



Black Lives Matter



ICPJ Annual Meeting

March 29, 4-6 p.m.

Brown Chapel AME Church

1043 W Michigan Ave, Ypsilanti MI

www.icpj.org/2015/2015-annual-meeting/

4:00 Appetizer Reception

4:30 Business meeting

5:00 Program featuring:

Poetry by Darius Simpson

Keynote "The Toxic Relationship

Between the Police and

Communities of Color: How it

began – How it can end" by Mark

Fancher, ACLU of Michigan

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Why This Issue Isn't Titled "All Lives Matter"

First, yes, all lives do matter. This fundamental value of life is affirmed by the world's philosophical and religious traditions. Judaism teaches that we are all created *Tzelem Elokim*, "In the image of God." The first principle of Unitarian Universalism affirms, "the inherent worth and dignity of every person." Buddhism teaches that the Buddha nature is within each person. My own faith, Quakerism, teaches me to, "walk cheerfully over the world answering that of God in every one."

Yes, we all teach that every life matters, but we as a society don't live that way. And when we are silent to the inequalities and injustices in our world, our silence says "not all lives matter."

When we are silent to the fact that black teens are about 21 times as likely to be shot and killed by police than their white peers, our silence says black lives don't matter.

When we are silent in the face of crimes like the shooting of 3 Muslims in Chapel Hill, the burning of a Mosque in Texas, our silence says that Muslim lives don't matter.

When we are silent as farmworkers in the U.S. and abroad are coerced into working in tomato fields creating a form of modern-day slavery, our silence says that farmworker lives don't matter.

When I look at the leaders of business and government I see people who look like me (white, male, heterosexual, able-bodied, etc.). When I go to stores I don't get followed around. When I walk around the neighborhoods people don't assume I'm a danger. There is no need for me to assert that my life matters, everything about society already affirms that.

The work of justice, then is to affirm the value of those that society marginalizes. Archbishop Oscar Romero, before he was assassinated by forces trained at the U.S. Army School of the Americas, said "They who have a voice must speak for those who are voiceless." The movement ignited in Ferguson, MO shows us that blacks are not voiceless. Neither are Muslims, nor immigrants, nor the others who society has devalued.

They are speaking.

We must listen to what they are saying, and then add our voice to their call for justice. ☸



Chuck Warpeboski, Director

Finding Hope After Atrocity

By Rabbi Michael Zimmerman, excerpted with permission from an article at <http://kehillatisrael.net/>

A week ago (as I write this), the hostage drama in Paris concluded with the tragic deaths of four Jewish men at a kosher market. Our grief and our rage are fully justified. And yet, without being naïve or ignoring the reality all around us, there is still room for hope.

For me, hope was restored on the streets of Paris, when French citizens, including French Muslims, held placards reading "*Je suis juif*." To be sure, there is ample evidence for a spike in anti-semitism across Europe and around the world. But there is also a growing recognition that murderous hatred, scapegoating, and targeting of the innocent have no place in a civilized society.

Let me make a few more comments and observations, based on the recent events:

1. Reports suggest that the perpetrators were convicted felons converted to a fanatic doctrine erroneously linked with Islam, based in ignorance, hatred, and destruction. These misguided souls no more represent the world's 1.6

billion Muslims than a handful of "bad apples" typify the world's Jews.

2. As horrible as incidents such as the Paris shootings are, they are isolated events blown out of all proportion to attract media attention. They are not major threats to our way of life. According to data from the CDC, of the top 10 causes of the death in the U.S., eight are disease-related; the other two are accidents and suicide. If we care about our safety and well-being, we should devote our attention to combating deadly diseases, reducing highway fatalities, and improving the quality of life. Terrorism is not the existential threat we believe it to be.

3. While one might well despair over the presence of anti-semitism, racial profiling, educational inequality, homophobia, Islamaphobia, and misogyny and their sometimes deadly consequences, these ills should serve as a reminder of why we are called to do the work of *tikkun olam* [healing the world]. Despite the challenges, if we hold on to the hope that sustained the Jewish people for 2000 years of exile, we can make our contribution to the better world to come and continue to give thanks for the blessing of each new day of life. ☸

Black Lives

By La'Ron Williams

On December 13, 2002, just before going out for my morning run, I was listening (as I always did) to the Channel 4 News, when I heard a newscaster announce that there had been a **fifth** death in a recent string of “mysterious” murders in Southwest Detroit.

Now, it's important for me to point out here that I listened to that station's broadcast nearly **every** day, and I hadn't heard **anything** about this before.

