

225 N 70th St, Seattle WA 98103 206-789-5565 <http://www.wwfor.org>

***WWFOR** seeks to replace violence, war, racism and economic injustice with nonviolence, equality, peace and justice. It links and strengthens FOR members and chapters throughout Western Washington in promoting activities consistent with the national FOR statement of purpose. WWFOR helps members and chapters accomplish together what we could not accomplish alone.*

What Will We Do? Moving Beyond Fall Retreat

The 2013 WWFOR Fall Retreat, "Realities of the 'New Jim Crow.' What Will I Do? What Will We Do?" brought together about 60 activists from the region. You can watch the excellent keynote by Mary Paterson (of No New Jim Crow Seattle) at:

<http://www.youtube.com/watch?v=5KpAWvcmCFQ>
Mary and our other presenters offered workshops that allowed participants to learn more and explore future actions. We hope that the follow up from the retreat will reinvigorate FOR members to connect racial and economic justice to issues of militarism and to work with our allies on these issues.

Here are a few other "follow-up" opportunities:

Join Ruth Elder and Kathy Wilkinson in the new Washington State Chapter of CURE (Citizens United for Rehabilitation of Errants). CURE is a grassroots human rights organization that works for criminal justice reform. You can read about this effort below.

Join the conversation with Mary Paterson and others that we started at the Fall Retreat about Transformative Justice. See No New Jim Crow Seattle "Transformative Justice Key Points" document (see page 4). At the bottom, you'll find a very short list of further reading on the subject of transformative justice. According to Mary Paterson, the interview with Carolyn Boyes-Watson is especially rich, and she highly recommends it.

Continue to educate yourself and others. Documentaries that exist on the subject of "the carceral state"/mass incarceration/the War on Drugs (which has led in important ways to mass incarceration) include:

- Fixing Juvenile Justice (on transformative justice)
- Broken on All Sides
- Prison Town, USA
- Raw Opium: Pleasure, Pain, Profits
- The House I Live In

- Herman's House
- The Women of New Bedford
- The short visual by Paul Rucker, "Proliferation," available at www.paulrucker.com

Consider how you might react when you encounter racism in daily life, as we did during one workshop. Rosy Betz-Zall offers some thoughts on page 4.

Watch for Olympia FOR's February 2014 TV program, "Racial & Class Disparities in Our Criminal Justice System." Host Glen Anderson interviews Steven Aldrich and Sam Merrill (both presenters at WWFOR Fall Retreat) and Larry Jefferson. They lay out the basic facts about incarceration rates and then explore the ways in which race and economic class are involved in various aspects of the criminal justice system. Sam Merrill is the clerk (chair) of the Friends Committee on Washington Public Policy, a Quaker-based advocacy group in Olympia, and Steven Aldrich is FCWPP's legislative advocate and policy analyst. (For more, see www.fcwpp.org.) Larry Jefferson has 17 years' experience as a criminal defense attorney (currently a public defender) and is the president of Thurston County Bar Associates. The TV show will air 12 times in February on TCTV channel 22 for cable subscribers in Thurston County. It will be posted to www.olympiafor.org soon after it debuts.

New Washington State CURE Chapter Forms

by Ruth Elder & Kathy Wilkinson

Ruth Elder and Kathy Wilkinson are excited to announce that a new Washington State Chapter of CURE, Citizens United for the Rehabilitation of Errants, is forming. CURE works for criminal justice reform and interacts with policy makers at all levels of government. CURE is a grassroots human rights organization that was founded in Texas in 1972 and became a national organization in 1985. Today, CURE is an international organization with chapters in many states in the US and in several other countries. CURE has taken positions on a number of topics including alternatives to incarceration, the death penalty, the sex offender registry, and drug laws. Washington CURE also works to support those who are or who have been incarcerated and their families and friends. CURE is a membership program, but no dues will be collected until the chapter is formally established as a nonprofit organization. We expect that process to take several months.

