875). Public Domain.

Brown was charged with murdering four white men and one black man, conspiring with slaves to rebel and treason against the state of Virginia. A series of defense lawyers were assigned to the case, with attorney Hiram Griswold of Cleveland, arguing, in conclusion, that Brown could not be guilty of treason against a state he owned no loyalty; that Brown has personally killed no one; and, since the raid had failed, he had not conspired with the enslaved.

After a week-long trial and 45 minutes of jury deliberation, Brown

was found guilty on all counts and sentenced to be hanged, along with John E. Cook, John Copeland, Jr., Albert Hazlett and Stevens. On December 2, after writing a final letter to his wife and reading the Bible, but refusing religious services, Brown was escorted through a crowd of 2,000 spectators and soldiers, including future assassin of President Abraham Lincoln, John Wilkes Booth. After half an hour, he was pronounced dead and placed into a coffin and buried with the rope still around his neck.

After his execution, the celebrated poet John Greeneaf Whittier, wrote a poem entitled, “John of Ossawatomie.” Ralph Waldo Emerson predicted that John Brown “will make the gallows as glorious as the cross.” Frederick Douglass wrote, “His zeal in the cause of my people was far greater than mine... I could live for the slave, but he could die for him.” Supreme Court Judge Oliver Wendell Holmes said, “He could not be tried by his peers, for he had none.”

Michael Tee is a dramatist, poet and actor, originally from Philadelphia, Pa. He has been active in the Human Rights struggle since 1970, and is currently active with Citizens of Louisville United Together (C.L.O.U.T) and the Kentucky Alliance Against Racism and Political Repression. He can be reached at nathanielturner1954@gmail.com.



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SELF-LIBERATION: IS THERE ANY OTHER KIND?

René Wadlow

The recent death of Gene Sharp, the renowned strategist and thinker on active nonviolence, provokes us to newly consider his writings and teachings. René Wadlow revisits an essay he originally wrote during the period of the Arab Spring revolutions, and finds it timely for today's framework of political resistance and revolutionary social change.

Reprinted from the FOR National Website

“The great problem of revolutionary action by the masses lies in this: how to find the methods of struggle which are worthy of men and which at the same time even the most heavily armed of reactionary powers will be unable to withstand.”

— Barthelmy de Ligt,
The Conquest of Violence

The largely nonviolent people's revolutions in Tunisia and Egypt followed by large protest demonstrations throughout the Arab world as well as Iran have drawn attention to the use of nonviolent strategies in the process of deep social change. When people want to end oppression and achieve greater freedoms and more justice, there are ways to do this realistically, effectively, self-reliantly, and by means that will last.

Gene Sharp has been writing and talking about the strategies of nonviolent action for many years. I participated in two seminars that he led in Geneva in the late 1970s, and so I have read a good deal of his writings. Although he spent nine months in jail for objection to military service, followed by the limitations of parole for another year during the 1950-1953 Korean War, Sharp has been influenced by the thinking of military planning with the need to have a broad strategy which then leads to appropriate tactics. Thus some have called Sharp the “von Clausewitz” of nonviolent struggle.

The first step in strategy-building is a detailed analysis of the conflict situation, the strengths and weaknesses of the contending groups, and their sources of power. How do those strengths and weaknesses compare with each other? How might the respective

strengths and weaknesses be changed? As Sharp wrote:

“To think strategically means to calculate how to act realistically in ways that change the situation so that achievement of the desired goal becomes more possible...How can people liberate themselves and develop the capacity to prevent the return of any system of oppression as they proceed to build a more free, democratic, and just society?”

Sharp has been read widely among anthropologists on what Robert MacIver called The Web of Government (1947). The web is made of institutions, attitudes, and cultural forms that structure a society and socialize most people to obey the norms. Sharp and his colleague Robert Helvey have called these sources of power “the pillars of support” for a regime. These sources of power “include the acceptance of the ruler's right to rule (‘authority’), economic resources, manpower, military capacity, knowledge, skills, administration, police, prisons, courts, and the like. Each of these sources is in turn closely related to, or directly dependent upon, the degree of cooperation, submission, obedience, and assistance that the ruler is able to obtain from his subjects. These include both the general population and his paid ‘helpers’ and agents”. Thus the ruler's power is not monolithic and permanent, but instead is always based upon an intricate and fragile structure of human and institutional relationship.

The pillars of support of a regime are always more fragile than they seem at first. As Karl Deutsch noted in his studies of political communities, “Totalitarian power is strong only if it does not have to be used too often. If totalitarian power must be used at all times against the entire population, it is unlikely to remain for long.”

Much of Sharp's strategic approach is based on insights of Leo Tolstoy and Mahatma Gandhi that the power of any government is dependent on the cooperation — the obedience — with the orders of the rulers. That is why the term noncooperation takes on its strategic



Bahrain pro-democracy protest, Feb. 2011

Photo credit: Lewa'a Alnasr, Creative Commons Share-Alike license

meaning. Noncooperation is a large class of methods of nonviolent actions that involve deliberate withholding of social, economic, or political activity. Thus Sharp pays a good deal of attention to the techniques of noncooperation of labor movements — strikes, walkouts, boycotts, slowdown of production, etc.

Once one has made a detailed analysis of the sources of power, the second step is an overall strategic approach to coordinate and direct all appropriate and available resources (human, political, economic, cultural) to obtain its objectives in a conflict. While there is often broad agreement at the level of analysis of the sources of support of a regime, there can be real differences in the articulation of aims. There are broadly three goals for action: conversion, compromise, and disintegration.

Conversion is the most optimistic. It is the hope that the opponents will have a change of heart and accept the objectives of the nonviolent group. The monarch will give up his or her absolute power and become a constitutional figurehead.