The reporter said that the five deaths had occurred over a period of about seven weeks. He added that because different murder weapons and different methods had been used, police were *not* calling this the work of a serial killer.

Several other facts were mentioned: All five of the victims were women. All five had been killed within a few blocks of each other . . . All five were killed about the same time of day . . . Four of the five were known prostitutes . . . And all five were Black.

“And all five were Black” . . . This final fact echoed inside me . . . A thought went through my mind: *“There had been five very similar, and very proximate deaths, but up until that day, not a single one (or any previous collective number) had garnered news coverage!”*

But what if the circumstances had been different? What if, within such a short period of weeks, four, three, or even **two White** women living **anywhere** in nearby Grosse Pointe Farms had “mysteriously” been killed **by any means, at any time of the day?** It would be called an epidemic! All of the local stations would have carried the story until it had been resolved! There would have been interviews with the victim's families, and talk of their standing in the community . . . But here, five women had died, and until that morning, my preferred news station had said nothing.

Notably, but not surprisingly, the story wasn't covered in the news the following day, or the day after that, or the day after that . . .


“Not me”

In his first televised interview since the death of Michael Brown in Ferguson, Missouri, Officer Darren Wilson was asked whether he'd have behaved differently if Brown had been White. He responded, “Absolutely not.”

I don't know . . . No one can know whether or not Officer Wilson was telling the truth. Neither can we look

What You Can Do

1. **Citizen Review Committee:** The Ann Arbor Human Rights commission is exploring the establishment of a citizen review committee. For details contact Dwight Wilson at dwrightwilson@hotmail.com.
2. **Training and Policies Study Group:** ICPJ Board Member Adrienne Washington is chairing a study group to develop recommendations for improved police hiring, training, and policies. **S**
3. **Support restorative justice:** Members of ICPJ's Racial and Economic Justice Task Force are participating in community efforts to expand restorative justice as a more just alternative to punitive approach to crime.
4. **Come to the ICPJ Annual Meeting (see front cover)** to learn more about the issue and how to work for a more just legal system.

Contact ICPJ at info@icpj.org or 734-663-1870 for details. 

into the heads or hearts of the staff of Channel 4 to tell whether they **deliberately** “one-dimensionalized” those murdered women. But in each case, their personal feelings are secondary to the issue, because their **behavior**, and the **impunity** with which it was carried out, are far from unique.

In this country, the long saga of the destruction of Black life is a cornerstone feature of our history and has become an integral part of our culture. While we can't see into Officer Wilson's heart, we certainly can know about the **atmosphere and the circumstances** that have always pervaded our collective national ethos . . .

In direct contradiction to our stated ideals about freedom and democracy, we were, in fact, a nation created and developed on a base of slavery and genocide. Where Black people are concerned, there has *always* existed some form of enforced mass racial control, **accompanied by an ideology to justify it.**

From the days of slavery – enforced by overseers, and “pattyrollers”, and “justified” by the newly created notion that its victims were a separate species, through the enforced violence of the KKK, “justified” by the eugenics movement and the widely disseminated idea of a “White man's burden,” to current “Stand Your Ground” laws in Florida and elsewhere supported by a culture of fear and Black criminalization, the pattern has remained the same. . . our national **culture** has reinforced both the behavior **and the philosophy** that Black life matters very little.

A few days before Ferguson, there was only a limited sense of national outrage at the routine and daily

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Farmworkers - Surrounded by Food Yet Still Going Hungry

By Kim Daley, a chemistry graduate student at the University of Michigan and also a member of the Student/Farmworker Alliance Steering Committee. She can be reached at kim@sfalliance.org.

Our universities spend \$5 billion on food every year to feed students. We want this food to be just and sustainable. Mission statements across all universities challenge students to become leaders who will question the status quo, serve citizens, seek truth, and educate others to think and engage in social issues. We, Ann Arbor students and community members, are stepping up to that challenge by asking *what can we do as a community to ensure that our food is fair and sustainable?*

Specifically, we are concerned about our universities' relationships with fast-food giant Wendy's. Wendy's has consistently refused to join the Coalition of Immokalee Workers' (CIW) Fair Food Program. This program is a proven solution to farmworker exploitation that has succeeded in virtually eliminating modern-day slavery and sexual assault in the Florida tomato industry. In President Bill Clinton's words, the Fair Food Program "is most amazing thing...happening in the world today."