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GI Resistance

by Larry Kerschner

There is a saying that “Hitler’s arms were only three feet long.” The same can be said of any war or act of government violence ... can only happen with the actions and agreement of those who are part of the government machine. Soldiers kill others. Presidents usually do not directly kill others. There would be no war if the soldiers did not kill. This seems simplistic but most things that are true are ultimately simple.

The military likes to pretend that, especially in a “volunteer” military, troops are obligated to participate in any “war” they are sent to. This begs the question of what a “war” is. In the United States the legal war authority for the military depends solely on a declaration of war by Congress. Congress cannot transfer that war making authority to the Executive Branch. Under Article VI of the U.S. Constitution “all treaties made under the authority of the United States shall be the supreme law of the land, and the judges in every state shall be bound thereby.”

Several of those treaties are the Nuremberg Conventions, the Geneva Conventions, and the U.N. Charter. Under the U.N. Charter outside of genuine self-defense all war is illegal aggression. Under the Geneva Conventions the bombing of hospitals and the forcible transfer of populations from their homes as we have done in Fallujah, mass roundup and imprisonment of non-combatants, destruction of food crops, use of weapons such as cluster bombs which are indiscriminate in the death and suffering they cause, the use of economic sanctions after it is clear that they are causing unnecessary suffering and death, torture of prisoners, “dead-checking” in which disabled prisoners are shot, and “rendition” which is torture by proxy are all illegal war crimes.

There is a history of resistance to these types of illegal acts within the U.S. Military. Until 1968 the desertion rate for U.S. troops in Vietnam was lower than in previous wars but by 1969 it had increased fourfold. By 1970, the U.S. Army had 65,643 deserters. Between 1997 and 2004, according to Department of Defense records, over 50,000 members of the U.S. military were classified as deserters. Vast numbers of Viet Nam-era service people participated in minor acts of sabotage and destruction. Among front line troops opposition to the war was commonly seen in efforts to avoid combat.

On August 24, 1969, Alpha Company of the 3d Battalion/196th Infantry, the sixty men who remained after five days of battle with many casualties, refused direct orders to return to combat. During the last portion of the Viet Nam war there were at least ten similar incidents of mutiny. One of the little discussed, but important, factors in the end of the American War in Vietnam was the refusal of troops to follow illegal or stupid orders. Congressional hearings in 1973 found that three percent of officer and non-com deaths between 1961 and 1972 were a result of fragging. Disaffection among the troops, including fragging, led to instances in which commanders, afraid of their own troops, felt that enlisted men should not have access to weapons.

Sabotage of equipment became another tactic of resistance among the troops. On May 26, 1970, the USS Anderson was preparing to go to Vietnam from San Diego. A major breakdown occurred after someone dropped nuts, bolts and chains down the main gear shaft. In July of 1972, two of the Navy’s aircraft carriers were put out of commission by sabotage. A fire on the USS Forestal caused \$7 million in damage delaying deployment for months. Several 12-inch bolts inserted into engine reduction gears forced three month delay of the deployment of the USS Ranger.

There is a common misconception that the resistance during the Viet Nam war within the military developed primarily among the draftees. The fact that it was the enlistees who were more likely to engage in rebellion should give rise to some thoughts about the current “all volunteer” military. A 1972 study conducted by Human Resources Research Organization found that most deserters and AWOLs were lower class people who joined the military believing the job benefits claims by the recruiters.

There is a Federal statute, 18 USC 2387, which prohibits “all manner of activities (incitements, counseling, distribution or preparation of literature) intended to subvert the loyalty, morale, or discipline of the Armed Services” which carries a possible penalty of ten years in prison. There may be other secret laws against speaking in support of GI resistance under the Patriot Act.

However it is clear that while we are still a nation under the supreme law of the U.S. Constitution those in the military who under conscience, or just under law and common sense, who refuse to participate in illegal and immoral actions are within their legal rights and should have the support of all of us.