Compromise is the usual aim of many reform movements. The monarch continues to have a good deal of authority, but the powers of the parliament are strengthened.

Disintegration. The sources of power are so severed by noncooperation that the opponent's system or government simply dissolves and is replaced by new institutions. The monarch goes into exile and the nobles become businesspersons.

Often there will not be full agreement on the goal — a “let us see what will happen” is often the first basis for action. Nevertheless, strategies are often shaped by goals, and there needs to be a certain level of common vision for action to be undertaken.

The third step is the tactics, the techniques of action appropriate to the setting and the culture. As the German sociologist Karl Mannheim wrote, “The techniques of

revolution lag far behind the techniques of Government. Barricades, the symbols of revolution, are relics of an age when they were built up against cavalry.”

To be effective, one needs to know the wide range of possible nonviolent actions and the history of their use in past conflicts — just as the military need to understand the range of military techniques available and how they have been used in the past. As Sharp wrote:

“No easy answer to the problem of dictatorship exists. There are no effortless, safe ways by which people living under dictatorship can liberate themselves...Our past understanding of the nature of the problem of modern dictatorships, totalitarian movements, genocide, and political usurpation has been inadequate. Similarly, our understanding of the possible means of struggle against them, and of preventing their development has been incomplete. With inadequate understanding as the foundation of our policies, it is no wonder that they have proven ineffective.”

The people's revolutions of the Middle East will ultimately be recognized for having added new tools and new examples to the range of nonviolent action.

The writings of Gene Sharp are available on the website of the Albert Einstein Institution in Boston, Massachusetts. One of the most recent is *Self-Liberation: A Guide to Strategic Planning for Action to End a Dictatorship or Other Oppression*.

René Wadlow, a member of the Fellowship of Reconciliation, is the Geneva-based U.N. representative of the Association of World Citizens.

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ST. ANDREW’S REFUGEE SERVICES

Ministering to Displaced People in Cairo for Nearly 40 years

Emily Brown
Special to Presbyterian News Service

“I call it the holy place,” says Sultan*, a young man from Eritrea who first came to St. Andrew’s Refugee Services (StARS) hoping to access education through the Unaccompanied Youth Bridging Program, a specialized program designed to assist young refugees who are in Egypt without a parent or guardian. Since he was here with his family, he was ineligible to enroll. But he was persistent, eventually landing himself a job as a teaching assistant in the program. Over the years, he has become a leader among the staff at StARS and now works as a program assistant in the Refugee Legal Aid Program and as a StARS ambassador, meeting with visitors and planning events.

Sultan is not alone in recognizing that this little plot of land in the middle of downtown Cairo is special. Staff, students, and clients, as well as church members from the six refugee congregations who worship at St. Andrew’s United Church of Cairo, come knowing that they are safe and they are welcome. Hawa, a refugee from Sudan, remembers coming to StARS after a group of schoolboys attacked her, leaving her with a cut on her head. When she came to StARS, she expected only to have a listening ear. That day, her psychosocial worker, Abdella, made time for her, asked questions, listened, and inspected her wound. “This time his tears came out,” she remembers. “And mine too.” Surrounded by people eager to hear her story, she felt seen like never before in Cairo.

Founded by members of St. Andrew’s United Church of Cairo in 1979, StARS began as a small English language tutoring program for adult refugees from Ethiopia. Over the years, the program grew to include more formalized adult education, children’s education, psychosocial, legal aid, and community outreach programs. “In 2017, 200 full- and part-time staff,

30 interpreters, and more than 200 volunteers assisted approximately 25,000 refugees and vulnerable migrants,” said Barbara Wibmer, Deputy Director of the StARS program. “Of this number, the majority of students and refugees came from Syria, Sudan, South Sudan, Ethiopia, Somalia, Yemen, and Eritrea.” StARS welcomes refugees of all nationalities, ethnicities, and religions.

“God calls us to welcome the stranger, the orphan, and the widow,” says the Rev. Kirsten Fryer, pastor of St. Andrew’s United Church of Cairo. “We seek to provide a welcoming place, a safe space, recalling that Jesus, too, was a refugee in Egypt.” Built by the Church of Scotland over 100 years ago, the “United” in the name St. Andrew’s United Church of Cairo comes from the merger with the nearby American (Presbyterian) Mission church in the 1960’s. Over the years, many PC(USA) members, myself included, have volunteered and worked with the refugee ministry.

The church compound is quite small, about the size of a large church parking lot, but it is packed full of people, from early in the morning until late at night. At any given time, fifty to one hundred people might be waiting to access drop-in services, students might be studying in one of the four classrooms, with others playing soccer in the small courtyard, using whatever they can find to kick around—an empty soda bottle, rock, or highly-coveted, and almost always nearly flat from use, soccer ball. A large hall is partitioned off during the day to provide interview spaces for the legal advisors and psychosocial workers, and then becomes a



Two psychosocial caseworkers who work with unaccompanied children.
Photo credit: Emily Brown

classroom for adults at night, and a worship space for churches on the weekends.

StARS is unique in Cairo because of the variety of services offered in the same space. A mother might drop off her child at the Montessori preschool and then have an appointment with her psychosocial worker or legal advisor. “StARS also addresses physical needs by providing breakfast and lunch for any child within our walls on four days a week,” Wibmer said. Nearly 300 children are enrolled in the school, with 40 more in the Montessori preschool. Over 900 adults attend English, Arabic, math, and information technology classes each term, with three terms offered each year.

