



peace & justice news

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UVM Considers Affiliating with a Truly Fair 3rd Party Monitoring Agency

By *Carmen Solari, Peace & Justice Store/Fair Trade Programs Manager*

The Peace & Justice Center spent the summer educating ourselves and the greater Burlington community on the politics of the garment industry. Through this effort in collaboration with other activists groups, we successfully convinced UVM to purchase their apparel from responsible fair trade sources.

Fair trade is about workers' rights. It creates fair, sustainable practices for producers and artisans who have been marginalized by the free trade market. It is a movement concerned with ethical behavior in business.

The global market's growing desire for cheap, fashionable clothing has created a phenomenally large line of convoluted and fragmented production to meet the demand for these clothing items. The garment supply chain involves everything from cotton production to fiber manufacturing to actually cutting and sewing the final product. With such an extreme lack of transparency, we felt overwhelmed with where to start in tackling this complex issue.

While fair trade clothing is on the rise from companies like Maggie's, Indigenou, Marigold, and Prana, production does not yet exist on the scale that say, fair trade bananas or coffee are being

certified and circulated. In researching the socially responsible clothing movement, we came across Alta Gracia, a clothing factory based in the Dominican Republic. Their products are not fair trade certified, but it is apparent they are doing everything in their power to uphold fair trade principles.

There are multiple certifications ensuring a product is fair trade certified. We cannot overlook companies who have chosen not to have their products certified simply because they are personally accountable and

independent in their attempts to operate under a fair business model. With a bit of research, it is relatively easy to determine whether a company is genuinely responsible.

Alta Gracia, was formed by Knight Apparel after the previous sweatshop BJ&B was unexpectedly shut down in favor of moving production to a country where labor costs less. Workers at Alta Gracia are unionized; earn a livable wage that is three times more than the minimum wage; receive healthcare; and work in safe working conditions. Their factory manufactures collegiate apparel and



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PJC MISSION

Our mission is to create a just and peaceful world. To this end, we work on the interconnected issues of economic and racial justice, peace, and human rights through education, advocacy, training and non-violent activism, and community organizing, since 1979.



From the Center

■ PJC Developing Workshops

I am excited to announce that the PJC is developing in-house curricula for both social justice and peace building workshops. Soon we will be a consistent, reliable resource for community members, businesses, governmental groups, and other non-profits who seek trainings and workshops on the following and more:

- cultural competency
- non-violent communication
- non-violent action
- military policy and security
- conflict resolution
- anti-oppression
- comprehension of identity-issues and oppression

These are all topics we cover already but often contract the work through other fabulous people. While these collaborations are productive and much-appreciated, it is time for the PJC to have the ability to offer our own programs, specific to Vermont communities. Please be in touch if you have special areas you hope we will cover!

■ PJC Honors “No Call” Requests

We recently hosted our annual phonathon. Some of you with lapsed memberships did not receive a phone call because you have requested no calls. Your support means a lot to us and we don't want to lose touch with you. Please feel free to send renewals to our mailing address (60 Lake St, Burlington, VT 05401) or renew online at www.pjcv.org

We are also encouraging monthly donations. If you are interested in sustaining our work in this way, please contact us to discuss the options for doing so at (802) 863-2345 x1.

Your support means a lot to us!

Thanks to everyone who we did reach during the phonathon. It was great to connect with those of you I personally spoke to. I hope you all know that I am reachable by phone and would love to meet you. The offices are in the back of the store – please come say hello when you are here.

■ The New Jim Crow

PJC to host Common Read program of “The New Jim Crow: Mass Incarceration in the Age of Colorblindness” by Dr. Michelle Alexander.

Participants in this program will receive a free copy of the book and join us for a two-part conversation. If you are interested, please contact rachel@pjcv.org. Time and place TBA.

PJC welcomes new Board members:

■ Marlee Ford

Marlee Ford brings both a professional background in law, human rights, and community organizing and a perspective informed by her lived experience with unjust systems and institutions. As a Soros Justice Fellow, she and four South Bronx youth co-founded Bronx PrYde, an award-winning community organizing project. Her experience with many of the issues, systems, and institutions under which disenfranchised youth and women struggle begin when she was born to a Korean sex worker and a US soldier. She immigrated to the US via adoption at age three. A tumultuous childhood included foster care, life on the streets, shelters, group homes and family court. Marlee currently teaches human rights at Champlain College. She holds a J.D. from New York University School of Law.



Marlee Ford

■ Jake Schumann

Jake's experience includes working at the Peace & Justice Center as the Volunteer Coordinator and Assistant Store Manager. He is currently the Store Manager at ReSOURCE in Burlington. Jake is the founding director of Mwangaza Partners, US. He also has worked at Vermont Association of Business, Industry, & Rehabilitation.



Jake Schumann

In his time there he received recognition from the Business Account Managers as the most active of a 63-member coalition in developing strategic community partnerships. He currently lives in Burlington, Vermont. ☺

Rachel

UVM's Perkins Hall Harkens Eugenics Mastermind

To Board of Trustees of the University of Vermont:

Below is an excerpt from the UVM website on the principles that UVM faculty and staff align themselves with:

The University of Vermont's aspirations reflect its values, which include a commitment to rigorous intellectual inquiry and critical thinking, and a willingness to address difficult societal issues with honesty, civility, and practicality. This University community values respect, integrity, innovation, openness, justice, and responsibility and promotes the intellectual capacity to engage in ethical decision making.

