



Interfaith Council for Peace & Justice

1679 Broadway, Ann Arbor, MI 48105 ~ (734) 663-1870 ~ www.icpj.org ~ info@icpj.org

Summer 2015

50 Years of Interfaith Council for Peace & Justice



&

#Now

What has changed (and what hasn't)

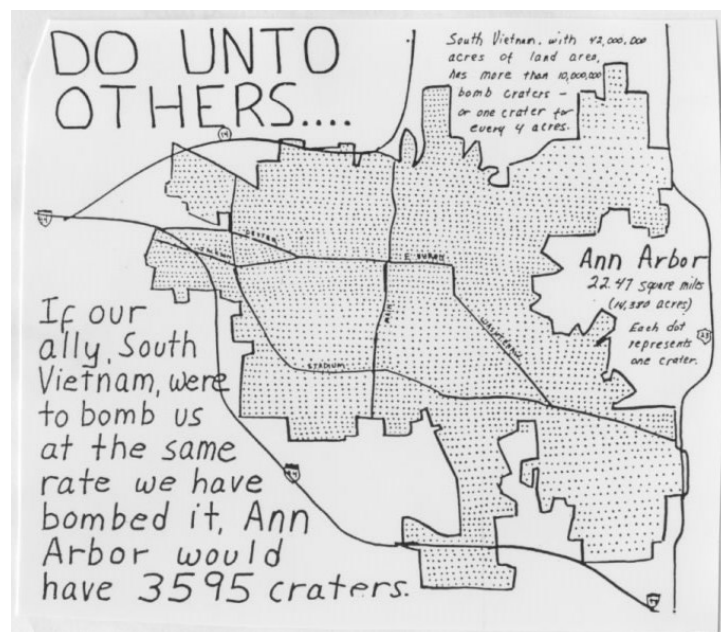
Fifty years ago Jewish, Unitarian, and Christian faith leaders (both clergy and laity) came together to found the Interfaith Council for Peace. While their faith traditions were different, they shared a common concern about the escalating war in Vietnam. They all felt their faith traditions called them to be peacemakers, and they recognized that if they united across their differences they would be more effective. What's more, that very act of working together across differences was itself an act of peacemaking.

Today much has changed. From those three founding faith traditions our membership now includes Buddhists, Baha'is, Muslims, atheists, agnostics, pagans, and more. From hand-typing mailing labels we have gone to mass emailing, tweets, and Facebook posts. Instead of the war in Vietnam, our eyes are turned to the US militarization of the drug war in Mexico, Colombia, and in our own cities.

Other things have not changed. Next to my desk I have a copy of ICPJ's first signature ad, published in July 1966 in the Ann Arbor News. One paragraph reads, "A dangerous assumption has developed in recent years that our country can determine the course of the whole world. A true world community must grow out of the varied cultures and aspirations of all peoples; it cannot be imposed by the military power of a Pax Americana or any military power." As we look at the destabilization of the Middle East and the sabre rattling about the Iran nuclear deal, these words still ring true.

What is also still true is that there is a desperate need in our community for people to come together across their differences to make a difference. I hope you will still join us in this vital work. ☮

Chuck Warpehowski, Director



From speaking out against the war in Vietnam to leading efforts to address the justice and sustainability issues in our food system, ICPJ has been a leading voice on the issues that matter most. Be part of this work heading into the next fifty year.



**Peace All Stars:
Honoring Black Lives**
and
ICPJ 50th Anniversary Dinner
Two great events to benefit
one great organization



Peace All Stars: Honoring Black Lives

La'Ron Williams is back to host the 2015 Peace All Stars concert. As always, he'll be bringing together an all-star lineup of some of the best performers in the area to support the work of Interfaith Council for Peace and Justice.

In recognition of the important needs the Black Lives Matter movement has brought forward, a portion of the proceeds will also go to **Mentor2Youth**, an Ypsilanti nonprofit that provides academic and personal intervention programs for youth.

When: Saturday, October 17, 7:00p.m.

Where: Temple Beth Emeth/St. Clare's Episcopal Church, 2309 Packard, Ann Arbor

How Much: Tickets are \$15 in advance, \$20 at the door. Order online at icpj-pas4.eventbrite.com or use the form below.

ICPJ Fiftieth Anniversary Dinner

On Saturday, November 14th we will gather in community to celebrate and honor the dedicated grassroots work and people of Interfaith Council for Peace & Justice over the last 50 years! The program will feature interactive stories, music and video of the past, present and future of interfaith social justice work, in and beyond our community, featuring a plethora of special guests. We promise it will be an entertaining and thought-provoking evening!

When: Saturday, November 14th, 2015, 6:00pm

Where: Washtenaw Community College, Morris Lawrence Building, 4800 E Huron River Dr, Ann Arbor

How Much: Tickets are \$50 each, \$500 for a table of ten, and must be purchased in advance. Order online at icpj-50dinner.eventbrite.com or use the form below.

