

# Peaceways

CENTRAL KENTUCKY COUNCIL FOR PEACE AND JUSTICE February 2016

## CKCPJ dinner scheduled for March 6

Make plans to attend the Central Kentucky Council for Peace and Justice annual Networking Fair and Dinner on Sunday, March 6, at Imani Baptist Church, 1555 Georgetown Street, Lexington. The fair begins at 4 p.m.; the dinner begins at 6 p.m. and will feature author George Ella Lyon as speaker.

In addition to information from local peacemakers and peacemaking groups, the event will include dinner (including vegetarian and vegan selections), entertainment and the recognition of the recipients of CKCPJ's annual awards (for nomination information, see page 2).

To make a reservation to attend the Networking Fair and Dinner, see the CKCPJ website, [peaceandjusticeky.org](http://peaceandjusticeky.org).



*The Young Family Singers entertain at the 2015 CKCPJ Annual Dinner and Networking Fair.*

Margaret Caldwell

## Put It On the Agenda

*by David Christiansen, CKCPJ co-chair*

No matter how many people are killed or maimed in America, Congress continues to do nothing about gun violence. Whether it is grade school children at Sandy Hook Elementary in Connecticut or a Bible study group in South Carolina, a high school in Columbine, Colorado, or a holiday party in San Bernardino, California, the response from Congress is the same... NOTHING. We can't even get our elected officials to put this on the agenda for discussion. According to [gunviolence.org](http://gunviolence.org), guns take the lives of thousands each year in America.

The *New York Times* reports that mass shootings now happen on a daily basis; and [vox.com](http://vox.com) identifies America as the gun violence leader of the world, by far.

CKCPJ suggest that WE put it on our agendas. When you develop an agenda for any meeting—a church meeting, a school meeting, even your bridge club, please refer to the chart here.

It can be updated daily by visiting the

Gun Violence Archive website (referenced on the chart). It does not have to be discussed (after the first time), it simply needs to be there month after month. It does not have to be relevant to the meeting. Just let it give silent witness to the violence in America we now take for granted.

In addition, when you attend a meeting and do not see the chart, please ask those who developed the agenda to include the chart on future agendas. If enough of us do this, perhaps we can finally have a meaningful discussion about gun violence in America.

CKCPJ's goals are multi-faceted. First, regularly updating people informs all of us of the awful carnage that we have accepted as the new normal in America. Public awareness (and outrage) might ultimately overwhelm the influence of those who seek to prevent meaningful discussion.

Second, putting this on our agendas might force our elected officials to put this

on the nation's agenda. Third, and perhaps most important, the breadth and reach of violence in our communities requires a sincere effort by all of us to understand why this has become so commonplace in America and what each of us must do if we hope to change it for the better. Real change will require much more than a willingness of leadership to allow discussion. All of us need to step forward, as individuals, businesses, social clubs, community groups or faith communities, if real change is to succeed.

Gun Violence In America (excluding suicide)	
<b>2015</b>	
Killed	13,293
Wounded	26,826
<b>2016</b>	
Killed	186
Wounded	395

Source: <http://www.gunviolence.org>

# A Brief History of Women's Peace Groups in the U.S

by Randolph Hollingsworth, Ph.D.

Women have long had a voice in refusing to sanction war. In the U.S., many women have organized to promote a world vision of equality, cooperation, love and harmony. Women activists, whether radical or moderate, tend to place responsibility for change on the individual, relying on education and on appeals to one's morals. Over time, ideologies of peace promoted by U.S. women's groups have often fit neatly within the established roles of American women—especially in the role as mother.

In early U.S. history, many Native American peoples expected their women to speak out in times of war. Particularly in matrilineal societies, such as the Iroquois, Cherokee and Pueblo, women's groups served as checks and balances in governance, shaping policies and diplomacy. Many Native women's groups could determine when, why, and whether their people went to war. From colonial times, American women banded together to plumb biblical principles of peace in the Book of Isaiah and in the Sermon on the Mount and expound ideals of peace. On the east coast, women from Anabaptist traditions emphasized their responsibility to oppose war, inspired by such examples as the pacifism of the Shakers' Mother Ann Lee, the civil disobedience of Quaker women such as Mary Dyer, and the prayer circles of Baptist, Anne Hutchinson.