Who Owns the Land?

by Chuck Schultz

People who originally lived in America were called Indians. Aborigines in India are called Adivasi. I thought of India as being an ancient civilization without aborigines living there. But there are dozens of groups claiming to be indigenous because India has regulations concerning indigenous land claims. Defining indigenous groups in India is not easy. After all, waves people have occupied the subcontinent for millennia. Before India was occupied by British, Macedonians, Persians, Mongols, and other invading hordes, there were people in India. And there are still a few dozen languages spoken in India.

Like America, all continents have "indigenous" groups. Ascertaining who are indigenous is like deciding when time began. I read that we are all descended from one group who lived in Africa. If we all have common ancestry in Africa no one is indigenous anywhere else. A native of a place is someone who was born there. In 1843 there was a political party called the Native American Party, white men born in the United States who were defensive about immigrants.

People with a long ancestry in America had ideas about property and land ownership at a variance with the invading Europeans. They also had different ideas about governance or leadership. Europeans identified someone they could call a chief, and bought land from him that didn't belong to him. Then they concluded that other natives had no right to be there. Migrations have occurred in every continent and island group. You can name many of the barbarian throngs who migrated to Europe. In Britain alone there have been Picts, Celts, Angles, Saxons, Vikings, Britons, and more.

Peoples are organized in many ways: as nationalities, states, tribes, religious groups, etc., and clans exist within tribes that exist within ethnic groups. As peoples migrate, they often combine with peoples they encounter or groups combine for protection against them.

Europeans have a penchant for drawing lines for their convenience. Many people have borders imposed upon them without regard to what effect those borders have. It doesn't matter that Kurds, rather than having their own nationality, form part of the nationality of four different countries. It doesn't matter that Native Americans and native Africans are assigned to areas that are problematic for their accustomed existence. Many African countries contain groups of people with different traditions, languages, and ways of life.

When a People invade a territory they typically consider the previous residents insignificant. The occupiers or other outside group declare what parameters the residents must adhere to, while their *primitive* ideas are given no credence. The residents are told that they must have a formal government, laws, and a legal justice system. In fact, they must have a nation with borders.

When Europeans first encountered indigenous peoples on other continents they assumed that they should act as Europeans. They should have similar ideas of modesty, have an authority that could speak for all, and have ownership of property. When ideas about sexuality change, other cultures are expected to accept the new guiding principles. Each culture has its customs, which are enforced by rules, laws, or convention. Some types of clothing, such as neckties, are not functional but are symbols of status.

A society's customs work for that society. Foreign policy is commonly developed without the values and customs of the foreigners in mind. How arrogant is it to tell someone else how to live?

New CURE Chapter

(continued from page 1)

We have identified the following goals for the future: (1) a chapter newsletter; (2) regional support groups around the state; (3) collaboration with like-minded groups; (4) meetings with the Department of Corrections, the Governor, and Legislators; and (5) chapter programs and events. Issues that have been identified so far include mental health and substance abuse treatment, the need to reinstitute parole in our state, the death penalty, juveniles sentenced to life without parole, civil commitment, and reentry programs. It will take our collective efforts to work for the changes that we want to see.

A second organizational meeting and holiday potluck will be held at 11:30 am on Saturday, December 14, in Building One, Room 152 of the Thurston County Courthouse, 2000 Lakeridge Drive SW in Olympia. Everyone is welcome. The chapter hosts will provide a hot dish, beverages, and service items. Everyone is asked to bring something to share. To assist with planning, please RSVP with either a phone call or text to 360-259-1124, or send e-mail to wacure@aol.com. Mail can also be sent to Washington CURE, c/o Ruth Elder, PO Box 12953, Olympia WA 98508-2953.

We are glad to add like-minded people and organizations to our e-mail and mailing lists, and you can also like us on Facebook. Thanks to everyone who has supported our efforts so far and offered encouragement.