StARS also serves as the only drop-in center in Cairo for refugees who are extremely vulnerable and find themselves

in an emergency situation. The drop-in and emergency response program screens 150 to 200 refugees per day, provides them with information and advice, and then refers them to other StARS services. Refugees who arrive in a crisis situation are granted basic necessities such as food, first aid, and shelter. The refugee legal aid program provides clear and timely legal advice on the process of being recognized as a refugee in Egypt, considering residency visas and resettlement issues and protection services.

Unaccompanied youth and children can receive services provided by the bridging program, which offers classes in math, Arabic, English, information technology, and science, as well as psychosocial

(see ST. ANDREW’S, page 7)



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on the Death Penalty & Its Abolition”

Miriam Hans & Mark Meade

In January 2000, Louisville native Cecil Byrd was shot and murdered at his home when four armed robbers broke into the missionary compound in Mozambique where he was stationed. His daughter, Miriam Hans, was shocked and angry – but was influenced by her mother’s forgiveness of the killers. Hans will share her reflections about the proper punishment for those who commit such violent, life-ending crimes, and why the death penalty is not the right choice for victims’ families. Mark Meade, Assistant Director of Bellarmine’s Merton Center and a Board member with the Kentucky Coalition to Abolish the Death Penalty (KCADP), will follow with an update on recent efforts to abolish the death penalty in Kentucky.

Hotel Louisville • 120 West Broadway

Buffet Lunch at 11:30 • Presentation at Noon • **\$7.00 at the Door**
Reservations required by MONDAY before the lunch
RSVP to Cathy Ford at 502/458-1223 or fordhoff@bellsouth.net

FORward RADIO CALENDAR

FORward Radio | 106.5 fm | WFMP-Louisville | forwardradio.org

Time	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Time
12:00 AM	MUSIC	2 Angry Buds	Sustainability Now!	RetroForward	Black Agenda Radio	Critical Thinking for Everyone!	Panty Pilot Diaries	00:00
12:30 AM								00:30
1:00 AM	Rockabilly N Blues Radio Hour	Thom Hartmann Show	Thom Hartmann Show	Thom Hartmann Show	Thom Hartmann Show	Thom Hartmann Show	RFN Weekend (classic rock/EZ listening)	01:00
1:30 AM								01:30
2:00 AM	The Sonic Cafe							02:00
2:30 AM								02:30
3:00 AM	Panty Pilot Diaries						What's The Frequency, Kenneth?	03:00
3:30 AM								03:30
4:00 AM	Law & Disorder	From The Vault	From The Vault	From The Vault	From The Vault	Alternative Radio	04:00	
4:30 AM							04:30	
5:00 AM	Song of the Soul					Spirit in Action	05:00	
5:30 AM							05:30	
6:00 AM	Radio EcoShock	Kite Line - Prison Issues	Le Show with Harry Shearer	Foundations	What's The Frequency, Kenneth?	Between The Lines	This Way Out	06:00
6:30 AM		Sprouts				CounterSpin	Making Contact	06:30
7:00 AM	MUSIC	On The Edge w/K.A. Owens	From Classroom to Newsroom	Lets Get Trashy	Reach Out In The Darkness	Single Payer	Sea Change Radio	07:00
7:30 AM		Informativo Pacifica					Citizens' Climate Radio	07:30
8:00 AM	Project Censored	Depth N Weight	Foundations	Sprouts	Ethics Forward	Reminiscing	F.O.R. Grooves & Grits	08:00
8:30 AM				Informativo Pacifica				08:30
9:00 AM	The Human Factor	The Sonic Cafe	Urban Voices	Reach Out In The Darkness	Single Payer	The Human Factor		09:00
9:30 AM								09:30
10:00 AM	Spirit in Action	From Classroom to Newsroom	Sustainability Now!	Ethics Forward	Reminiscing	Black Agenda Radio	Brunch with Black Folks	10:00
10:30 AM								10:30
11:00 AM	2 Angry Buds	Le Show with Harry Shearer	Lets Get Trashy	Black Agenda Radio	Access Hour	Critical Thinking for Everyone!		11:00
11:30 AM								11:30
12:00 PM	On The Edge w/K.A. Owens	Sea Change Radio	Radio EcoShock	Alternative Radio	This Way Out	He Said, She Said	Underground with Shrugs	12:00
12:30 PM	Informativo Pacifica	Citizens' Climate Radio			Making Contact			12:30
1:00 PM	Between The Lines	MUSIC	Law & Disorder	Project Censored	The Human Factor	Spirit in Action	Urban Voices	13:00
1:30 PM	CounterSpin							13:30
2:00 PM	Depth N Weight	Urban Voices	Depth N Weight	Access Hour	RetroForward	Citizens' Climate Radio	Platinum Sounds	14:00
2:30 PM						Making Contact	On The Edge w/K.A. Owens	14:30
3:00 PM	From Classroom to Newsroom	Letters & Politics	Letters & Politics	Letters & Politics	Letters & Politics	MUSIC	He Said, She Said	15:00
3:30 PM								15:30
4:00 PM	Kite Line - Prison Issues	Democracy Now	Democracy Now	Democracy Now	Democracy Now	Democracy Now	Black Agenda Radio	16:00
4:30 PM	Sprouts							16:30
5:00 PM	Song of the Soul	Foundations	Reach Out In The Darkness	Single Payer	Critical Thinking for Everyone!	2 Angry Buds	Panty Pilot Diaries	17:00
5:30 PM								17:30
6:00 PM	RetroForward	Sustainability Now!	Ethics Forward	Reminiscing	Law & Disorder	Kite Line - Prison Issues	Rockabilly N Blues Radio Hour	18:00
6:30 PM						Sprouts		18:30
7:00 PM	RFN Weekend (classic rock/EZ listening)	Lets Get Trashy	Black Agenda Radio	Informativo Pacifica	Radio EcoShock	Project Censored	Song of the Soul	19:00
7:30 PM				Making Contact				19:30
8:00 PM		Rising Up With Sonali	Rising Up With Sonali	Rising Up With Sonali	Rising Up With Sonali	Rising Up With Sonali	MUSIC	20:00
8:30 PM								20:30
9:00 PM	Le Show with Harry Shearer	The David Pakman Show	The David Pakman Show	The David Pakman Show	The David Pakman Show	The David Pakman Show	Between The Lines	21:00
9:30 PM							CounterSpin	21:30
10:00 PM	Sea Change Radio	Democracy Now	Democracy Now	Democracy Now	Democracy Now	Democracy Now	MUSIC	22:00
10:30 PM	This Way Out							22:30
11:00 PM	Best of The Attitude with Arnie Arnesen	The Attitude with Arnie Arnesen	The Attitude with Arnie Arnesen	The Attitude with Arnie Arnesen	The Attitude with Arnie Arnesen	The Attitude with Arnie Arnesen	What's The Frequency, Kenneth?	23:00
11:30 PM								23:30