By the 19th century, organized peace movements in the U.S. had begun, most notably in 1815 with David Lowe's New York Peace Society and Noah Worcester's in Massachusetts both emphasizing male responsibilities. In 1828 William Ladd formed the American Peace Society, soliciting funds from women who formed auxiliary societies. The Journal of the American Peace Society emphasized the role of mothers in peace education; and by 1837 the Journal reported on the activities of eight "Ladies peace societies." Quaker women such as Angelina and Sarah Grimke and Lucretia Mott, accustomed to speaking out in their religious meetings, became influential in the national discourse during the antebellum period, passionately advocating peace, abolition of slavery, and women's rights. There is little evidence of women's groups working for peace during the Civil War, but examples of activism for the war

abound. The 1860s witnessed diverging strands of women's peace activism: maternalists, who viewed their role as nurturers as a sacred duty, and the increasingly politicized suffragists, who argued that the vote would provide women with crucial political influence over the men who waged war in their name. Both sides emphasized essentialist arguments well-honed by female educationalists like Catherine Beecher, assuring women they would naturally balance men's aggression and selfishness. In 1870, Julia Ward Howe published an "Appeal to Womanhood throughout the World" calling for mothers to refuse to allow their sons to be trained to kill the sons of other women and to crusade on behalf of peace. In 1872 Howe organized the first international Women's Peace Congress; and, in the U.S. in 1873 she attempted to get formal recognition of an annual Mother's Day for Peace. By the turn of the century nearly every major women's group spoke for peace. The Women's Christian Temperance Union (WCTU) published two monthly peace journals and had its own Department of Peace and Arbitration headed by Quaker Hannah Bailey. In 1871 the American Peace Society allowed women officers; and by the 1890s, women comprised half the membership of the Universal Peace Union founded just after the Civil War.

Fanny Fern Andrews created the American Peace League in 1908 (known later as the "American School Citizenship League")

to teach the principles of peace and international justice. She developed extensive curricula in civics education for grade school teachers. By 1914 the Federation of Women's Clubs, Council of Mothers, WCTU, Women's Relief Corps, National Council of Women, and the Daughters of the American Revolution were all officially committed to promoting peace. In 1914, over 3,000 women met in Washington DC to form the first independent women's peace group: the Woman's Peace Party (WPP). Jane Addams chaired, relying on experienced women leaders like Jeanette Rankin (the first female elected to the U.S. House of Representatives), Carrie Chapman Catt and Sophonisba Breckinridge. After Addams and 47 women attended a meeting in The Hague, the WPP allied with the International Congress of Women. After the U.S. entered the Great War in 1917, many of the 40,000 WPP members dropped their opposition and worked to help victims or conscientious objectors. By the 1920s, four major women's peace groups emerged:

- Women's International League for Peace and Freedom (formed out of the International Congress of Women in 1915, the WILPF is today the most enduring women's peace group);
- Women's Peace Society (formed in 1919 and led by Fannie Garrison Villard);
- Women's Peace Union (Caroline Lenox Babcock and Elinor Byrns began in 1921 to lobby for a constitutional amendment to outlaw war in the U.S.); and,
- National Committee on the Cause

*continued on page seven*

## 2016 Annual Award Nominations

The CKCPJ Board of Directors is accepting nominations for its 2016 Annual Awards. Recipients will be recognized at the Annual Dinner and Networking Fair on March 6. Awards include:

**Chuck Sohner/Workers' Advocate**, which recognizes a person or group in Central Kentucky who has contributed to civil rights or fairer labor practices. The award recognizes current as well as longstanding efforts.

**Peacemaker of the Year**, which recognizes a person or group who has made major efforts to address issues of peace, justice, human rights, or environmental protection/improvement, in the Central Kentucky area in the past year.

**Lifetime of Waging Peace**, a celebration of a Central Kentucky person or group whose personal commitment and efforts over

a significant period have made major contributions to the cause of peace, justice, rights, or environmental protection/improvement.

**Youth Peacemaker**, which recognizes the efforts of a Central Kentuckian or Central Kentucky youth group (members under age 25) who make important contributions to advancing awareness, developing skills, or leading actions with respect to peace, justice, human rights, or environmental protection/improvement.

To nominate individuals or groups, request information from [peaceandjusticeky@gmail.com](mailto:peaceandjusticeky@gmail.com) or call (859) 488-1448.

# Wage Theft

by MacKenzie Cantrell

*Although Lexington's new minimum wage ordinance will benefit thousands of workers, vigilance will be required to assure compliance and enforcement.*

Thank you to Lexington Urban-County Council members—and to Mayor Jim Gray—who supported passage of Lexington's new minimum wage ordinance. This is a proud moment for the city. Lexington joins Louisville and Birmingham, Ala., as cities in the South with a local minimum wage higher than the federal \$7.25 an hour.

The ordinance, sponsored by Councilwoman Jennifer Mossotti, increases the minimum wage from the current \$7.25 an hour to \$10.10 an hour over three years. Increases will begin on July 1 and continue until 2018. All told, they will give an estimated 30,000 workers an overdue raise.

Winning a higher wage for the city is a huge accomplishment, but the wage increase will only be a benefit to workers if it is enforced.

Of course, some employers will accept the increase as the cost of doing business in Lexington. Many employers already pay higher than minimum wages. Some may argue the ordinance's legality. The Kentucky Supreme Court will most likely decide in the next year the fate of Louisville's similar ordinance. Others, however, will outright ignore the ordinance.