Transformative Justice Key Points

from No New Jim Crow Seattle (nnjinfo@gmail.com)

Transformative Justice (TJ) is an alternative to jail, prison, and punishments. Its purpose is to repair damaged relationships, encourage healing in individuals and communities so that they can thrive.

TJ is victim-focused, offender-focused, repair-focused — as opposed to focused on laws broken, crimes committed, and punishments.

TJ is community-focused — as opposed to individual-focused: the power for solving problems resides in the community rather than in the state.

TJ asks who/why/what: who was harmed, why did the harm happen, what is necessary to repair the relationships damaged as a result of the harm, and who is responsible for the repair?

TJ is concrete. It has a structure and a process.

- “Peace-Making Circles” or “Family Group Conferences”
- Skilled Facilitators who are members of the communities involved
- Designated places where the groups gather
- Clear process for all people being heard and understood

TJ is already being practiced in large and small-scale ways in many places locally, nationally, and around the world, including:

New Zealand, Australia; Alaskan Indigenous People; Colorado; Florida (Dade County); Baltimore; Navajo People; Clark County Juvenile Justice; Bothell (Youth Court); Cleveland High School; Other Schools in King County (Kent SD? Auburn SD?); City of Seattle East Precinct/Central District (pilot program currently underway)

A few other resources on transformative justice/restorative justice:

Howard Zehr, *Changing Lenses, The Little Book of Restorative Justice, The Little Book of Family Group Conferences, New Zealand Style*

Interview with Carolyn Boyes-Watson of Suffolk University, Boston: <http://www.ikedacenter.org/thinker-themes/themes/restorative-justice/redefining-justice>

Interesting “zines” — “Miklat, Miklat, a Restorative Justice Zine” and “Plan A” (Seattle, WISH)

Challenging Our Reactions When We Encounter Racism in Daily Life *by Rosy Betz-Zall*

One workshop at the Fall Retreat focused on intervening or interrupting a conflict that possibly included racist speech, actions, or bullying. When we take action we might inspire others to take action as well.

When stepping in to deescalate a conflict, you want to model nonviolence by intention, word, and action. The goal of each of these interventions is to allow the both people to remain safe especially the one with the least power. The best time to try a deescalating is before the conflict gets too heated. A person intervening needs to:

1. Stay centered. — We are working to notice when we are emotionally off balance and use a quick method (e.g. deep breath) to get back into our rational brain, i.e. we are short circuiting our fight or flight reaction by quickly getting back into a calm state.
2. Keep focused on listening and loving.
3. Think of and use different ways to distract those in conflict. Interrupting can make use of some simple strategies:

- Intervenor asks for help such as: What time is it? Can I have a cigarette? Do you know where a bathroom is? Can you help me lead this song?
- Intervenor offers a gift such as: Want a cookie? Would you like some water? You look tired, do you want to sit down on my chair?
- Intervenor simply interpositions themselves by wandering between the people in conflict — if they aren’t very close to each other. When moving in between people body language and intent is extremely important. It is important to be open and neutral-not judgmental, and flexible in your interaction.

Special offers available from WWFOR office for yourself or others (just in time for holidays):

“**I Am Troy Davis**” by Jen Marlowe and Martina Davis Correia with Troy Anthony Davis. \$16 plus shipping and handling. Consider this a follow-up to the WWFOR Fall Retreat. This is an illuminating, moving book and offers hope that working together we may end the death penalty. Don’t miss it.

“**Grave Lines**” — some poems of Larry Kerschner. \$10 plus shipping & handling. If you look forward to Larry’s posting online, you will savor his poems that “turn around and take another look” at his experiences as a soldier in Vietnam. They urge us all to take another look at what’s going on all around us.

Cat Lovers Against the Bomb 2014 Calendar — Go Boldly Forth for Peace. \$10 plus shipping & handling. Keep track of your activism and other activities