RADICAL VULNERABILITY SHINES AT THE FESTIVAL OF FAITHS

Brianna Harlan

Brianna Harlan, artist, gave this presentation at the 2018 Festival of Faiths Launch Event, January 27.

Art is my tool. As I rambled on to the staff behind the Festival of Faiths about why I felt so connected to this year’s theme, a card was pulled out and handed to me because a better writer than me said it perfectly. So I want to open with a quote:

“In order to heal, we need to tell our stories and have them witnessed... the story itself becomes a vessel that holds us up, that sustains, that allows us to order our jumbled experiences into meaning. As I told my stories of fear, awakening, struggle, and transformation, and had them received, heard, and validated by other women, I found healing.”

-Sue Monk Kidd

There are many ways to tell those stories. For me, art makes things available to people in a way that’s easier to receive and process. I create conceptual art, mixed media, and I was asked to speak because of my process. So, I’ll start by using a lot of pretty words and then we’ll get to the visuals.

My artist statement begins with the

following: Radically Vulnerable art for Transformative Dialogue.

I work with participants, inviting them to share and unpack sensitive topics through questions and actions. The discoveries that come from these mindful investigations shape my concept and inform the work’s medium. I create with people, not just about them, and I view the process and resulting work as a tool for a moving experience and constructive conversation.

Human beings are vessels of memory, emotion, adaptation, experience, all pushing forward, manifesting into unique beings that can talk and touch and share. I find that extraordinary. I’ve said that the phase in which babies finally find themselves in the mirror and go “wow! what the heck is that?” is one that I have yet to get over.

I am driven to listen instead of creating from only my own perspective. Because, as the quote mentions, the more I was able to express my story in a healthy way, the more I realized that the connection that we are so often robbed of, is everything. For me, it’s grace.

Our society is not set up for us to really enjoy one another or ourselves. The wisdom that can bring comes second to

productivity, keeping up appearances, and not seeming like we’re “too much.” But, the feminine character is loved because of those traits: tolerance, listening, empathy, patience, investment, and protection. And the enormous amount of strength it takes to be all those things at once.

In a college class on conceptual art, I was describing why people seemed so drawn to a particular piece and I said “people crave the delicate but we ignore it every day.” Everyone, especially in this age of instant communication, feels compelled to push their thoughts out through a keyboard, but we get uncomfortable when given the chance to be transparent in person.

As Sue Monk Kidd said we are searching to make sense, to be validated, and to heal. To ignore our soft spots, our delicate, sensitive, calling truths and experiences, is to ignore the birth place of growth and wisdom.

Many religions speak on those feminine traits for healing, balance, understanding, and redemption. But it’s hard to make the time and space to really live in that truth. We’ve got a lot to do. And I try, in the workshops I teach, to make that space available.

And even more, I create art to remind

and too carve space for the participants of my work to feel and share safely and freely. And, what comes from that is moving. Why do so many people follow Human’s of New York, the photography page? The answer is simple: for that truth, connection, and authenticity.

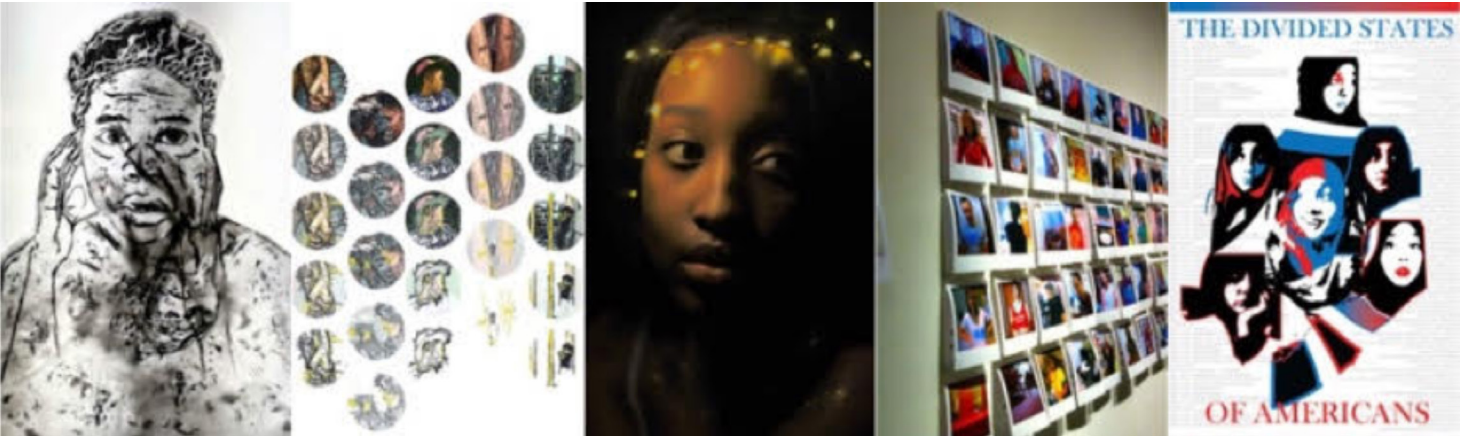
I work to give people an experience around that feeling. I listen. I create. I share. And then, hopefully, others listen.