Ignoring the ordinance would constitute "wage theft," that is, depriving workers of wages owed to them by law. This occurs when workers receive payment at a rate below the legal hourly minimum. Wage theft also occurs when employees are forced to work off-the-clock, are not paid overtime, or fail to get the required rest and meal breaks, among other abuses.

According to the Kentucky Labor Cabinet, workers lose more money from wage theft than victims of burglary suffer in property loss. That means that Kentucky workers would be better off financially having their homes burglarized than working for an unsavory employer.

In Lexington, wage theft is real. I know this because my organization holds monthly "wage claim clinics," free consultations at the Maxwell Street Legal Clinic for workers who may have been

denied pay. That service keeps us plenty busy each month.

Wage theft is more common in industries that employ low wage workers. The challenge will be connecting these workers to accurate information about the new ordinance. City government and community organizations must form partnerships to educate workers on the new increase. Cities around the country have found cost-effective ways to fund this kind of outreach. Utilizing our community organizations ensures that our most vulnerable workers receive information from the people they already trust.

Along with education, the city must promote compliance. The city should create an effective way to submit and investigate complaints. These investigations should lead to back wages paid to workers. The city could also fine employers for non-compliance to deter future violations.

State and federal agencies are not authorized to investigate violations of local ordinances. A city agency can and should. However, the city will not be alone in its efforts. The city can work with the Kentucky Labor Cabinet and the United States Department of Labor to create enforcement priorities, target certain industries, track violators and punish repeat offenders. Coordination makes government more efficient. Best of all, enforcement partnerships reduce wage theft.

The city should also make violations of the ordinance available to the public. Just as consumers look up health scores for restaurants, consumers could research local wage violations. Consumers are savvy on this issue. We care if someone was exploited in the creation of a product or service. We will take our business elsewhere if we can access information on violations.

We can all work together to combat wage theft and ensure Lexington workers receive the raise they deserve.

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*McKenzie is Kentucky Equal Justice Center's employment law attorney.*

## The Central Kentucky Council for Peace and Justice

*Board of Directors:* Rebecca Ballard DiLoreto, David Christiansen (co-chair), Bilal El-Amin, Mary Ann Ghosal (secretary), Marion Gibson, Heather Hadi, Randolph Hollingsworth, Rahul Karanth, Steven Lee Katz (treasurer), Richard Mitchell, Bruce Mundy, Steve Pavey, Nadia Rasheed, Rabbi Uri Smith, Teddi Smith-Robillard, Janet Tucker (co-chair), Craig Wilkie. *Peaceways Staff:* Margaret Gabriel (editor), Penny Christian, Gail Koehler, Betsy Neale, Jim Trammel (proofreaders). The views expressed in *Peaceways* are those of the authors and do not necessarily reflect the views of CKCPJ.

*Member Organizations:* ACLU-Central Kentucky Chapter; Ahava Center for Spiritual Living; Amnesty International, UK Chapter; Bahá'ís of Lexington; Berea Friends Meeting; Bluegrass Central Labor Council, AFL-CIO; Bluegrass Domestic Violence Program; Bluegrass United Church of Christ; Catholic Action Center; Central Christian Church; Commission for Peace and Justice, Catholic Diocese of Lexington; Gay and Lesbian Services Organization; Humanist Forum of Central Kentucky; Hunter Presbyterian Church; Islamic Society of Central Kentucky; Jewish Federation of the Bluegrass; Kentuckians for the Commonwealth; Kentucky Coalition to Abolish the Death Penalty, Central Kentucky Chapter; Kentucky Coalition for Immigrant and Refugee Rights; Kentucky Resources Council; Lexington Fair Housing Council; Lexington Fairness; Lexington Friends Meeting; Lexington Hispanic Association (Asociación de Hispanos Unidos); Lexington Labor Council, Jobs with Justice Committee; Lexington Living Wage Campaign; Lexington Socialist Student Union; Maxwell Street Presbyterian Church; Newman Center at UK; North East Lexington Initiative; One World Film Festival; Students for Peace and Earth Justice (Bluegrass Community and Technical College); Peacecraft; The Plantory; Progress (student group at Transylvania University); Second Presbyterian Church; Shambhala Center; Sustainable Communities Network; Union Church at Berea; Unitarian Universalist Church of Lexington; United Nations Association, Bluegrass Chapter.



*Peaceways* is published ten times a year by the Central Kentucky Council for Peace and Justice, 1588 Leestown Rd Ste 130-138, Lexington, KY 40511. Deadline for calendar items for the March issue is Feb. 10. Contact (859) 488-1448 or email [peacewayseditor@gmail.com](mailto:peacewayseditor@gmail.com).