The Peace & Justice Center is similarly committed to the principles of social justice described above. We hope that you will follow through on your willingness to address difficult societal issues as well as engage in ethical decision making when considering the issue we are addressing. We request that the board of trustees consider renaming Perkins Hall. Although the Hall is named for George Perkins, a long-time zoologist and professor at the University of Vermont, the name Perkins is associated most often with his son Henry F. Perkins.

The research that Henry Perkins devoted his time to while under the employment and support of UVM is now contrary to the mission of UVM. Throughout the 1920's and into the 1930's, Mr. Perkins was an influential lobbyist and supporter for Eugenics policies and laws in Vermont, and his work is directly related to the forcible sterilization of members of the Abenaki population. In 1925, Henry Perkins organized the Eugenics Survey of Vermont. This survey was not scientific but instead was based on the reputations of the people within their communities, and served to identify specific families as "degenerate." Those with learning disabilities and poor school performances were classified as "feeble-minded" and considered unfit. Members of the survey team focused largely on families of Abenaki and French-Canadian descent. These people were targeted because Mr. Perkins and his fellow Eugenicians considered them a burden on society, as well as considered their lifestyle to be inappropriate and "unhealthy to children." Henry Perkins was later the President of The American Eugenics Society, and his research was adapted to Adolf Hitler's own agenda of Eugenics.

It was Henry Perkins's commitment to Eugenics that gave a basis for the passage of "A Law for Human Betterment by Voluntary Sterilization" in Vermont. This law was enacted in 1931 and was intended to cut government spending on social services for the poor and disabled. The idea was that people who had been labeled feeble-minded or degenerate would produce offspring who would also be "unfit" members of society; therefore sterilization would eliminate the "defective" genes within Vermont. Despite the law maintaining that sterilization would remain voluntary, the number of Vermonters who were sterilized under this law remains unknown because of the forcible steriliza-

tions performed. Often, those who had been institutionalized or confined to prisons would be offered freedom in exchange for their consent to sterilization.

The Abenaki population was highly impacted by this law and many hid their heritage to avoid persecution. These practices continue to negatively impact Abenaki people. Because of this persecution, their sense of identity has suffered and they have had difficulty establishing their own separate personhood under the regulations of the state.

Clearly, this is a shameful period of history. This research and the actions that it inspired, completely contradicts UVM's mission. Therefore, to continue on as if these atrocities did not happen would be to engage in willful ignorance which would only further alienate the Abenaki people. Accepting the name of Perkins Hall, with full knowledge of the atrocities committed by Henry Perkins perpetuates unexamined privilege, and symbolically continues a tradition of exclusion.

The Peace & Justice Center therefore asks that you remove this symbol of racism and injustice from your campus. The argument can be made that the building is not named specifically after the man who was so influential in the Eugenics movement local. However, the outside perception is one of UVM revering a man who is an undisputed catalyst to the justification and commitment of the vilest of human rights abuses in Vermont state history. In addition to the abuses committed here in Vermont, Henry Perkins's work is also directly connected to the atrocities committed in the concentration camps during World War II.

We understand that the process may be daunting and that the Board of Trustees is very busy. However, this is an issue of justice. Changing the name of this building is an act that will exhibit the University of Vermont's unwillingness to silently support historical wrongdoings. An action such as this will validate that as an institution you are committed to social justice both in principle and action.

Sincerely,

Amanda Sanderson,
Racial & Economic Justice Intern
Peace & Justice Center

Rachel Siegel,
Executive Director,

Sent March 24, 2014

If you share our hope that UVM will rename Perkins Hall, please contact the Board of Trustees.

Canaan Fair Trade

By Grace vonRabenstein, PJC Intern

As an Environmental Policy major at Champlain College, fair trade is commonly a topic of discussion in my classes. My education has shown me how fair trade is an ideal business model. Environmental stewardship, safe working conditions, gender equity, transparency, the list goes on. On the surface, the benefits of fair trade are undeniable and easy for me to support. Yet I have struggled to put my support for the movement into action and apply the principles to my purchasing and consumption habits.

Through my internship at the PJC, one of my goals is to transform my personal behavior. I am reaching a deeper understanding of how fair trade improves the lives of individuals and communities around the world. As I learn more about the vendors in the Peace & Justice Store, I am becoming more mindful of the impact ethical consumption has globally.

Our vendor, Canaan Fair Trade, has made the necessity to alter my behavior tangible. Canaan is a Palestinian fair trade company working towards economic stability for rural communities in Palestine. Under Israeli occupation, these Palestinian communities, especially



Mustafa & Shafaq Jarar
Canaan Fair Trade Olive Oil Producers, Jarar Family Farm

farmers, are being economically marginalized and culturally isolated. Historically, farming and olive harvest have been a great source of pride and livelihood for these communities. However, the plummeting prices of olive oil (as low as US\$2) caused many farmers to abandon their farms. Through a combination of education and training, organic and fair trade certification, and community empowerment programs, Canaan Fair Trade is providing women and farmers long-term access to global markets.

Canaan has developed several programs that demonstrate its commitment to empower the communities it

serves. The Canaan Scholarship Fund gives scholarships annually, 40 thus far, to the children of farmers and future leaders of their communities. The Trees for Life program gives olive tree saplings to farmers, many of whose trees were destroyed or uprooted by the Israeli military. While nearly 60,000 tree saplings have been distributed, the program is also restoring hope to the farmers who have faced many challenges maintaining their livelihood.