It’s Radically Vulnerable Art for Transformative Dialogue.

You can view the video recorded presentation, some of Brianna’s artwork, and contact her at <http://BriannaHarlan.com>. You can find details about the 2018 Festival of Faiths and Brianna’s upcoming installation for it at <http://festivaloffaiths.org>.



Brianna Harlan is a mixed media artist and activist from Louisville, Kentucky, following in the footsteps of her grandmother, Mattie Jones. She is currently a Community Foundation of Louisville Hadley Creative and teaching an arts residency at Meyzeek Middle School focused on activism, advocacy, and community through art. Brianna also keeps busy in her role as a Center For Neighborhoods Community Liaison. She is excited to keep making, learning, and sharing using what she brings up constantly: Radical Vulnerability. You can find her next big work at this year’s Festival of Faiths where she will premiere an installation built around wisdom collected from all over the city of Louisville.



A selection of artwork by mixed media artist, Brianna Harlan. Photos courtesy of the artist

ST. ANDREW'S (continued from page 5)

meetings and activities to help foster integration into life in Cairo. At the end of each semester, students are offered information, often provided by graduates of the program, and support in finding opportunities for further education and employment.

Adults, families, and youth all benefitted from programs to improve health and well-being, whether from peer-support groups, information sessions, workshops on coping and well-being or direct handouts of food, clothes, blankets and supplies. Help is also provided in accessing medical services, and in building confidence and awareness on how to improve living conditions. The adults and families program has addressed issues such as sexual and gender-based violence, child labor and protection, and support for families with children who have disabilities.

Though staff and volunteers come from around the world, the vast majority of the staff are refugees or from forcibly displaced communities. Nazer, a teacher in the school, says the following about StARS: “Every one shares the same vision and believes in StARS’ mission and this creates a family environment and peace.” Though it has grown significantly over the last few years, from serving 3,000 refugees in 2013 to over 25,000 in 2017, there is a sense of community that transcends ethnicity, religion, and nationality. “StARS is my house,” Hawa says. “Abdella and the others are my brothers and my sisters.”

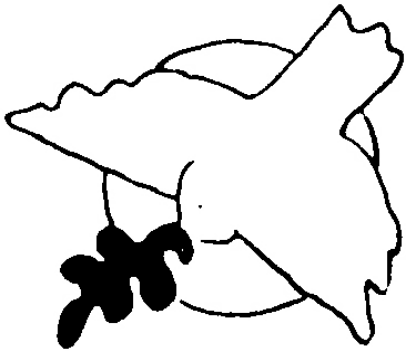
Learn more about StARS at
www.stars-egypt.org
or Refugees Thrive International
www.refugeesthrive.org.



Emily Brown is a member of Harvey Browne Memorial Presbyterian Church in Louisville, Kentucky. She served as a volunteer English tutor in the refugee services ministry of St. Andrew's United Church of Cairo, Egypt, in 2017-18.



The Preschool Class
Photo credit: Alexander Treves



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How Are We Doing?

What do you think about this issue of FORsooth?
Do you have any ideas of how we can improve?
Is there something you like and want to see more of?
Let us know!