For those who are not familiar with the CIW, they are a farmworker-led human rights organization based in Immokalee, Florida. Founded in 1992, the CIW began organizing to address the sub-poverty wages and abusive conditions in the tomato fields. The CIW works towards effecting lasting, systemic changes in how the agricultural business works in the United States. The CIW realizes that the corporate industries like fast food, supermarkets, and food service providers purchase large volumes of tomatoes. Because of this buying power, industries are able to dictate what price is paid for tomatoes from the suppliers and drive these prices down. These low purchase prices for tomato consumers translate directly to poor working conditions and wages of the farmworkers who work for these suppliers – in many cases, desperately so.

With this in mind, the CIW organized the first boycott of a major fast food company: Taco Bell. Over ten years ago, students across the country asked universities to cut ties with Taco Bell. Florida farmworkers led a campaign to bring Taco Bell (and its parent company, YUM Brands) to the table with them to create a partnership from the top to the bottom of the food supply chain. *And we won.* In 2005, Taco Bell agreed to work with farmworkers to raise wages above sub-poverty levels and improve working conditions in the Florida tomato industry.

Farmworkers' rights are now enforced in the Florida

tomato industry, which provides nearly 50% of the fresh tomatoes in the U.S. over the course of a year. Four of the top five fast food industry leaders and others are on board, including Taco Bell, McDonald's, Burger King, Subway, and Chipotle. But not Wendy's.

In fact, our universities' food service providers are likely already part of the solution, as all of the major food service providers are already on board with the Fair Food Program. Aramark, Sodexo, Bon Appetit, and Compass Group joined with the CIW in 2009-2010.

We still have beef with Wendy's — the final major fast food holdout from the Fair Food Program. The sustainability of these systemic changes depends on the participation of all major tomato purchasers.

What can the University of Michigan do to ensure that the food it provides to students is fair and sustainable? We are asking the Ann Arbor community to take a moral stand against farmworker poverty and abuse by telling the University of Michigan to end its business relationship with Wendy's, including removing the Wendy's franchises from campus.

What else can we do as an Ann Arbor community to educate and inspire others about this issue? Consider showing the documentary *Food Chains* at local community events and other campuses, which depicts the CIW and the Campaign for Fair Food. Help local community members get to the Concert and Parade for Fair Food by donating to our online campaign: www.gofundme.com/midwestcaravan

The University of Michigan is in a very strong place to pressure Wendy's, as we are one of about twenty universities and colleges that has a Wendy's on Campus. We all eat food. Creating a more just and sustainable food system takes the support of everyone, because everyone is intimately involved. Challenge the status quo, seek truth, and educate others to think and engage with this movement. Step up to the challenge.

When Wendy's sees that it has no choice but to do the right thing and join the Fair Food Program like all of its competitors, we hope you will be glad to have been part of the solution. This is a solution that is now expanding the rights of farmworkers beyond the Florida tomato industry, with the vision of an ethical food chain from consumer to farmworker across the country.

Your tomatoes might also taste a little fairer.

Grief and Action after the Chapel Hill Shooting

By Chuck Warpeboski, adapted from reflection posted at icpj.org on Feb 12, 2015

As we grieve for the murder of Deah Shaddy Barakat, Yusor Mohammad Abu-Salha, and Razan Mohammed Abu-Salha in Chapel Hill on February 10, 2015 we are called to reflection and action.

We Mourn

Our hearts are filled with grief at the terrible loss of life in this shooting. The sadness that always accompanies death is compounded by the victims' youth, the violence of their murder, and the naked bigotry that inspired it. We hold in our hearts, thoughts, and prayers the victims' families, their community, and all whose lives have been torn by this atrocious act.

Islamophobia is bigger than this crime

It is necessary to condemn hate crimes such as this, but we cannot stop there. The roots of islamophobia, intolerance, and racism run deeper than brazen acts such as the Chapel Hill Shooting. There is a long litany of ways that Islamophobia is prevalent in our culture. Sometimes it is blatant, such as the Arkansas shooting range that bans Muslims.

Other forms of Islamophobia are more subtle, such as the way some commentators ask "why don't Muslims condemn atrocities such as the bombing of the Charlie Hebdo offices?" As author and University of Michigan visiting scholar Saladin Ahmed tweeted, "When you ask me 'Why don't Muslims condemn terrorism?' all I hear is 'I don't know how to use Google.'" The Chapel Hill shooter is atheist, yet there are no similar calls for atheists to denounce his actions (though many have done so). This asymmetry in which Muslims are uniquely called out to condemn acts of terrorism (and then ignored when they do) is a form of discrimination.

Easy access to guns and a culture of violence enabled this crime.