Canaan was the first and continues to be the leading fair trade supplier of olive oil. Along with olive oil, Canaan Fair Trade

produces almonds, honey, spreads, soap and dried foods. Nasser Abufarha, founder and director of Canaan Fair Trade and founder of the Palestine Fair Trade Association, said in an interview, "Being good should always be good for business." This concept is supported through Canaan's motto "Insisting on life" and is confirmed through an impact study that was done in 2011, evaluating the impact of Canaan in fulfilling its mission to empower small and marginalized Palestinian producer communities caught in the midst of conflict. ☺

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works with over 800 campuses in the US, including the University of Vermont (UVM), who currently has a disappointingly small selection of Alta Gracia Apparel available.

With the help of UVM student groups VSTEP, Fashion Club, and Amnesty International, as well as the Fair Trade Burlington Network, we brought workers from Alta Gracia to UVM to talk about the difference that working for a socially responsible clothing company has made in their lives, with the hopes that their experience would inspire the University to source even more clothing from this innovative label. We learned that not only does the factory have accountability through the unionization of their workers, but that their practices are also monitored

by a respected independent organization called the Workers Rights Consortium (WRC). The WRC is an independent labor rights monitoring organization started by United Students Against Sweatshops to challenge the status quo in the textile industry.

The clothing industry's supply chain too often allows for factory owners to manipulate and abuse the lack of transparency to their benefit. It is common practice in the industry to cut workers' wages to a bare minimum, force overtime, and cut corners on health and safety standards. Third party labor rights auditing organizations attempt to assure large retailers the work they are outsourcing is not violating basic workers rights. Unfortunately, many of these monitoring organizations have the

interest of the multinational corporation they are representing instead of the workers.

The Fair Labor Association (FLA), which currently holds a contract with UVM ostensibly to ensure UVM branded apparel is not made in sweat shops, is controlled by a board of directors that is comprised of representatives from the corporations they are serving. This includes repeated labor rights offenders like Adidas and Hanes brands. Amidst other failures to protect the rights of workers, FLA colluded with Nike and Reebok to cut and run from their contract with the BJ&B factory (now home of Alta Gracia) after its workers unionized and demanded higher pay in 2007. According to United Students Against Sweatshops (USAS), this

Making Strides in the Cocoa Industry

By *Hillary Walton*

Thanks to increased consumer demand, Lake Champlain Chocolates (LCC) has begun to purchase Fair Trade cocoa. “Our hot chocolates are certified by Fair Trade USA, and our organic bars are certified Fair for Life and over 95% of the chocolate we use is Fair Trade certified for all of our products,” said Meghan Fitzpatrick of LCC. Fair Trade certification, among other things, is an assurance that forced child labor is not employed.

The primary cocoa source of LCC is Barry Callebaut. We are likewise excited to find that Barry Callebaut has begun to source and distribute Fair Trade cocoa. Changes in this and other companies practices are examples of corporate behavior changing as a result of public education and pressure.

In addition to this demonstration of awareness, Barry Callebaut has also begun campaign “Cocoa Horizons.” This campaign includes a movement to educate farmers in an array of topics from literacy to women’s empowerment. “Support child labor sensitization activities” is last to be listed within the curriculum. Despite its placement, this mention is honorable. It moves us that

much closer to the day when we see an atrocious violation of international labor laws put to an end.

The virtuous shift in corporate behavior is a triumph in the push to eradicate the “worst forms of child labor,” as defined by the International Labor Organization. These forms include trafficking, slavery, debt bondage, and exposure to dangerous work environments that harm the health and safety of children.

When consumers understand the reality behind chocolate, many choose not to fund the system. This is what the industry notices. If we choose a socially responsible route, companies will notice that non-fair trade chocolate is not selling. Where we place our dollars, we place our votes. Thus, we have gone from the child slavery permeating the cocoa industry to a promising future of an ethical system. Our tool is the strength of our consumer voice. Our consumer choices yield tremendous results, as seen though the increase of fair trade certified chocolate on the market.

Because of the Fair Trade cocoa movement, we have seen large players of the cocoa industry set timeframes to

terminate “the worst forms of child slavery” though The Harken-Engle Protocol. Unfortunately these benchmarks have not been honored. A surface promise is far from the goal of a thorough shift. We need to keep an eye on the companies to ensure that integrity is maintained within fair trade labeling. As consumers, the pressure we place on companies by voting with our dollars is in many ways the most effective form of vehicle of change.

At the Peace & Justice Center we are currently working at increasing pressure on Ghirardelli, owned by Lindt. They have suggested an approaching shift and it is our intention to make sure this happens. GlobalExchange.org provides a printable letter of support for this movement. If you are interested, we would love your support in the fight for a fair Ghirardelli.

If our goal is to eliminate child slavery from the cocoa industry then we need to get everyone on board. What are we funding and encouraging? What are we saying is okay? Where is your chocolate coming from? Tell a friend. Tell a local merchant. Tell a corporation. Send a letter. Vote with your dollars. Let them know you care and influence them to care as well. ☺

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decision left 1,600 workers unemployed without severance pay. Out of frustration towards the repeated failures of labor rights monitoring organizations, USAS helped to create the WRC in 2001 as an alternative to the corporate-controlled FLA.

The WRC aims to change business as usual in the textile industry, and is currently focused on auditing the factories where collegiate apparel is made. In order to affiliate with the WRC, universities must pay an annual fee; provide a list of supplier factories; and adopt a code of conduct for factories that the WRC will then ensure they adhere to. Universities then select a representative for the WRC University Caucus, which

gathers annually to consult the board of directors on policies and practices, allowing every institution a voice in accountability.