Contact the FORsooth Editor:
adamkhayat10@gmail.com

Regular Meeting Times for
Area Organizations

- AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE—Third Friday at noon at Sullivan University, www.au.org. Contact Paul Simmons at 608-7517, pdsimmons14@gmail.com.
- AMNESTY INTERNATIONAL—Contact Sharon at 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
- 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
- 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, 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, 299-2520, www.LouisvilleEarthSave.org
- EVOLVE [Electric Vehicle Owners of Louisville]—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
- FOR [Fellowship of Reconciliation]—2nd Thursday, www.louisvilleFOR.org, 609-7985 or 899-4119
- 15 THOUSAND FARMERS—15th day each month, www.15thousandfarmers.com
- FOOD IN NEIGHBORHOODS COMMUNITY COALITION—2nd Tuesday, 6:30PM, 819-2957
- FORWARD RADIO PROJECT – 296-1793, see page 6 for more info
- FRIENDS FOR HOPE—Support Group for Adult Cancer Survivors, 4th Wednesday, 6:30PM, 451-9600
- FRIENDSHIP FORCE OF LOUISVILLE—2nd Tuesday, 893-8436
- GREATER LOUISVILLE SIERRA CLUB—3rd Tuesday, 7PM, 644-0659
- GREEN CONVENE—2nd Tuesday, 6:30PM, www.greenconvene.org
- HUMAN RELATIONS COMMISSION ADVOCACY BOARD—1st Monday, 9AM, 574-3631
- HUMAN RELATIONS COMMISSION ENFORCEMENT BOARD—1st Monday, 9:30AM, 574-3631
- HUMANISTS OF METRO LOUISVILLE—2nd Monday, 7PM, 896-4853
- INTERFAITH PATHS TO PEACE—3rd Wednesday, every other month, 214-7322
- IRFI [Islamic Research Foundation International]—Sundays at 6PM, 243-1988
- JEWISH VOICE FOR PEACE—Third Wednesday, 7PM, 553-6451, barbaraberman2@gmail.com
- JUSTICE RESOURCE CENTER—www.louisvillejrc.org, 774-8624
- KENTUCKIANS FOR SINGLE PAYER HEALTH CARE—1st and 3rd Thursday, 5:30PM, Board Room in the Mezzanine of the Main Public Library, www.kyhealthcare.org, 636-1551
- KFTC [Kentuckians for the Commonwealth]—2nd Monday, 589-3188
- KTAG [Kentuckiana Taskforce Against Genocide]— www.facebook.com/KYAgainstGenocide, 553-6172
- KY ALLIANCE AGAINST RACIST & POLITICAL REPRESSION—1st Tuesday, 6:30PM, 778-8130
- KY COALITION TO ABOLISH THE DEATH PENALTY—www.kcadp.org, 636-1330
- KITLAC [KY Interfaith Taskforce on Latin America & The Caribbean]—kitlac@mailforce.net, 435-3265
- KRCRC [KY Religious Coalition for Reproductive Choice]—www.krcrc.org, (866)606-0988
- KY WATERSHED WATCH—Volunteer water quality monitoring and training around the state every month. Call 1-800-928-0045
- LEAGUE OF WOMEN VOTERS—www.lwvlouisville.org, 895-5218)
- LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES—3rd Sunday, 451-5658
- LOUISVILLE COMMITTEE FOR PEACE IN THE MIDDLE EAST (LCPME)—First Monday, 7PM, 264-2437
- LOUISVILLE FORUM—2nd Wednesday, Noon, www.louisvilleforum.org, 329-0111
- LPAC [Louisville Peace Action Community]—www.louisvillepeace.org, 456-6914
- LOUISVILLE SHOWING UP FOR RACIAL JUSTICE (LSURJ)—Monthly meetings for learning and action, 558-7556
- LOUISVILLE WOMEN CHURCH—Meditation every Sunday, 473-8435
- LOUISVILLE YOUTH GROUP—Friday nights, 587-7755, www.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
- MOMS DEMAND ACTION FOR GUN SENSE—(571)278-2255, www.momsdemandaction.org
- MUHAMMAD ALI INSTITUTE FOR PEACE AND JUSTICE—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, www.namilouisville.org
- NATIONAL ACTION NETWORK, LOUISVILLE METRO CHAPTER—4th Sunday, 5PM, 778-8624 or (470)362-0317
- PARENTS, FAMILIES & FRIENDS OF LESBIANS AND GAYS (P-FLAG)—233-1323, www.pflaglouisville.org
- PEACE EDUCATION PROGRAM—www.peaceeducationprogram.org, 589-6583
- RESULTS (a hunger lobby)—2nd Saturday, 451-4907
- SICKLE CELL ASSOCIATION—3rd Saturday, 569-2070
- SIERRA CLUB INNER CITY OUTINGS—2nd Thursday, 7:30PM, 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—www.sowersofjusticenetwork.org, sowersofjusticenetwork@gmail.com
- STAND UP SUNDAY/STAND UP LOUISVILLE—Every Sunday, 3PM, 3208 W. Broadway, chelm416@gmail.com
- URBAN LEAGUE YOUNG PROFESSIONALS—2nd Monday, 6PM, 561-6830
- VETERANS FOR PEACE, Louisville Chapter 168—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.com

CALENDAR FOR PEACEMAKERS

Meeting times are subject to change for some of these events. Before attending these events, it's best to contact the sponsoring organization to verify the time and place of the event. Please e-mail us information about your peace and justice events to calendar.peace@gmail.com

Apr 1 to 30 | **ARTISTIC RELFECTIONS OF SEOUL AND LOUISVILLE.** The Crane House. Daily. See examples of hanji as an artistic medium. This experimental series of work was created entirely with Korean handmade papers called hanji and incorporates reflections of both the artist’s birthplace, Seoul, South Korea, and her current home, Louisville. Visit <http://cranehouse.org>.

Apr 1 to 30 | **SACK LUNCHES FOR THE HOMELESS.** Wayside Christian Mission. Open every day. Help us assemble sack lunches for men and women who are working and away from the Mission at mealtimes. Sack lunches are also used by our Good Samaritan Patrol. Visit <http://wcml.weebly.com>

Apr1 to Jun 24 | **SHINING A LIGHT PHOTOGRAPHY EXHIBIT.** The Muhammad Ali Center. See thought-provoking photos on survivors of gender-based violence, livelihoods, educations, rights & justice. Visit <http://alicenter.org>

Apr 1 to Jul 1 | **WOMEN IN 20TH CENTURY ART.** Speed Museum. See works of art by women artists and designers in the years after the Age of Impressionism. Visit <http://speedmuseum.org>

Apr 3 to 5 | **PEACECASTERS SPRING CAMP** Peace Education Program. Learn and practice methods of promoting peace by social media. Visit <http://peaceeducationprogram.org>

Apr 4 (Wed) | **VOLUNTEER FOR REFUGEE FAMILIES.** Catholic Charites. First Wednesday every month, 5:30 PM. Learn more about our refugee & immigration settlement program and family assistance efforts. Visit <http://cclou.org>

Apr 4 (Wed) | **NOONTIME INTERFAITH MEDITATIONS.** Christ Church Cathedral, Downtown. Every Wednesday from 12:10 to 12:30. Weekly rotation includes Zen Buddhist silence, Lectio Divina, Vipassana Buddhist practices, and Creative Visualization. Visit <http://paths2peace.org>

Apr 4 (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.