Craig Stephen Hicks could not have carried out this crime without access to a firearm. He is reported to have "incessantly" watched a movie in which a disgruntled worker goes on a shooting rampage. He had a history of confronting his neighbors "with a gun on his hip." Without that gun he may have still be angry and intolerant of religions in general and Islam in particular, but Deah Shaddy Barakat, Yusor Mohammad Abu-Salha, and Razan



From left: Deah Barakat, Yusor Abu-Salha, Razan Abu-Salha, were killed in Chapel Hill, NC on February 10, 2015 by Stephen Hicks.

Mohammed Abu-Salha would still be alive.

Let our grief fuel our work for change

There is nothing that can bring back Deah Shaddy Barakat, Yusor Mohammad Abu-Salha, and Razan Mohammed Abu-Salha. There is no salve for the pain of their loss. But their memory can be an inspiration for all of us, Muslim, atheist, and all others to work to dismantle the systems of intolerance, culture of violence, and easy access to guns that enabled their death. May their memories inspire us to work for a community of inclusion and peace for everyone. ☺

3 Ways to Fight Islamophobia

1. **Learn About the Issue: Islamophobia Discussion at EMU.** April 7th from 6:00 to 7:30 The Center for Multicultural Affairs at Eastern Michigan University, EMU Muslim Student Association, and Interfaith Council for Peace and Justice will host Iman Mustapha El-Turk for a lecture and discussion on Islamophobia at the EMU Student Center room 310B. Details: [Immad Ansari <haza_i@hotmail.com>](mailto:haza_i@hotmail.com)
2. **Learn about Islam:** The Muslim Community Association of Ann Arbor is hosting an "Islam 101" series every Wednesday. Learn more at www.mca-a2.org/islam-101/
3. **Speak Out:** Read ICPJ's resource "How to respond to a racist comment" online at: <http://www.icpj.org/2010/racist-comment/> ☺

Standing Up for Peace and Justice Memories of ICPJ's Founding Generation

By Nancy Williams

[Editor's Note: Nancy Williams has been writing a series of profiles of ICPJ members over seventy years old, a group for which Nancy well qualifies. She agreed to write about the experiences of four of ICPJ's founding members, Russ Fuller, Barbara Fuller, her late husband Lloyd Williams, and herself. Enjoy.]

I was born in 1920 in Glen Ridge, a lovely town of some 10,000 people in the eastern part of New Jersey, about one hour's distance from New York City.

Our town was woefully unintegrated. At the end of the street lived a Jewish family who owned and operated a small store in a neighboring town, where they spent much of their time; I hardly remember them. Not far from us lived a black dentist and his family, the Sutherlands, who "got into" Glen Ridge only because a white friend acted on their behalf.

Bill, the Sutherlands' only son, was an A-student, an outstanding athlete and very popular with the junior and senior high school students. Apparently racial prejudice had not yet held him back.

One spring, as plans were being made for a sleep-over at a nearby campsite, the mother of one of the white students announced that if Bill Sutherland was part of the event, her daughter would not participate. I remember that day very well. A friend and I came home from school and indignantly reported this turn of events to our mothers, who together went to talk to the principal. As I recall, they were not the only mothers to affirm Bill's right to be included in the sleep-over. In the end, of course, he did go. I don't remember whether or not the fearful mother relented and let her daughter take part. Most of us, I believe, were just relieved to have the unpleasantness behind us, so that we could look forward to the trip.

For me and many of my friends, this was our first experience of overt racial prejudice, though unfortunately not the last. "Them" and "Us" have reached alarming new heights today in international relations, education, politics and too many other areas of life. It's a pity.

After graduating from a small liberal arts college for women in New England, World War II intervened and my boyfriend Lloyd's and my wedding plans were abruptly cancelled and his studies at law school put on hold. After a small hastily-arranged wedding, Lloyd went off to officer training school, emerging as a second lieutenant in the medical corps. He was sent to New Orleans for training and I joined him there and continued to accompany him as he was assigned to various posts in the Deep South.

It was there that we were assailed by the ugly truth of racial prejudice. On his arrival at one camp headquarters, my husband approached a black man, a captain, introduced himself and suggested they have lunch together. Afterward Lloyd was detained by a white



Jean Green, Lloyd Williams and Gordon Bunbridge at a 1984 vigil for nuclear disarmament (Photo: Gregory Fox)

colonel who told him that such comradely behavior was unacceptable. When my husband pointed out that the captain was his superior officer, his comment was met with a cold stare.

This is the same colonel who ordered Lloyd, who was the officer in charge of a black unit, to keep his men out of sight on a certain Saturday because some big brass were coming down from Washington to visit. The black soldiers, according to the colonel, "gave the place a bad name." Lloyd's reply, "Get off of my property, Colonel," may well be the reason he never advanced to "Captain Williams."