The WRC ensures transparency by making all of its audits and factory reports public with a comprehensive online database that can be searched by university, country, or licensee. They also take many additional steps to guarantee that their audits represent the rights of workers. In addition, the WRC supports unionization; their auditing visits are unannounced; and workers are interviewed away from the work site so as not to feel pressure to please management. Given these genuine efforts to uphold labor rights standards, we saw the WRC as an obvious choice over the FLA to

protect the rights of marginalized textile workers.

In conjunction with the aforementioned community and student groups, the PJC has been working to encourage UVM to affiliate with the WRC since the Summer of 2013. After accruing over 500 signatures on our online petition and many days spent tabling and talking to students, our voice was heard and we began talks with the University in the Fall of 2013. Thanks to community support, UVM is on track to become affiliated with the WRC by their next fiscal year starting July 1, 2014. UVM has a good deal of purchasing power and we are confident that affiliating with the WRC will positively impact the lives of workers worldwide. ☺

The Peace ROTC

By Marlee Brown, PJC Intern

To be quite frank, enlisting in the US Armed Forces never crossed my mind. Instead, college was always an expectation, a path I would be silly *not* to follow. I realize now – two months from my college graduation – that not all high school students will have the same situation as me, the same privileges, the same expectations, nor the same passions. That’s what makes my Peacework internship at the Peace & Justice Center this spring doing military counter-recruitment and recruitment for peace at local high schools especially challenging.

It started when I was in the third grade. The trips happened every three years, first to Clarkson, then to Skidmore and eventually SUNY Potsdam to drop my older brothers off at their first semester of college. By the time high school rolled around for me, I began preparing to follow in their footsteps. Junior year came with college visits, senior year with applications, acceptances, and eventually my choice to come to Vermont for my undergrad.

That was four years ago. Today, as I nervously approach my graduation this May, I can safely say I have given more attention to the military and its recruitment tactics than ever before. To make something clear: no, I am *not* considering enlisting. Rather, I am visiting high schools to talk with students about alternatives to the military and to ensure they are knowledgeable of nonviolent ways to serve their country.

Through my internship, I helped organize and lead a recruitment for peace and counter-recruitment training. The event brought together a total of eight people. Our aim was to chat about approaches to counter-recruitment, keeping in mind what high school students are likely to find appealing about enlisting.

We started by jotting down a few words that came to mind in terms of the military’s “draw.” This made for a nice segue to the screening of a US Army commercial that reinforced some of these ideas. *I am a warrior and a member of a team*, one soldier says. *I am disciplined*.

Physically and mentally tough. I am a guardian of freedom and the American Way of life.

Although having seen commercials like these a number of times before, I had never critically examined their messages. The aggressive delivery of discipline, solidarity and strength left me more uncomfortable than I remember feeling before. For example, *I stand ready to deploy, engage, and destroy the enemies of the United States of America*. Destroy? Enemies? When was war made so simplistic, so straightforward? Does the barking of *I am Army strong!* justify this language?

While I never visited recruiting offices, I do remember the military coming to my high school and setting up their tables in the cafeteria. There were times when past graduates would come in to represent their rank, drawing more students to the table with their familiar faces. I would watch as confident students – mostly male – approached the table to attempt the pushup challenge. In front of the packed cafeteria, they would line up one-by-one to showcase their physical stamina. At the time, I saw their attempts as acts of cockiness. Never, however, did I question the intention of the recruiters who stood there watching, with arms crossed and faces blank.

One of the pieces of literature we have ready for the PJC counter-recruitment table stars Sergeant Abe the Honest Recruiter, the animated character who takes students through a military contract to point out tricky sections that recruiters often don’t make reference to. Abe tells readers, “This is not a normal job, and not a normal contract. You can’t quit, for one. The military can extend your enlistment without your consent.” The document goes on to mention things like military training not always translating to the civilian world, the suffering of long-term physical and mental damage, high risk of sexual harassment and rape, as well as faulty veterans benefits.

In addition to documents like these and War Resisters League brochures, we also make sure to have sheets promoting

alternatives, such as the Peace Corps and Job Corps. And then there are the buttons. What would we do without the buttons?

My first ever counter-recruitment and recruitment for peace tabling visit happened a few weeks ago at Colchester High School. Our table was located in the front lobby, near an entrance to the cafeteria. Most of the students stopped at the table between classes. We would get their attention by asking, “Would you like a button?” In fact, that is how we connected with the first student who was considering enlisting.

One student grabbed a button from my basket. I watched nervously as he walked away; he had grabbed one of our “Recruiters Lie” buttons. A few steps down the hall, I see him turn to his friend and say, “Wait a minute. I don’t agree with this button!”

His friend was the one that came to chat. We learned that he was considering joining the military, mainly to follow in the footsteps of his father and grandfather. We spoke for about ten minutes. When he left he appeared committed to talking frankly to his family about the reality of combat which had not previously been discussed; he was prepared to use caution when speaking with recruiters; and his perspective had changed noticeably.

In the two tabling visits we’ve had thus far, there have been only two students who approached the table saying they were interested in enlisting. There are probably other students we engaged with who have considered it but remain unsure. In both cases, our chats gave these two students more perspective and made them question their own motives.

As recruiters for peace, it is not our intention to tell every student that they should never join the military. Rather, our aim is to make sure they are aware of the reality of combat and that there are other ways to serve one’s country. We encourage them to attend our nonviolence trainings and explore active nonviolence as a way of standing strong against oppressive forces. If they’d like, they should join what I think of as the Peace ROTC. 