Apr 4 (Wed) | DEADLINE FOR SUBMISSIONS TO THIS CALENDAR IN THE NEXT ISSUE OF FORSOOTH. Every first Wednesday. Email calendar.peace@gmail.com

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

Apr 6 (Fri) | **UofL ARBOR DAY CELEBRATION.** University of Louisville, 11AM to 2. Help us plant trees on campus. Take home a free native tree sapling.<http://louisville.edu/sustainability/events/uofl-arbor-day-celebration-2018>

Apr 7 (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 452-2749 for information. Visit <http://earthandspiritcenter.org>

Apr 7 (Sat) | **LOUISVILLE COMMUNITY AGRICULTURE.** Every Saturday morning. Also, other days and times. 26 farmers’ markets from California neighborhood to Norton Commons. Visit <http://louisvilleky.gov/HealthyHometown>

Apr 7 (Sat) | **PRESERVE OUR URBAN FORESTS.** Olmsted Parks Conservancy. Almost every Saturday. Our tasks include invasive plant removal, mulching, painting or general park beautification in our various Olmsted parks and parkways. Gloves, tools and guidance provided. Be sure to sign-up before coming out. Visit <http://olmstedparks.org>

Apr 7 (Sat) | **HELP BUILD A HOME.** Habitat for Humanity of Metro Louisville. Almost every Saturday. Work alongside our sweat-equity families. Ask about our non-construction opportunities too. Visit <http://louisvillehabitat.org>

Apr 7 (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>

Apr 7 (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

Apr 8 (Sun) | **COMMUNITY COMPOSTING.** UofL Belknap Campus. Every Sunday, Noon to 2PM. Help us turn trash to treasure. Haul home some rich compost for your garden. Dress to get dirty. Tools provided. Visit <http://louisville.edu/sustainability>

Apr 8 (Sun) | **VIGIL FOR PEACE.** Louisville Peace Action Committee (LPAC) and Veterans for Peace Chapter 168, 4PM to 5PM. Every 2nd Sunday. Bardstown Rd. at Douglas Blvd. Bring a sign. Remember those suffering from conflicts in the Middle East. For more information, call Harold Trainer, 502-418-4083.

Apr 8 (Sun) | **THE NONVIOLENT CITIES PROJECT.** Pace e Bene Nonviolence Service, 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 rodwsm@gmail.com for more information.

Apr 8 to 15 & 12 to 15 | **HAND IN HAND MINISTRIES.** Work side by side with people in other neighborhoods, communities and countries by participating in our immersion trips. Visit <http://myhandinhand.org>

Apr 10 (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.

Apr 10 (Tues) | **VOLUNTEER ORIENTATION** at Americana Community Center, 6PM. Orientation every 2nd Tuesday. Help bridge the gap for our refugee and immigrant neighbors. Visit <http://americanacc.org>

Apr 10 & 11 | **PREJUDICE REDUCTION WORKSHOP.** Peace Education Program. Learn to build on what we have in common while honoring cultural differences. Visit <http://peaceeducationprogram.org>

Apr 11 (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.

Apr 11 (Wed) | **LOUISVILLE FORUM.** Noon at Vincenzo’s Downtown. Every 2nd Wednesday. Speakers on current public issues. Non-partisan discussion. For details call 329-0111.

Apr 11 (Wed) | **COMPASSIONATE LOUISVILLE.** Noon. Meeting locations rotate. Help monitor the progress of Metro Louisville ten-year campaign for compassion. Visit <http://compassionatelouisville.weebly.com> for more information.

Apr 11 & 26 | **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. Call 636-4660 to RSVP.

Apr 12 (Thurs) | **EVERYONE READS TRAINING.** JCPS VanHoose Education Center, 4PM. Every 2nd Thursday. Join our communitywide effort to improve reading skills. Visit <https://apps.jefferson.kyschools.us/vounteer>

Apr 12 (Thurs) | DEADLINE FOR THE NEXT ISSUE OF FORsooth. Every second Thursday. Email articles to adamkhayat10@gmail.com Please email new or updated calendar listings to calendar.peace@gmail.com

Apr 13 (Fri) | **A GLIMPSE OF ETERNITY.** The Louisville Astronomical Society at dusk in Tom Sawyer Park. Every 2nd Friday weather permitting. Look through telescopes at planets, our moon, stars, double stars, the Orion nebula, and other wonders. Visit <http://louisville-astro.org>

Apr 13 (Fri) | **DIALOGUE ON DIVERSITY.** Bellarmine University. Engage in thoughtful and instructive conversations about the relevance and role of diversity in the fields of business, education, media, health, politics, community engagement, and religion. Visit <http://bellarmine.edu/diversity/diversityconference/>

Apr 14 (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.

Apr 14 (Sat) | **CITIZENS’ CLIMATE LOBBY.** Main Public Library, Noon. Every 2nd Saturday. Help plan efforts to lobby for state legislation to combat climate change. More info, contact Jean at jmchri@gmail.com or call 634-3114.

Apr 14 to 22 | **WEEK OF SERVICE.** Give an hour, a day, donate blood, give food, clothing or simply help a neighbor, everyone can do something. Visit <http://metrounitedway.org/servlet>

Apr 15 | **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 <http://15thousandfarmers.com>

Apr 18 (Wed) | **JEWISH VOICE FOR PEACE.** Highlands-Shelby Park Public Library. Every third Wednesday. Help us plan for future and assess our accomplishments. Call 553-6451 or e-mail barbaraberman2@gmail.com

Apr 19 (Thurs) | **CHAT WITH POLICE.** 6PM. Open dialogue with police officers. Meetings places rotate month to month. Visit <http://louisvilleky.gov/events>

Apr 19 (Thurs) | **MENTAL ILLNESS SUPPORT & ADVOCACY.** NAMI Louisville every third Thursday at 3PM. Also Saturdays and Sundays. Support for families. Draw on years of experience. Visit www.namilouisville.org