The undiluted racial hostility we encountered during our time in the Deep South angered us almost more than words can express. How can our government require black soldiers to give years of service, often leading to mental illness, injury or death, and then treat them like scum?

When WWII ended and Lloyd came home after two years overseas, his bar exams were waived and he found a happy home at a fine law firm in New York City. My mother rented an attractive apartment in nearby Montclair and presently we became the parents of a daughter and two sons.

For a time life went on normally. Then a momentous change at the New York firm resulted—serendipitously, as it turned out—in an invitation from the Ford Motor Company in Dearborn, Michigan, for Lloyd to join its Office of the General Council. Lloyd gladly accepted the offer and we found a house on a street in Ann Arbor a short walk from Burns Park School and graced by the presence of some 50 children.

And then soon after our arrival in Ann Arbor I met up with Barbara Fuller and her husband, Russ,

the pastor of Memorial Christian Church, and our lives changed in most astonishing ways.

I learned that Barbara had a mission. She believed that the Vietnam War was wrong and she wanted to stop it. Propelled by her own idealism, but also with a strong sense that community participation was imperative, Barbara set about gathering together people of like mind, and quite naturally the Interfaith Council for Peace came about and a steering committee (of which I was a member) of interfaith men and women was quickly assembled.

As the peace movement gained momentum, there were country-wide candlelight vigils, strategy meetings and demonstrations. People visited Congressional candidates, alerting them to the facts of the war and answering their questions. On one such occasion, Barbara was shocked to find that she often knew the facts better than the representatives she was meeting with.

The Vietnam War ended in 1975, but over the years Barbara continued her activities there in company with other concerned groups and individuals, all seeking to promote reconciliation between our two countries. Professional people, encouraged by Barbara, travelled to Vietnam to help and observe. They also brought their Vietnamese counterparts to the United States for study and informal exchanges.

In the 1980s, Memorial Christian Church (which now included my husband and me) and other congregations across the country were having to learn new words and concepts: like homosexuality; like AIDS. From San Francisco to New York City parents were hearing from their sons that they preferred men to women as romantic partners, and in some cases that they were not only homosexual (“gay” as a word came later) but that they had AIDS (Acquired Immune Deficiency Syndrome), a mysterious illness that was causing young men to sicken and die. Rumors flew, anger and denial were widespread. Fear of the unknown was abroad in the land.

At Memorial Christian Church Pastor Russ set about finding out and disseminating the facts as they became available, not only within his own congregation, but also in periodic letters to whatever pastors were open to receive them. A committee was formed at Memorial Christian Church, which sought to keep abreast of developments. It was a time of learning while supporting one another as new truths came to light.

Meanwhile, life went on with the advent of a new century, the horrors of 9/11/01, and the daunting challenges it thrust upon world leaders. The terms “Them” and “Us” became less well-defined. Trust among nations was as fragile

as a butterfly’s wing.

About ten years ago, Barbara Fuller developed Alzheimer’s Disease. During that decade she was cared for at home by husband Russ and daughter Kit, with help whenever possible from other members of the family. While not sound of either mind or body, there were some lovely lucid moments when Barbara’s comprehension and wit cut through the darkness. Her patience and loving heart were ever-present. When she died on August 9, 2014, we were grateful that she was at last at peace, but painfully aware of the irreplaceable gap her absence would leave.

As ICPJ observes its 50th anniversary, it has continued to shed its own light. In Barbara Fuller’s own words, “Over all these years new directors and staff have contributed their own special gifts, always alert to the changing needs in the community and responding with empathy, creativity, and to use a phrase of Reverend William Sloan Coffin’s, ‘a passion for the possible.’”

In spite of the horrific news that the media relentlessly bombard us with, I find strength and hope in very different stories, sometimes tucked away in the back pages of our newspapers, or reported at the very end of news broadcasts too briefly to be effective.

The stories that resonate with me are concerned with sensitive teachers who reach out to shy or inarticulate students; with open-minded clergy of all faiths who in subtle ways try to broaden the outlook and actions of their congregations. I think of the small pockets of ordinary people everywhere who are caring for mentally- and physically-challenged children and adults; or helping provide shelter for homeless, sometimes mentally unstable men and women.

I want to quote in part the words of a beloved pastor now deceased, as he contemplated the probable U.S. war against Iraq, to which he was altogether opposed: “I can’t help but believe that all the acts of kindness and thoughtfulness and sharing and love that will be done throughout the world will eventually prove more lasting than the intentions and acts of intransigent and mean-spirited politicians.”