Re-visioning Security for a Just Society

By Mica Stumpf

What would it look like to have security obtained through means that were aligned with our ends of a peaceful society? What kind of action is required to get us beyond the horrific abuses of a broken power structure toward a world where we all feel secure with the presence of security personnel, regardless of our skin color? To paraphrase Martin Luther King, Jr., isn't enough that we exercise non-cooperation with evil, we also need to cooperate with good. And if the good doesn't fully exist yet, then we need to create it.

Recently I read a news story about an unarmed father, Luis Rodriguez, being beaten to death by the local police outside of a movie theater in Oklahoma. While I tried to recover from the brutality of the incident, I had this thought: until we are able to radically change our concept of security in this country, this is the kind of news that can be expected. As far as I see it, the most direct path to a humane and just future lies in a commitment to self control and community centered security.

This is why Pejman Kouretchian and I started Emergency Conflict Transformation. Our vision is a community-based response to conflict, where instead of calling the police, people will have the option to seek help from a peace team of local individuals who are trained in nonviolent de-escalation and mediation. Our team is unarmed and prepared to hear all sides of any conflict, with a goal of opening the space for healthy debate and negotiation, seeking an outcome that serves as many needs as possible. Our belief is that a long term solution cannot come from one party forcing their will on another, but through each side recognizing that they have shared interests with their opponent and everyone will benefit from a plan that addresses the needs of each side.

In the words of peace scholar, Kenneth Boulding, the greatest lie is the you and I are separate; that your suffering could contribute to my happiness. Once we are able to achieve a level of collective



Trainers: Mica Stumpf and Pejman Kouretchian

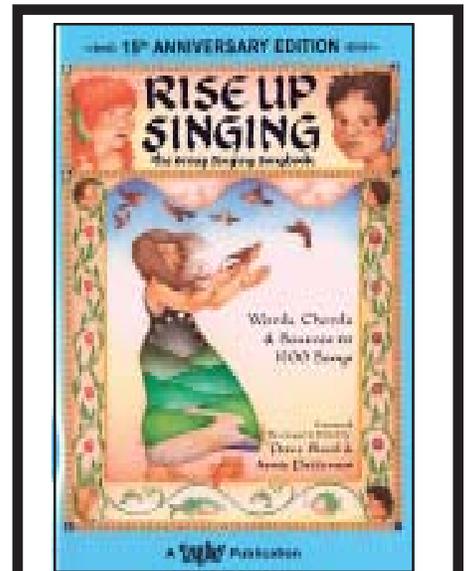
consciousness of the interconnectedness of all life we will have the power to implement a new system for addressing conflicts, one that can fully represent the term justice. To reach that end, Emergency Conflict Transformation has developed a two-day training that is open to anyone who has an interest in reclaiming their power to successfully transform their own conflicts. To truly replace our violent security systems which control people through fear, we will need to invest in just as much nonviolent conflict training with just as many people who believe in offering dignity and self determination to those in conflict. So if you too believe a better way is possible, please let us know you are listening and share your voice in the chorus.

■ Nonviolent Conflict Intervention Skills Training June 29 & 30

This two day training is presented by Emergency Conflict Transformation, an Oakland, CA based organization that offers assistance to those with immediate need for conflict de-escalation. It will cover the theory of nonviolence and how it can be actively applied in heated interpersonal conflicts. The skills covered will include: how to behave in the face of direct violence, how to de-escalate heated conflicts, determining when to intervene or not, choosing the best method for intervention, and mediation techniques. There will also be materials geared toward lower levels of conflict. All who seek to further their conflict competence are welcome! You must commit to the two days, 10am to 6pm. The fee is \$60, but

scholarships are available. Contact kyle@pjcv.org or 802-863-2345 x6. Mica Stumpf and Pejman Kouretchian have a passion for nonviolence, teaching it to everyone from youth groups to incarcerated veterans. Mica received her B.A. in Peace and Conflict Studies from U.C., Berkeley. In 2013 she spent six weeks working with an international peace team in Jeju Island, South Korea. She and Pejman also work as

Kingian Nonviolence trainers with East Point Peace Academy. Both Pejman and Mica have trained in restorative justice and mediation. Pejman has five years of experience in high conflict entertainment security, mediating within diverse populations in times of overt violence. In 2013 they co-founded a new domestic peace team: Emergency Conflict Transformation. ECT is a member of the Shanti Sena Network of domestic peace teams. ☪



May 3 is Pete's Birthday!

Learn the songs of Pete Seeger and other "freedom fighters"! Experience the power of singing together. Share it with the next generation!

20% off May 1-7 at the Peace & Justice Store to celebrate Pete's life.



Robin's Nest

Women and Equality: The Three Revolutions: Reflections on the 100th Anniversary of World War One

By Robin Lloyd

In the great trajectory of humanity's evolution towards a just society, two revolutions in the rights of women to participate in society on an equal basis with men have moved that evolution forward: the first, of course: the right to vote, in 1920; the second, the right to reproductive freedom in 1972, where women's demands for dominion over her own body were legally recognized. And now the third, possibly equally spectacular revolution: the right to equality in foreign policy decisions; ie the decisions to make war or keep the peace.

This anti-war movement began almost 100 years ago and will be celebrated next year at a conference at The Hague, the Netherlands: Women's Power to Stop War. It started with the effort of a small group of courageous women who organized to stop WW1.