Apr 19 (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

Apr 19 (Thurs) | **THIRD THURSDAY LUNCH.** “Reflections of a Murder Victim’s Daughter on the Death Penalty and Its Abolition.” Co- sponsored by Interfaith Paths to Peace and the Fellowship of Reconciliation at Hotel Louisville, Noon. Hear compelling speakers on current concerns and issues of justice, compassion, faith, and public policy. RSVP to Cathy Ford at 458-1223 or fordhoff@bellsouth.net

Apr 19 (Thurs) FORsooth LABELING PARTY. Presbyterian Seminary, Winn Center. 6:30 PM. Every 3rd Thursday. We need volunteers! Many hands make light work, and the opposite is also true! So please join us if you can. Call 451-5658 for more information

Apr 23 (Mon) | **JEFFERSON COUNTY ECONOMIC JUSTICE TEAM.** Meeting at the Main Public Library. Every 4th Monday at 6:30PM. Help us organize and assess our local campaign for equitable development, affordable

housing and healthcare, and participatory budgeting. Learn and share. Visit <http://kftc.org>

Apr 24 (Tues) | **FREE NONPROFIT START-UP CLINIC.** Center for Nonprofit Excellence, 3PM. Every 4thTuesday. Learn the fundamentals, avoid pitfalls, and find direction. Visit www.cnpe.org

Apr 24 (Tues) | **KENTUCKY REFUGEE MINISTRIES LUNCH & LEARN.** Noon. Learn more about our refugee & immigration settlement program and citizenship tutoring classes. Visit <http://kyrm.org>

Apr 24 to 28 | **FESTIVAL OF FAITHS.** Center of Interfaith Relations. Examine, explore, and experience the Sacred Insight of Feminine Wisdom with us. Visit <http://festivaloffaiths.org>

OUT OF TOWN

Apr 2 (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.

Apr 3 to 24 | **FAIRNESS MEETINGS.** ACLU of Kentucky. Help us promote LGBT Rights in Kentucky and join our meeting in Versailles, Georgetown, Frankfort, Bowling Green, Berea, and Shelbyville. Visit <http://aclu-ky.org>

Apr 5 (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, visit www.peaceandjustice.org

Apr 7, 14 or 21 | **KENTUCKY WATERSHED WATCH TRAINING WORKSHOP.** Shelby, Bullitt, and Jefferson Counties. Learn to take qualified water samples for professional lab analysis and collect basic field data. Visit <http://water.ky.gov/wsw/Pages/default.aspx>

Apr 19 (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

Apr 21 (Sat) | **KFTC ORGANIZING ACADEMY.** Kentuckians For The Commonwealth in Covington, 10:30AM to 4:30PM. Lean and practice meeting facilitation, creating agendas, and grassroots fundraising. Visit <http://kftc.org>

AT THE LOUISVILLE FREE PUBLIC LIBRARIES

Visit www.lfpl.org for more information.

Apr 2 (Mon) | **GIRLS’ STEAM CLUB.** Newburg Public Library, 6:30PM. Learn programming code and see how it works in robots and 3D design.

Apr 2 & 9 | **BASIC COLLOQUIAL SPANISH** South Central Library, 4PM. Learn helpful phrases and expression used during travel.

Apr 3 (Tues) | **HOUR OF POWER BOOK DISCUSSIONS.** Newburg Public Library, every first Tuesday, 6:30 PM. Discuss books on personal efforts

Apr 4 (Wed) | **MEETING OF THE MINDS.** Crescent Hill Public Library, 7PM. Discuss current topics with your friends and neighbors.

Apr 4 (Wed) | **ENGLISH CONVERSATION CLUB.** Every Saturday at the Iroquois & Newburg Public Library Branches, 3PM. Also South Central on Mondays and Main Library on Wednesdays at 7PM.

Apr 4 (Wed) | **RUEDA LATIN DANCE** Bon Air Library, 6PM. Every Wednesday this month. Join The VILLE Casineras for a 6 week dance workshop.

Apr 5 (Thurs) | **CITIZENSHIP CLASS.** Iroquois Public Library, 11AM. Every Thursday. Instruction by Kentucky Refugee Ministries.

Apr 7 (Sat) | **COMPASSIONATE LIBRARIES.** Main Library, 2PM. Learn and practice a new service project each month. Strive to make our city more compassionate.

Apr 7 (Sat) | **BILINGUAL ENGLISH/SPANISH STORYIME** South Central Library, 2PM. Stories, rhymes, and songs in both languages, as well as crafts and activities.

Apr 14 (Sat) | **FRENCH CIRCLE.** Iroquois Public Library, 12:30PM. Join our conversation in French.

Apr 16 (Mon) | **DIVERSITY STORYTIME.** Newburg Public Library, 6PM. Stories about how it takes all kinds to make the world awesome.

Apr 18 (Wed) | **BOOKS ON GLOBAL SOLIDARITY.** Main Public Library. Read and discuss books from different counties and cultures. (aka The Mayor’s Book Club)

Apr 19 (Thurs) | **WOMEN’S BOOK DISCUSSION.** South Central Library, 7PM. Books by women authors.

Apr 21 (Sat) | **CULTURAL SHOWCASE: INDIA.** Iroquois Public Library, 1PM. Celebrate Indian American culture with neighbors old and new.

Apr 25 (Wed) | **BEGINNING BEEKEEPING.** Iroquois Public Library, 6PM. Learn and practice the basics with our Kentucky State Apiarist.

Apr 26 (Thurs) | **GRANTSEEKING BASICS FOR WORTHY CAUSES.** Main Library, 1:30PM. Learn to research and find the right grant for your cause. Practice the essential elements of grant proposals.

Apr 28 (Sat) | **DIA CELEBRATION** Iroquois Public Library, 1PM. Join our celebration of Children’s Day with music, stories, crafts.