# Calendar for Peace & Justice

*The council seeks to promote dialogue as a path to peace and justice. Consequently, we announce events that we do not necessarily endorse.*

**Thurs., Feb. 4**

**One World Films**, Kentucky Theatre, 214 East Main Stree, Lexington, 7 p.m. *Leviathan*. A Russian fisherman (Alexey Serebryakov) fights back when a corrupt mayor tries to seize possession of his ancestral home. Free.

**Sat., Feb. 6**

**Kentuckians for the Commonwealth**, Voter Empowerment Strategy Team Meeting, Lexington Public Library, Northside Branch, 1733 Russell Cave Rd. First committee meeting of 2016 of KFTC's Voter Empowerment Strategy Team (VEST).

**Tues., Feb. 9**

**PFLAG**, St. Michael's Episcopal Church, 2025 Bellefonte Dr., Lexington, 6:30 - 8:30 p.m. Several members of TransParentLex will join us to discuss their experiences supporting and advocating for their transgender children and teens. Trans-ParentLex provides support, information and resources for families in transition.

**Wed., Feb. 10**

**CKCPJ Social Justice Committee**, 7 pm, Quaker Meeting House, 649 Price Ave., Lexington. Discussion topics will include various housing justice matters.

**Thurs., Feb. 11**

**One World Films**, Kentucky Theatre, 214 East Main Stree, Lexington, 7 p.m. *I Am Eleven*. An award-winning about 11-year-olds from around the world by Genevieve Bailey. Free.

**Mon., Feb. 15**

**CKCPJ steering committee meeting**, 7 p.m. Quaker Meeting House, 649 Price Ave., Lexington. Discussion will include planning for upcoming committee meetings and the Annual Dinner.

**Tues., Feb. 16**

**Lexington Working Families Campaign**. 7 p.m., Quaker Meeting House, 649 Price Ave., Lexington. The meeting will focus on the ongoing discussion of the minimum wage in Lexington.

**Wed., Feb. 17**

**CKCPJ Peace Action Committee**, 7 p.m., Quaker Meeting House, 649 Price Ave., Lexington. Discussion topics will include health care reform and climate change.

**Wed., Feb. 17**

**Kentuckians for the Commonwealth**, Kentucky Fairness Rally, 8:45 am to 2 pm., 700 Capital Ave., Frankfort. Set up a meeting with your representative and senator and join others to lobby for a statewide fairness law. The Fairness Campaign will coordinate visits with legislators in the morning and hold a rally in the afternoon.

**Thurs., Feb. 18**

**One World Films**, Kentucky Theatre, 214 East Main Stree, Lexington, 7 p.m. *Dallas Buyers Club*. Biographical story of Ron Woodroof, a 1980s AIDS patient who smuggled unapproved pharmaceutical drugs into Texas to treat his symptoms and those of other AIDS patients. Matthew McConaughey's portrayal of Woodroof earning him an Academy Award for best actor in 2013. Jared Leto was named best supporting actor for the role of Rayon, a transgender patient. Free.

**Thurs., Feb. 25**

**Community Action Council**, PREP Talk Series: Food Justice and Security, 6 pm, SEAY Auditorium, 1100 South Limestone, Lexington. Perspectives of both advocates and foodies including reps from Kentucky Proud, GleanKY, Bluegrass Farm to table, chef Ouita Michel, The Food Connection and food blogger Rona Roberts.

**Sat., Feb. 27**

**One World Films**, Kentucky Theatre, 214 East Main Stree, Lexington, 10 am *The Island President*, an award-winning 2011 documentary about the efforts of then-President of the Maldives Mohamed Nasheed to tackle rising sea levels resulting from climate change.

**Sat., Feb. 27**

**Christian-Muslim Dialog**, *History of Islam in America*, Masjid (Mosque) Bilal, 1545 Russell Cave Road, Lexington, 10 am. Dr. Ihsan Bagby, Associate Professor of Islamic Studies, University of Kentucky.

**Thurs., Mar. 3**

**One World Films**, Kentucky Theatre, 214 East Main Stree, Lexington, 10 am *Poverty, Inc.* Fight poverty is big business but who profits the most? Free

**Sun., March 6**

**CKCPJ Annual Dinner and Networking Fair**, Imani Baptist Church, 1555 Georgetown Rd., Lexington. Program will include recognition of the people and groups in Central Kentucky who wage peace and justice.

**Tues-Sun., March 8-13**

**Cherokee Spirituality Seminar/Retreat**, Cherokee, N.C. Sponsored by the Catholic Committee of Appalachia and Appalachian Resources Education Resource Center. See ccappal.org

**Your Event Here**

*Send information about your event to [peacewayseditor@gmail.com](mailto:peacewayseditor@gmail.com). Send notification about March events by Feb. 10.*

It is not enough to say we must not wage war. It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but on the positive affirmation of peace.