We all know the moment of conflagration that started the war, which, from the perspective of 100 years, was astonishing in its destructiveness, given that modern weapons of mass killing (ie nuclear weapons, et al) had not been invented yet.

On June 28, 1914, Gavrilo Princip, a Serb nationalist, shot and killed Archduke Franz Ferdinand of Austria-Hungary in Sarajevo. Exactly one month later, the nations of Europe fell in line like dominoes, and the shooting war began.

Will it be commemorated, grieved or celebrated? It was, after all, the war to end war. The numbers who died are brain numbing, especially when compared to current military actions. 2,175 soldiers died in action in Afghanistan over 11 years: in the trench battles of 1914-1918, that number of soldiers might die in a day. And yet, boys continued to merrily march off to war.

A Hungarian woman, Rosika Schwimmer, brought word of the catastrophic conditions of war prevailing in



Europe to the US in the fall of 1914. On a national speaking tour she begged Americans to urge President Wilson to propose mediation to end the war before it ground down to a vicious end game of destruction.

In response, concerned women, meeting for the founding session of the Women's Peace Party in January of 1915, were galvanized when they got a telegram from physician and activist Aletta Jacobs from the Netherlands urging them to come to a women's conference to stop the war.

Forty-seven women, including Hull House founder Jane Addams, and my grandmother, Lola Maverick Lloyd, crossed the Atlantic, during wartime, to meet with some 1200 women from 12 countries from April 28-May 1, 1915. During this week, only 104 miles away, one of the most violent battles of the war took place, at Ypres, where massive amounts of chlorine gas were used by the Germans for the first time.

In three days they made two decisions: One, that they would hold an international meeting at the same time and same place as the peace settlement conference that they assumed would conclude the war, with the goal of presenting proposals to the conference. Secondly, they would appoint envoys, right then and there, to travel to both the belligerent and neutral countries and ask them to actively offer mediation to the combatant countries.

And that is what they did. All to no avail, although one head of state said "these are the most sensible words I have heard spoken in this room for the last year!!"

So what's the big deal? The big deal

was that those women were proposing not just to end war, but how to create a democratic society with equality between men and women, so that there would be no recourse to war. The congress worked out an alternative, non-violent form of conflict resolution, calling for a process of continuous mediation to be implemented, without armistice, until peace could be restored among the warring nations. The innovative aspect of this conference was that a politically powerless group used this opportunity to draft concrete proposals for a new international legal system; proposals which went far beyond issues directly related to the war.

And they and their sisters and descendants held tenaciously to this vision of a way to stop war through out the first world war, and the second, and Korean and Vietnam war until finally (to make a intriguingly long story short) the Security Council of the United Nations heard their demand and passed SCR 1325 in 2000 on Women, Peace and Security which mandates women's participation in all aspects of peacekeeping, peacemaking and peace-building (ie before, during and after war).

Under Hilary Clinton, the US State Department has issued a National Action Plan or NAP to implement the resolution.

Has anything changed since this commendable resolution was passed 14 years ago? Where these directives are being used to challenge the status quo? In the last few months, Madeleine Rees, the Secretary General of WILPF has been involved in fast-paced feminist diplomacy insisting that women have a right to be at the Peace Table when the future of Syria

International Law or *Real Politik*?

By Judy Yarnall, PJC Board member

Recently I spent several unpleasant late-night hours at Dulles Airport – that place where we introduce foreigners to the US by making them pay for luggage carts in currency they don’t yet have. CNN was on multiple screens overhead, with the words “Obama says Russia violates international law” and “Hillary calls Putin, Hitler” streaming beneath the images. Already irritated by my flight’s delay, I felt outrage building within me. Who was Obama to be making pronouncements about international law? Hadn’t we invaded a sovereign nation, Iraq, for no reason other than that we had felt like it and convinced ourselves that this action was necessary and just? And why was Hillary Clinton, who could be considered the dean of American diplomats, using such intemperate language? Why, for that matter, was CNN stoking American belligerence? It all felt too

familiar.

Russia has, in fact, broken international law by annexing the Crimea – specifically, it has violated its obligation as a UN member to refrain “from the threat or use of force against the territorial integrity or political independence of any state.” A referendum with soldiers waiting in the wings is not a true test of the people’s will, even though the majority of this particular people was of Russian ethnicity. We need to remember, however, our own disrespect for international law, not only in Iraq but more recently in Pakistan and Yemen, countries which our drones have bombed.

International law as a general concept is only about a century old. Before 1920, when the League of Nations established a court which the UN’s International Court of Justice (ICJ) in the Hague has succeeded, disputes between states were

settled by one of two ways. By force (producing festering resentments which make such “resolutions” temporary) or by diplomacy. Now adjudication by the ICJ, better known as the World Court, offers an effective third alternative. We showed our contemptuous disregard for it in 1986, when Ronald Reagan was President. Nicaragua, whose Sandinistas we were then covertly battling, accused the US of mining the harbor at Managua. The World Court accepted the case and ruled against us. When we were required to pay damages it was up to the Security Council to enforce this penalty, and we used our right as one of its five permanent members to veto the enforcement resolution.

Since then, we participate in the World Court only on a case by case basis. To stretch the point, you could say that the US is committed to undermining the authority of international law when we find it bothersome. Such is *real politik*—exactly the hand Putin’s been playing.