It seems fitting to complete this lengthy memoir with words that have hovered in the back of my mind for many years: “Do not walk blindly among miracles.” The writer is unknown to me. As I move on into the unforeseeable future, I like to think he is encouraging me to keep my eyes open for possible wondrous relationships and happenings yet to come. I accept the challenge and look forward to new adventures in the closing chapters of my long life. ☯

On Being an Immigrant

By *Jorge Delva*

I am a successful university professor, happily married with two wonderful daughters, who regularly gives thanks for the life my family and I presently have. But it was not always this nice. This note provides a snapshot of my family's immigrant experience.

I was 16 years old when my mother, sister, and I immigrated to the US, in 1982. From Santiago, Chile, we moved to Honolulu, Hawaii. My mother's sister was our sponsor and, because at the time she lived in Honolulu, we landed there. The push factor for leaving our home country was the unstable political situation. We were excited to move to the USA but little did we know what was in store for us.

As beautiful and racially, ethnically, and culturally diverse as Hawaii was (and continues to be), life was not easy. Fitting in was a challenge, but we were aided by many kind people who helped us feel welcome. Rather, the big problem was a structural one. My mother, an elementary school teacher, could not find employment. The Hawaii Department of Education did not recognize her degree. She was told her degree was too 'old' and that it was from a university and country that the State of Hawaii would not recognize. Therein was the beginning of an economically and psychologically downhill experience.

To make ends meet, my mother took on every possible job she could find, jobs that lead to tremendous exploitation and abuses such as working 12 hour shifts or longer, being paid less than she was supposed to, not receiving health insurance even though she was entitled to it, constantly living under the fear she could be laid off at any time and for any reason, and even being ignored by management when she brought up complaints about verbal and sexual harassment by male co-workers. Sadly, being a female, single mother of two, immigrant, Latina, brown skin, and someone who spoke with an accent were not (and still are not) the type of attributes that invites society to make a person feel welcome.

As a former teacher, she valued education so she made sure my sister and I remained focused on our education. It was challenging to be attentive in school but we managed to graduate from high school. Then, we studied at a community college and later transferred to the University of Hawaii. Realizing that by continuing to do the same jobs life was not getting any better, my mother decided to go back to college. She completed an



Jorge's mother in 1987 (left), healthy and getting her degree in Hospitality Management, and in mid 2000s (right), after a stroke, fighting obesity and diabetes.

Associate Degree in Hospitality Industry from Kapiolani Community College. She graduated first in her class, something that many were surprised because of stereotypes of Latina academic capability. My mother learned Japanese because at the time Japan's economy was very strong and Hawaii would welcome thousands of Japanese tourists every year. My mother also spoke French and knew some Portuguese, in addition to her native Spanish and her accented English.

Yet, despite these accomplishments, when she went on the job market, the only jobs offered were to be a maid. My mother was excellent with numbers and with her language skills she could have been a receptionist, a cashier, someone who could answer the phone, help with accounting, etc.... However, all they would offer her were cleaning jobs. Someone once confided in her that the reason she was offered these types of jobs is that as a brown skin Latina she fitted the stereotype that darker skin individuals not only do but also 'enjoy' cleaning jobs.

Although being a maid is an honest job, my mother did not believe this type of job fitted her college education and professional skills. It was then that she decided to continue her education at the University of Hawaii where eventually she completed a Bachelor's Degree and a Master's Degree in European Languages. However 'simply' having a graduate

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Great for Multinational Corporations, Bad for Small Farmers, the Hungry and the Earth The TPP Trade Agreement Rears its Ugly Head Again!

By Jan Wright, Chair, Climate Change and Earthcare Task Force

A dangerous trade agreement was stopped last winter by people from over 500 organizations including ICPJ—but as feared, it is coming up again. The Trans-Pacific Partnership Free Trade Agreement (TPP) has been called “The Worst Trade Agreement you never heard of” and “NAFTA on Steroids.”

Negotiated in secret with very limited access even for members of Congress (no notes, no staffers, no sharing), TPP would likely not pass if brought to Congress in the usual way. However Republicans—and the President!—are pushing for “Fast Track” or “Trade Promotion Authority” authority. If passed, this would require an up or down vote on TPP, with no amendments and little discussion. The strategy seems to be, “Pass fast track authority before the public really knows what is in the agreement, then get Congress to vote ‘Yes’ on TPP.”