*Dr. Martin Luther King, Jr.*

# Coordinated protest, Mexico and Lexington

by Janet Tucker, CKCPJ co-chair

On January 13 more than 30 Kentuckians rallied and marched in front of LexMark headquarters in Lexington, standing in solidarity with LexMark workers from Juarez, Mexico. Over 100 workers from the Meico plant were fired for demanding 35 cents more a day—a raise that they had already been promised. They were working up to 14 hours a day for \$40 per week.

This is the first-ever coordinated international protest to correct the horrid living and labor conditions subjected upon the *maquiladora* workers in Juarez. The fired LexMark workers were rallying and protesting in Mexico City at the same time as the Lexington protest. Similar solidarity efforts happened in other cities in the U.S.

Most of the Mexican workers were single mothers who were docked a half week's pay for missing one day for illness or to stay home to care for a sick child. There are widespread reports of sexual harassment with no recourse for victims. These jobs involve long hours and unsafe working conditions.

Demonstrators in Lexington chanted:

Lexmark! There's no excuses  
for human rights abuses!

All we ask is 35 cents

To feed our families and pay our rents!

*Los obreros, unidos,  
jamás será vencido!!!*

Supporters include: ASFCME AFL-CIO Local #59; The National Nurses Organizing Committee-Texas, an affiliate of National Nurses United; The El Paso Social Justice Forum; The Coalition of Obrer@ Power; Centro de los Trabajadores Agrícolas Fronterizos; Coalition Against Violence Toward Women and Families at the U.S.-Mexico Border; El Chuco Autonomous Brown Berets; El Paso Social Justice Education Project; Kentucky Workers League (Lexington, KY); the International Labor Rights Forum, <http://www.ilrf.org/>; MEChA UTEP; the Young Democratic Socialists UTEP and the San Francisco Living Wage Coalition.

For more information or to get involved contact with the LexMark protest, contact Janet Tucker, [jlynjnks@gmail.com](mailto:jlynjnks@gmail.com).

#BoycottLexMark #KYStandsWithJuarez

## MONTHLY MEETINGS

**CKCPJ Steering Committee Meetings**, third Monday, 7 p.m. More info: (859) 488-1448 or [peaceandjusticeky@gmail.com](mailto:peaceandjusticeky@gmail.com). All are welcome!

**Interfaith Prayer Vigil for Peace**, every Thursday, 5:30-6 pm at Triangle Park (corner of Broadway and Main Street) in downtown Lexington. Contact Richard Mitchell, (859) 327-6277.

**Migrant Network Coalition**, first Monday, noon-1:15 p.m., GLOBAL LEX, 1306 Versailles Road, Lexington. Contact Lindsay Mattingly, [lmatingly@lexpublib.org](mailto:lmatingly@lexpublib.org), (859) 231-5514.

**PFLAG Central Kentucky**, second Tuesday, 6:30-8:30 p.m. LGBTQ individuals of all ages, family members, friends and allies are welcome. St. Michael's Episcopal Church, 2025 Bellefonte Dr., Lexington. [info@pflagcentralky.org](mailto:info@pflagcentralky.org) or (859) 338-4393. Speakers followed by confidential support group meeting.

**Bluegrass Fairness of Central Kentucky**, second Tuesday, 7:30 p.m., Lexington Public Central Library, 140 E. Main St., Lexington. Contact Craig Cammack, chair, (859) 951-8565 or [info@lexfair.org](mailto:info@lexfair.org).

**Wednesday Night GLSO "Heart to Heart" discussion group**, 7 p.m. at the Pride Center, 389 Waller Ave., Lexington. GLSO operates Kentucky's only Pride Center, where they've been quietly providing services to the GLBTQQIA community for decades. More info, hours Pride Center is open, and other links at [www.glsso.org](http://www.glsso.org).

**Humanist Forum of Central Kentucky**, first Thursday, 7 p.m., Great Hall of the Unitarian Universalist Church, 3564 Clays Mill Rd, Lexington. The Forum is a Chapter of the American Humanist Association. Meetings are open to people of all beliefs willing to express their opinions in a civil manner. Childcare is provided. Contact President Staci Maney, [staci@olliegee.com](mailto:staci@olliegee.com) or (859) 797-2662.

**Kentuckians for the Commonwealth**, third Thursday, 7 p.m., Episcopal Diocese Mission House at 4th St. and MLK Blvd, Lexington. Contact Ondine Quinn, (859) 276-0563.

**NAMI Lexington Support Groups**, every Sunday, 2:30-4 p.m. Participation Station, 869 Sparta Court, Lexington. Call (859) 272-7891 or visit [www.namilex.org](http://www.namilex.org).

**Christian-Muslim Dialogue Program**, fourth Saturday, 10 a.m.-noon. All are welcome. Locations vary, call (859) 277-5126. The Christian-Muslim dialogue promotes understanding and mutual respect between Christians and Muslims. By exploring moral, cultural and political factors shaping the current context, it promotes personal and collective responsibility to build a more just and peaceful world.