But recognizing our hypocrisy is only a first step. What could we as activists be doing to make the world a more lawful place? Robert Naiman, the director of Just Foreign Policy, suggests that we urge members of Congress to call on the Obama administration to cease boycotting talks in the UN Human Rights Council on US drone strike policy. He also suggests that we press our government to honor our obligations under international humanitarian law by protecting Iranian civilians’ access to needed medicines from US sanctions. (You can sign a petition about that at www.justforeignpolicy.org/act/iran-meds)

Most of all, we need to create a loud and well-organized campaign to revise the United Nations Charter. Just one firm tweak – revoking the veto power of the Security Council’s five permanent members – would make a tremendous difference.

In a world with nuclear weapons, *real politik* does not hold the trump card of wisdom about humanity’s future. International law does. And in the long run, it is more realistic. 

WWI continued from page 8

is discussed. As it is, US and Russia have important seats, and the guys with guns, but no members of women’s groups or civil society have been permitted to take a seat. Rees has found funding to bring women who are doing the work of peace-building on the ground in Syria to Geneva to knock loudly on the door. She has written,

*“There is nothing like a war to force a retreat into gender stereotypes; a narrative of warriors and victims, of power which is of the violent and destructive kind wielded by men with whom other men must engage to control it. It’s as if the Security Council Resolutions which reflected the need to bring the voices of others into the discourse were passed in a vacuum, that our minds could not actually catch up with what they purported to bring about, i.e. a fundamental shift in the medieval narrative. This is true not just of those engaged in the fighting, but of those who drive the politics and therefore the direction of that conflict.”**

To return to WWI, President Wilson, in 1917, said that one reason he brought the US into the war was to have a seat at the peace table. Jane Addams contested that perception, saying that if he had offered to convene a neutral conference engaging both sides of the conflict a much more humane settlement than the Versailles Treaty could have been implemented, and WW2 might have been avoided.

To petition the US government to truly implement SCR 1325 and open the door to women’s participation in Peace Talks, please write to Secretary of State Kerry’s assistant, **Catherine M. Russell** who is the United States Ambassador-at-Large for Global Women’s Issues, at the State Dept., 2201 C St, NW, Washington, DC.

*Read more at <http://www.opendemocracy.net/5050/madeleine-rees/syrian-women-demand-to-take-part-in-peace-talks-in-geneva> 

CALENDAR

Thursday, April 10

• 7pm **Native Rights and the Struggle Against the Tar Sands** with Clayton Thomas-Muller, Member of the Mathias Colomb Cree Nation of Northern Manitoba, co-director of Indigenous Tar Sands Campaign, and organizer for Defenders of the Land and Idle No More. He will focus on how the Canadian Tar Sands Project threatens the land and lives of communities across the continent. Silver Maple Ballroom, Davis Center, UVM. Sponsored by the Will Miller Social Justice Lecture Series.

Monday, April 14

• 6-8pm **Vermonters for a Just Peace in Palestine/Israel** meeting at PJC.

• 7pm **Fed Up VT** meeting at RU12 every Monday. Fed Up VT is a radical grassroots women's rights coalition. fedupvermont@googlegroups.com

Tuesday, April 15

• **Day of Action Against Military Spending!** The PJC will be tabling on Church Street with Veterans for Peace to raise awareness about how much of our income tax dollars go to the military and how little goes to other important government programs. Stop by our table and participate in an activity to share where you want your tax dollars to go and be entered in a raffle to win a one-hour massage from Silliman Massage & Bodywork.

Saturday, April 19

• 10am **Veterans for Peace, Will Miller Green Mountain Chapter** meets monthly in Montpelier's Kellogg-Hubbard Library. Usually the third Saturday, but check with President Adrienne Knapp at adriennej@hotmail.com

Sunday, April 20

4:00-5:30pm **Film: "Spies of Mississippi."** *Spies of Mississippi* is a journey into the world of informants, infiltrators, and agent provocateurs in the heart of Dixie. The film tells the story of a secret spy agency formed by the state of Mississippi to preserve segregation and maintain "the Mississippi way of life," white supremacy, during the 1950s and '60's. The Film House, 3rd floor, 60 Lake St., Burlington. Followed by snacks and conversation in the PJC.

Wednesday, April 23

• 6pm: **Drones Film and Talk.** Montpelier's Savoy Theater. Learn about the legal controversies that surround the use of drones internationally and domestically. 1) presentation by Lydia Bates on the current status of drones, 2) screening of the short film *Wounds of Waziristan* by journalist, Madiha Tahir, and 3) discussion of what actions can be taken to spread awareness and help prevent more transgressions.

Sunday, April 27

• 10am - 6pm: **Nonviolent Communication Seminar**, lead by John F. Reuwer, MD at the Peace & Justice Center. If you wish you could find more peace within yourself, or have more energy and skills to make peace with people you love and people you don't, this seminar is for you. The "language of life" has been used as a description of nonviolent communication, developed by Marshall Rosenberg, and adapted here by Dr. Reuwer. There is a \$90 fee, but scholarships are available. To register: kyle@pjcv.org or 863-2345 ext 6.

• **Rally and March to Protest Drones at Hancock Field Air National Guard Base**, 2pm. The Upstate Coalition to Ground the Drones and End the Wars presents **Dr. Cornel West**, speaking on "**Connecting the Dots:Poverty, Racism and Drones**" at Tucker Missionary Baptist Church in Syracuse, NY. Following the talk we will have presence at Hancock Drone base entitled "The Peoples Order of Protection Against Drone Terror". Carpool from PJC: contact kyle@pjcv.org or 863-2345 ext 6.