As ICPJ focuses on Food & Justice this year, we want to particularly hold up some of the implications for food systems and the people most affected by them (though TPP would have negative consequences in many sectors). Quoting the Institute for Agriculture and Trade Policy (IATP):

“Realistically, trade deals are negotiated on behalf of multinational corporations—not farmers, workers or consumers. Fundamentally, these trade agreements are about making it easier for corporations to shift production to where it’s cheapest, while undermining local economies and food systems.”

The corporate agriculture supported by TPP directly contradicts what is needed if we are to feed the world. A recent U.N. study says “urgent and far-reaching action is needed before climate change begins to cause major disruptions to agriculture, especially in developing countries.” It recommends a rapid and significant shift away from “conventional, monoculture-based... industrial production” of food and “towards greater varieties of crops, reduced use of fertilizers and other inputs, greater support for small-scale farmers, and more locally focused production and consumption of food.”

To stop TPP, we need to convince Congress to say “No” to Fast Track (also called “Trade Promotion



ICPJ Members Jan Wright (L) and Mary Anne Perrone (R) say “#NOFASTTRACK” at a meeting with Jelani McGadney, Field representative for Rep. Debbie Dingell.

Authority”). The vote on Fast Track is currently anticipated sometime in April (though it could show up sooner or be delayed yet again). Stopping Fast Track is also important to stopping a European version of TPP, called the Transatlantic Trade and Investment Partnership (TTIP), which is not far behind TPP in the pipeline.

What Can We Do? The good news is that Michigan’s Senators have come out against Fast Track, as has Representative Debbie Dingell. (We have not been able to learn Representative Walberg’s position at this point.) It is important, nevertheless to let our Senators and Representatives know that we want them to **Say “No” to Fast Track!** Call or email your member of Congress soon, or enter the following link and send them a letter (which you can personalize) <http://bit.ly/1DPUR3E>

To work on this and other food-related issues, you can **sign up for our Food & Justice policy-related email challenge** to help create food policies that are more friendly to the earth and all the creatures that inhabit it, (bit.ly/1N7up5d) During the period of the challenge we will send you 2-4 opportunities to lend your voice via email or phone on important campaigns. You can act on as many as you choose to, and if you register your action on a survey we’ll send you, you’ll be eligible to win a prize! ☺

Black Lives

Continued from page 3

incarceration of shockingly large numbers of African-American men. Before Ferguson, relatively few Americans complained that Black people regularly were found at the low end of numerous disparities in health, wealth, education, and unemployment. Before Ferguson, there was Amadou Diallo, Henry Glover, Adolph Archie, and the Central Park Five. . . . And now we can add John Crawford, Ezell Ford, Eric Garner, and Dante Parker – all four unarmed, and all four killed by police.

Can Justice Prevail?

Those recent deaths have been accompanied by nationwide protests calling for an end to police violence. In Ann Arbor, in the wake of the killing of Aura Rosser, reforms are being put into place: increased police training, the use of body cameras, and talk of the creation of a citizen review board are a few examples. But will those measures help in the long run?

There is no such thing as individual justice. It must span the whole of society or it doesn't exist at all. As long as

“There is no such thing as individual justice. It must span the whole of society or it doesn't exist at all.”

we locate the problem solely in a few of the individuals involved, we will have made little progress. Daily, as a nation, our cultural norms and our shared philosophy cause us to produce thousands of Officer Darren Wilsons; people who, even if only unconsciously, adopt the putative ideology that Black lives matter very little.

“These assholes always get away”, George Zimmerman said. Justice won't exist until we learn to thoroughly understand our racial past, begin to root out the myriad ways we have encoded racism into our everyday lives, and start to identify the ways it shows up in the current culture of Black criminalization and mass incarceration. Michael Brown and Aura Rosser were two among thousands. Before this single day is over, few of us will have noticed the teeming list of “socially expendable” victims like them, who will lose their lives to conditions that we regard as “normal”. And, on the other side of the coin, even fewer of us will notice how many thousands more Officer Wilsons we will have produced. They, the unselfconscious enforcers of the ideology of racial hierarchy, also are its victims. **Until justice truly exists, only the very wealthiest among us enjoy temporary benefits. For the rest of us, it's losers all around.** ☺

Life as an Immigrant

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degree did not change the prejudice and racist practices that exist in society.

Despite all the challenges she endured, my mother loved her years as a university student, was thankful she could pursue a graduate degree, and was extremely proud of my sister's (who is an immigration lawyer) and my accomplishments. She died many years ago from a heart attack, caused in part by the extreme hardships she endured over so many years. Wherever she is, she can rest assured her sacrifices were not in vain. She instilled in us a work ethic and commitment to helping marginalized populations that continues to guide our lives and those of our children. ☺



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“Why Do They Flee?”