**Dance Jam**, every Tuesday, 5:30-7 p.m., Quaker Meeting House, 649 Price Ave. Move to the extent you are able. Sponsored by Motion Matters, \$7 per session to cover space rental. Contact Pamla, [info@motionmatters.org](mailto:info@motionmatters.org), (859) 351-3142.

**Movies with Spirit**, second Friday of every month. Unitarian Universalist Church, 3564 Clay's Mill Road, Lexington. Potluck at 6 p.m., film at 7.

**National Action Network**, third Thursday each month, 7-8:30 p.m. at the Central Library, Lexington.

To include a regular meeting of your organization in this space, contact Margaret Gabriel, [peacewayseditor@gmail.com](mailto:peacewayseditor@gmail.com).

# The Death of Innocents: An Eyewitness Account of Wrongful Executions

By Sister Helen Prejean. Vintage Press, 2005. 310 pages.

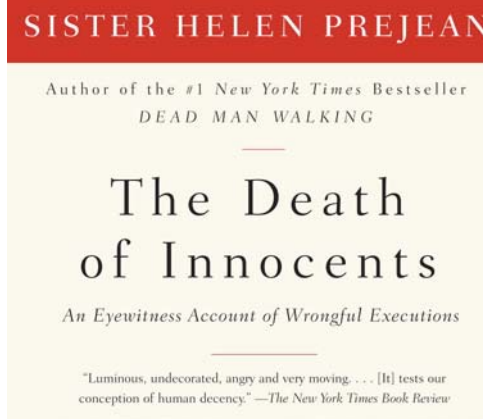
Review by Jim Trammel

It is suddenly worth revisiting the 2005 anti-death penalty effort of Sister Helen Prejean, of *Dead Man Walking* fame. Following the recent fatal stabbing of a six-year-old boy in Versailles, the capital punishment issue threatens to hit very close to our homes. Imagining a child of my own taken from me so brutally, I can easily see myself howling for the assailant's head; but how would such vengeance bring closure, really? A victim's relative puts it well when she wishes never to hear the imaginary concept of "closure" again; not a day will go by she won't remember how she lost her child. Those against capital punishment have accepted a challenge by reading this far. (Yes you have, don't squirm out of it.) You are to find someone who either favors the death penalty or is ambivalent about it, and get them to read the first two chapters of this book. Those chapters will move the boosters to uncertainty, and the uncertain to opposition.

The first two chapters tell, in legal-thriller style, the stories of Dobie Gillis Williams and Joseph O'Dell. Both were charged with murders and were tried with indifferent attorneys who omitted crucial procedural steps—O'Dell catastrophically choosing to represent himself.

After their trials and sentencings, advocates came forward hoping to get re-trials or new hearings on emergent or ignored evidence of innocence. Williams was prosecuted through inconclusive evidence that raised as many questions as it answered, while other likely avenues of investigation were not pursued, or the results suspiciously unavailable. O'Dell's fate was sealed by a jailhouse snitch who too late recanted his report of hearing O'Dell confess.

Slanted legal rules worked against these two defendants as well. Virginia wouldn't hear O'Dell's new evidence because of a brief 21-day window to have it presented. DNA evidence for O'Dell went ignored



by the courts, although in a scant three years DNA evidence pioneer Barry Scheck would show 64 accused defendants freed by genetic reconsideration. By the publication of this book in 2004, that number had risen to 150. Today 337 wrongly imprisoned citizens have been freed, says The Innocence Project. Twenty of those were on Death Row, and 16 more convicted of capital crimes but not sentenced to death.

You can excuse your pro-death penalty buddy from reading after the end of chapter 2 – if he or she isn't shaken by then, it'll have to happen to them or a loved one to change their minds. The rest of the book goes into the theological issues (especially for Catholics), the legal history of capital punishment (including four years in the 1970s where the Supreme Court briefly got it right), and a recap of incidents perhaps indicating a public mood shift against the death penalty. The predominantly regretful tone of the writing here lessens the compelling quality of the first two chapters of case history. But you can at least point them toward

conservative columnist George F. Will quoted in those chapters, whose pro-attitude was shaken by another book (*Actual Innocence* by Barry Scheck and Jim Dwyer) so profoundly that he wrote the weight of the accumulated case histories "compels the conclusion that many innocent people are in prison, and some innocent people have been executed."

The uneven and arbitrary application of the death penalty is, to my mind, the most compelling of Sister Helen's arguments. It's one thing to excuse the execution in *Dead Man Walking* on the grounds of that perpetrator's admitted guilt; it's yet another to turn our heads while innocent people are executed on flimsy evidence, or after courts refuse to hear evidence favorable to the defense. Sister Helen carries on the fight today (She visited this area again in November), and she deserves your help in converting anyone you can reach and influence into giving the matter some honest thought. Now go perform your challenge.