• 2pm **A Performance Piece. Robin Lloyd talks with her grandmother: WWI and the 100th Anniversary of the women's peace movement.** In celebration of WILPF's 99th anniversary. Free. Refreshments will be served. BCA Center, 2nd floor, Church St, Burlington. More info: 862-4929.

Sunday, May 4

• 12-1 **Vets for Peace live call-in show on Channel 15.** Also June 1.

Tuesday, May 6

• 6pm: **Peace & Popcorn at PJC.** Peace & Popcorn is a casual movie night open to the public. This is a great way for people who are interested in peace, racial justice, the environment, economic justice, international issues, politics, etc. to watch a documentary they normally wouldn't make time for, and to connect with people of similar interests. We serve popcorn, and it's free! Good films and good company. All are welcome!

Thursday, May 8

• **5-6:30pm Women's International League for Peace and Freedom** (WILPF) meeting at the Peace & Justice Center. 862-4929. Also June 12.

Saturday, May 10

• **World Fair Trade Day!** Stay tuned for more information on this event. Burlington City Hall Park. If you are interested in helping with this event contact Carmen at 802-863-2345 x3 or carmen@pjcv.org.

Monday, May 12

• 6-8pm **Vermonters for a Just Peace in Palestine/Israel** meeting at PJC. Also June 9.

Saturday, May 17

• 10am **Veterans for Peace**, Will Miller Green Mountain Chapter. See 4/19. Also June 21.

Tuesday, June 3

• 6pm: **Peace & Popcorn at PJC.** See 5/6.

Saturday & Sunday, June 28 & 29

• 10am - 6pm. **Nonviolent conflict intervention skills training.** Location TBD. See article on page 7. This training will cover the theory of nonviolence and how it can be actively applied in heated interpersonal conflicts. The skills covered will include: how to behave in the face of direct violence, how to de-escalate heated conflicts, determining when to intervene or not, choosing the best method for intervention, and mediation techniques. Must commit to both days. There is a fee of \$60 but scholarships are available. Contact kyle@pjcv.org or 863-2345 x6.

Fly Kites Not Drones

By Lydia Bates, PJC Intern

March 20th marked the first day of spring, as well as Nowruz (New Year) on the Persian calendar. In celebration of Nowruz and in solidarity with the people of Afghanistan, the Peace & Justice Center hosted a day of kite flying at Burlington's Waterfront Park on March 23.



Nowruz is celebrated worldwide by 300 million people and in 2010 was recognized as the International Day of Nowruz by the United Nations due to its promotion of peace, solidarity and neighborliness. In Afghanistan the holiday is celebrated by kite fighting, a practice that involves many skilled competitors attempting to slice the strings of the other kites. Being the best kite fighter in ones neighborhood is a very sought after and respected achievement. In order to increase ones odds of attaining such a status, kite fighters will sometimes coat their kite strings in rice glue and shards of glass, however, nylon is now preferred.

From 1996 to 2001, the Taliban government banned kite flying on the grounds of it being "un-Islamic." Despite reinstatement as one of Afghanistan's most cherished pastimes "Afghans are more used to the presence of UK and US armed and surveillance drones flying overhead" than kites (*Voice for Creative Non-Violence UK*). The country has since become the "drone capital" of the world due to the UK's 547 strikes in the past 5 years and a similar, yet unspecified number of US drone strikes. A lack of transparency within the US drone program leads to uncertainties in the number of strikes and civilians deaths.

While the US is at war with Afghanistan there are still violations of international humanitarian law being committed. The Fourth Geneva Convention, created in 1949, was designed to protect civilians in a time of war. However, despite their touted accuracy, drones have been causing countless unnecessary civilian deaths, which are far too often deemed "collateral damage." Estimates gather that in 2013 the number of civilians killed in drone strikes increased threefold, therefore accounting for 40% of the total number of civilian air strike deaths. In light of the remote control aspect of drone warfare there is very little sympathy for or connection to one's perceived enemy, therefore allowing for unfettered killing and a completely transformed face of war.

The Fly Kites Not Drones event highlighted these unfortunate truths while simultaneously exalting the rich culture that has remained resilient throughout the war. To watch the video, go to <http://www.clipsyndicate.com/video/play/5003793> 

The sky is falling

Drones, droning, droned
A common grammatical shift
From noun to verb
An important moral shift
Murder
State sanctioned assassination.

No young warrior you won't face enemy fire
Get in your car and commute to the office.
Game for eight hours.
Be home for cocktails
Your commute is your biggest threat

Amazon wants to deliver a package
Exactly what a terrorist wants to do
Don't go to your doctor about the buzzing in your ears
Look out the window, you're being droned
It may be a police drone, or that of your exes lawyer.

Drones are owned by kids, farmers, the CIA
They come in all sizes
Smaller than a humming bird, larger than a jet
Does the second admendment give us the right
To own armed drones, what about magazine size?

Get ready Supreme Court
This is coming your way
You will be asked to shove the toothpaste
Back in the tube
Best of luck

Frank Edmonds
Alburgh VT
Submitted in response to an article in a previous
Peace & Justice NEWS.

Drones Film: *Wounds of Waziristan*

Wednesday, April 23, 6pm: Interested in joining the conversation about drones? Come to Montpelier's Savoy Theater for an evening of education and discussion centered on this political and moral issue. Learn about the legal controversies that surround the use of drones internationally and domestically. The evening will begin with a presentation by Lydia Bates on the current status of drones, continue with the screening of the short film *Wounds of Waziristan* by journalist, Madiha Tahir, and conclude with a brief discussion of what actions can be taken to spread awareness and help prevent more transgressions. 

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