**The Human Rights
Crisis in Honduras
Human Rights Activist**

“Padre Melo”

Wed, April 8, 2015 @ 7:30 pm

St. Mary Student Parish

Father Ismael Moreno,

“Padre Melo”, Jesuit priest, is the director of Radio Progreso, a radio station in Honduras known for its independent, progressive stand for social justice in Honduras.

Padre Melo will address the role of US militarism in Honduras and its effects on the people's rights related to land, food security,

Another Padre Melo Opportunity: 4/8/15 @ 12:00 pm

UM International Institute -

1080 South University (2609 SSWB)

For more information: facebook.com/icpja2



Upcoming Events

www.kdeleap.com

BLACK
LIVES
MATTER

Annual Meeting: #BlackLivesMatter, Food & Justice, and More

Sunday, March 29, 4 – 6 p.m. - Start off with an appetizer reception, state of the organization report, and board election from 4 – 5 p.m. From 5 – 6 p.m., ICPJ is hosting a spoken word performance by Darius Simpson and our feature presentation: “The Toxic Relationship Between the Police and Communities of Color: How it began- How it can end” by Mark Fancher, a staff attorney for the ACLU of Michigan. Location: Brown Chapel AME Church, 1043 W Michigan Ave, Ypsilanti, MI 48197 Details at: <http://www.icpj.org/2015/2015-annual-meeting/>



“Why do they Flee?” with Padre Melo of Honduras

Wednesday, April 8, 7:30 pm – We have heard about the crisis of so many Honduran children and youth trying to cross the border into our country. We hear very little about the current crisis in Honduras itself that has reached epic proportions since the military coup that took place in 2009. Padre Melo is a Jesuit priest, human rights advocate and director of Radio Progreso – an independent, progressive radio station for social justice in Honduras. At this event, he will speak to the mass migration of the Honduran people and explain how US militarism is playing a key role. Location: St. Mary Student Parish – 331 Thompson St, Ann Arbor, MI

www.fimjustatison.com



Science Café Environmental Impact of Food

Wednesday, April 15, 2015, 5:30pm - How and what we eat impacts the resources and ‘polluting’ emissions connected to our food system. But with so many options in the marketplace, how can we as eaters know that our choices matter? Is it possible for local “food movement” leaders to influence or change our overall food systems to reduce the environmental impact of our food? Co-sponsored with U of M Museum of Natural History Location: Conor O’Neill’s, 318 South Main Street, Ann Arbor, MI



Film and Program – Pay to Play: Democracy’s High Stakes

Saturday, April 18, 1-4 pm - What is the Pay 2 Play System? Director John Ennis looks upon our Monopoly-inspired system of government, and identifies how money in politics is the obstacle to any meaningful change. Ennis grasps that the primary function of pay-to-play politics is to repay the donor with public money—way more money than donors put in. Co-sponsored by the Unitarian Universalist Social Justice Council, League of Women Voters and ROAD. Location: First Unitarian Universalist Congregation of Ann Arbor, 4001 Ann Arbor-Saline Road.



ICPJ Benefit Concert featuring Charlie King

Saturday, April 18, 8:00 pm. — Charlie King is a musical storyteller and political satirist who sings and writes passionately about the extraordinary lives of ordinary people, in the tradition of Woody Guthrie, Malvina Reynolds, and Pete Seeger. Jeanne Mackey & Eric Fithian will open. Proceeds benefit ICPJ. Tickets are \$15 (general admission), \$35 (sponsor); \$50 (benefactor—includes CD). Questions? Contact charliekinginaa@gmail.com. Location: The Church of the Good Shepherd, United Church of Christ – 2145 Independence Blvd, Ann Arbor, Michigan. Tickets available at <http://charlieking-a2.eventbrite.com>



Interfaith Council for
Peace and Justice
1679 Broadway St.
Ann Arbor, MI 48105

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"Until the killing of black men, black mothers' sons, becomes as important to the rest of the country as the killing of a white mother's sons, we who believe in freedom cannot rest until this happens." Ella Baker, 1964

Benefit Concert for Interfaith Council for Peace & Justice

Sat.
April 18
8 p.m.

Charlie King

"One of the finest singers and songwriters of our time."

--Pete Seeger

Opening: Jeanne Mackey & Eric Fithian

Tickets \$15. Sponsors: \$35; Benefactors: \$50 (includes CD)

Church of the Good Shepherd, 2145 Independence Boulevard, Ann Arbor

Info: 734-476-3399; charliekinginaa@gmail.com

Web: charlieking-a2.eventbrite.com