Reviewer Jim Trammel congratulates Sister Helen on not slapping Supreme Court Justice Antonin Scalia, who proudly claims a role in the "machinery of death," when she crossed paths with him in an airport.

## Outlawed War, continued from page eight

find natural cures for illnesses using plants that have been around for thousands of years. Scientists could make all-natural and non-addictive medicines to help eliminate prescription drug addiction and promote agriculture. Grow all organic, natural foods instead of using GMOs to poison our citizens. Put farmers back in business. Spend money to find fuel alternatives and cleaner burning fuels so the air is less polluted and trees are healthier.

There are many alternatives: a chain reaction making this country and world better. Better education brings better jobs. Better jobs bring higher wages which in turn leads to more spending. More spending creates more demand for jobs. Employment equals food, clothing, shelter. There are so many things that our government could spend this money on and actually help this country and the world These things would definitely create "Peace on Earth!"

Georgina is a BCTC peace studies student.

**Women's History,** *continued from page two*

and Cure of War (in 1925 Catt organized all the women's groups to support the Kellogg-Briand Act).

Between the World Wars, women peace leaders were accused of communist sympathies and were monitored by the FBI, most notably Addams (who was seen as a chief spokesperson) and Catt. Journalist Dorothy Day was often jailed after she co-founded The Catholic Worker, calling on Christians to resist war and help the homeless and unemployed.

Jeannette Rankin spoke courageously for peace, voting against WWI and the only U.S. Representative against war on Japan in WWII. The WPP languished, especially while women activists like Eleanor Roosevelt emphasized women's supportive roles for men during wartime. Peace efforts regained momentum in the 1950s as activists opposed the arms race and U.S. military intervention around the world. Now a widow, Roosevelt pushed for international peace mediation in the U.N.

In the 1960s, women's groups pushed President Kennedy to sign the 1963 Nuclear Test Ban Treaty. Opposing the arms race and the toxic effects of nuclear testing, women joined organizations such as Women Strike for Peace (WSP). The WSP organized a one day strike in 1961, led by Bella Abzug and Dagmar Wilson. During hearings of the House Un-American Activities Committee, the women brought their babies and some nursed during proceedings. The WSP worked with draft resisters during the Vietnam War.

The international violence of the 1980s spurred grassroots organizations to ally with women's human rights organizations. In 1980 the Women's Pentagon Action marched on the military complex with life-sized puppets and posters of gravestones, criss-crossing the entrances with brightly colored yarn. Grandmothers for Peace International used nonviolent civil disobedience to protest nuclear weapons. CODE PINK's vigil in front of the White House in the winter of 2002-03 included 10,000 people from groups such as the WILPF and NOW. Many grassroots women's groups continue to protest the U.S. wars against Iraq and Afghanistan: Women's Action Against Military Madness groups organize protest vigils in Minnesota and Wisconsin. International women's groups remain vibrant, such


as The Women Waging Peace Network of more than 1,000 women activists and policymakers from conflict areas around the world. Other groups included men, such as the Women's Action for Nuclear Disarmament that transformed into the International Physicians for the Prevention of Nuclear War. Today ecofeminist groups often join with peace activists asserting

that patriarchal support for capitalist driven monoculture cash crops has led to violence and international injustices.

*Randolph is a member of the CKCPJ board of directors and Assistant Provost, Division of Undergraduate Education, at the University of Kentucky.*



*Workers in Lexington staged a protest at LexMark on Jan. 13, asking for fair wages and working conditions for LexMark workers in Juarez, Mexico. Story, page 5.*



**Have you ordered your license plate?**  
243 people have committed to carrying a message of peace on their cars.  
Won't you join them?  
[www.peaceandjusticeky.org](http://www.peaceandjusticeky.org)

## Submissions to Peaceways

Articles submitted for publication in *Peaceways* should show an awareness of and sensitivity to the CKCPJ's mission and concerns. Articles submitted by non-Council members are encouraged.

We accept articles of varying lengths. News items (50-250 words) are welcome; announcements or reports of council-sponsored events (or events of council member groups) are likely to receive priority. Short personal essays reflecting an individual's experience of peace- and justice-related events and community action or activism are encouraged, as well.

Feature articles should be no longer than 500 words, unless you are willing to have the piece cut to fit one page of *Peaceways* text. Pieces will be edited for clarity.

Please include references in the text for all quotations, statistics, and unusual facts. End- or footnotes are not used. We encourage

submissions to be queried to the editor at [peacewayseditor@gmail.com](mailto:peacewayseditor@gmail.com) before writing a unique feature article intended solely for *Peaceways*.

For all submissions, the author's name, address, and phone number should appear on the body of the submitted text. If you submit material that has been published or which you are also submitting to other publishers, be sure to indicate this. Also include information about your relationship to any organization or issue mentioned in the article for inclusion in a biographical reference at the end of the story. Submissions should be made in Word format *via* email. Book reviews are usually solicited by the editor but we welcome inquiries from potential reviewers.

Submission deadline is the 10th of each month. *Peaceways* is published 10 times a year.

# PEACEWAYS



The Central Kentucky Council  
for Peace and Justice  
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Lexington KY 40511  
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*Every individual matters.  
Every individual has a role to play.  
Every individual makes a difference.*  
~ Jane Goodall

## When the World Outlawed War

by Georgina Bevins

What kind of world would this be if we knew the book *When the World Outlawed War*? These days the phrase “Peace on Earth” is reserved for Christmas cards that our senators and representatives send to their highest paying lobbyists, but it seems not much has changed in 100 years.

In 1916, Woodrow Wilson used peace slogans to help him get re-elected. Those campaign promises didn’t hold a grain of salt when the ballots were counted, and he was in office for another term. He used “peace” as the official reason to go to war. He used his Committee on Public Information as propaganda to draw Americans into the war. Even though many Christians had rejected the positions of “Christianity requires war” as being “unchristian,” President Wilson fought to change their minds back by having posters depicting Jesus in khakis, looking down the barrel of a gun barrel plastered throughout the country to get those “Christians” on board.

After World War I, Salmon Oliver Levinson created The American Committee for the Outlawry of War. He collaborated closely with philosopher John Dewey. Dewey promoted peace education in schools and lobbied for Outlawry. They believed that disputes should be settled in a court of law instead of going to war and Outlawry would ban all war. Both Levinson and Dewey campaigned tirelessly for Outlawry. Major players in American business jumped on the peace “bandwagon.”

Andrew Carnegie funded a Peace Palace at The Hague, a city on the North Sea coast of western Netherlands, to be the permanent home of the permanent International Court of Arbitration. Henry Ford chartered a ship to take peace delegates to Europe. Ford invited government delegates to join others on the trans-Atlantic

voyage, but President Woodrow Wilson declined the invitation on behalf of the government delegates.

In 1920, the United States adopted the 19th Amendment, giving women the vote. In the ’20s women were a major part of the peace movement. Activists Jane Adams and Carrie Chapman Catt created the Women’s Peace Movement to show women’s support to the cause. Senator William Borah “gave peace a chance” when he fought to end secret alliances with other countries and he also favored disarmament. He believed a popular vote should be held before going to war so that the citizens could decide. He published two long articles on Outlawry in April 1923 to inform the country what Outlawry truly was.

Outlawry influenced the 1923 Draft Pact for Mutual Assistance and the Geneva Protocol for Pacific Settlements of International Disputes. These proposals used much of the Outlawry ideas and wordage. However, these proposals were not ratified by the United States nor by the League of Nations in Europe.

In 1927-28, Frank Kellogg, a Republican senator from Minnesota, jumped on the movement and convinced nearly all countries to ban war. Aristide Briand, the Prime Minister of France, joined Frank Kellogg in the drafting of the Pact of Paris. The Pact of Paris, also known as the Kellogg-Briand Pact, would ban war. August 27, 1928, the Kellogg-Briand Pact was signed by fifteen nations. Within five years, sixty-five nations had pledged their support and signed the pact. The Kellogg-Briand contained no sanctions against countries that might breach its provisions and aggressively try to start a war with another country. With no sanctions, there was really no reason for countries not to

be the aggressor. However, most countries tried to stay neutral during conflicts because of the Kellogg Briand Pact.

The United States stayed out of World War II, remaining neutral until 1941, but on Dec. 8, 1941, the United States and Britain declared war on Japan after that country bombed Pearl Harbor, Hawaii.

When Salmon Oliver Levinson died in 1941, the widespread knowledge of Outlawry died as well. Levinson’s ideas of Peace have been long since forgotten. Until reading this book, I had no clue that war had been made illegal in 1928. I knew the United Nations enforced sanctions against countries for various things, but that was all I knew.

What kind of world would it be if we had followed the Kellogg-Briand Pact? Countries would not spend so much of the taxpayer’s money on their militaries. In 2014, \$610 billion was allocated for the United States’ military budget and that’s not the world’s largest military; China holds that distinction. The United States, however, spends 34 percent of the world military budget, which totals \$1776 billion.

If the United States cut its military budget in half what could be done with the remaining \$305 billion? If the United States properly used this money, it could solve many of the economic problems the United States faces.

First, you allocate money for education, where so many things start. Make college tuition free. Proper funding of education leads to the best scientists, the best doctors, the best teachers. The United States would be a powerhouse, best everything without the students being in debt for 10-30 years after they graduate.

Unencumbered by debt, people could

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