Peace All Stars Concert and 50th Anniversary Dinner Order Form

Peace All Stars Concert

- _____ I would like to order _____ advance tickets at \$15 each (tickets will be held at the door)
- _____ I would like to order _____ **benefactor** tickets at \$50 each (benefactors are recognized in the program book and receive a performer CD).

50th Anniversary Dinner

- _____ I would like to order _____ tickets at \$50 each (tickets will be held at the door)
- _____ I would like to reserve _____ tables of for \$500
- _____ I would like to sponsor _____ tickets of for someone else to attend

Program Book Ads: Individuals, congregations, businesses, and organizations are invited to purchase an ad, which will be printed in both program books.

- _____ Business Card (up to 5x2), \$50
- _____ Full page (5x8), \$500

- _____ Half page (5x4), \$250
- _____ Naming Sponsorship \$1,000

Name: _____

Phone: _____

Address: _____

Email: _____

Credit Card: _____

Exp: _____

Visa/MC (Circle one)

Please mail form with payment to ICPJ, 1679 Broadway, Ann Arbor, MI 48105.
Contact Jane Pacheco at jane@icpj.org or 734-663-1870 for details. See you there!

Then & Now

A Grandmother's Look Back & NOW

An Intergenerational Legacy: ICPJ's Annual CROP Walk

By Layale Weinert, ICPJ member

My earliest memory of a CROP Walk goes back to when our first-born was a baby 30 years ago. It was a longer walk back then. Little Carrie was happy to take a nice, long stroller ride among so many interesting, friendly people. The walk was followed by a simple, festive meal in a church basement where everyone was feeling exhilarated at a job well done! Lots of families with kids and people of all ages relaxing over a cup of water and meal of rice and beans that reminded us that this is all we truly need to be content—food, water, and community!

The last two CROP Walks gave me a sense of déjà vu. Caroline (no longer called Carrie) is pushing a stroller with her own little girl these days. She's an elementary school teacher and has enlisted her students to walk with her. She has conveyed to them that hunger is not acceptable, either locally or globally, and that they CAN do something to stop it. And they "get it"....and respond. They enthusiastically work to solicit pledges year after year, and get their families involved too. And there's my daughter in the middle of it all, passing on the experience of caring to her students, and very soon, to her two year old daughter.

A legacy is continued and connections of caring made. Thanks be to God for compassionate communities and opportunities to "pay it forward" from generation to generation. ☺



Layale Weinert with daughter Caroline Weinert (now Caroline Freitag), Circa 1984.



Caroline Freitag at the 2014 CROP Hunger walk with daughter Madeline.



41st Annual Ann Arbor CROP Hunger Walk October 11

Since Interfaith Council for Peace & Justice hosted the first Ann Arbor CROP Hunger Walk in 1975 we have raised \$3.2 million to help end hunger in Washtenaw County and around the world. CROP Walk Funds have helped save lives when the earthquake in Nepal hit and provide healthy meals to low-income kids participating in tutoring projects.

Come walk and help make a difference!

When: Sunday, October 11, 2015. Registration Begins at 1pm, Walk begins at 2.

Where: Rudolf Steiner High School, 2230 Pontiac Trail, Ann Arbor

Who: Contact Germaine Smith at Germaine@icpj.org or 734-663-1870

How: Register online today at www.icpj.org/crop



Interfaith Organizing

Then & NOW

By Chuck Warpehowski, ICPJ Director

In 1965 as Interfaith Council for Peace (“and Justice” was added to the name later) was forming, “Interfaith” was a radical concept. Faith traditions were largely insular with very little intentional dialogue or shared action between Protestant, Catholic, Jewish and other communities.

One of our founder’s, Rev. Russ Fuller, first connection with local Catholic priests came not through a Council of Churches or other professional relationship, it came standing shoulder-to-shoulder outside City Hall at a civil rights picket.

Indeed, nationally the Civil Rights movement helped bridge these divides as Dr. Martin Luther King, Jr. marched with Rabbi Abraham Joshua Heschel, and as Unitarian pastor James Reeb gave his life while marching for voting rights at Selma, AL.

In that setting, bringing together Jewish, Christian, and Unitarian faith leaders broke new ground. We were not just calling for peace in Vietnam, working together across our differences was itself an act of peacemaking (and still is).

Some of the challenges now are the same today. I’ve seen many a pastor stumble in interfaith settings by asking everyone to join in a prayer that closes “in Jesus’ name we pray.” Well, that doesn’t work for the Jews, Muslims, Buddhists and other non-Christians in the room. It requires attention, time, and honest relationships to build that sensitivity and awareness.

Some challenges are new. We can no longer be content to bring together Jewish, Christian, and Unitarian communities. The growing edge of our work is to be more inclusive of Muslim, Buddhist, Baha’i, and others, as well as to be ever more racially inclusive. Also, declining rates of religious affiliation present new challenges for reaching people and helping them connect with each other around their most profound spiritual, religious, or ethical values. Yes, there is room for atheists, agnostics, and people who are “spiritual but not religious” in interfaith, and it is up to us to consistently welcome and include them.

Interfaith work remains powerful. When we bridge our differences, we can make a difference, whether the issue is racial profiling, Islamophobia, war abroad, or violence at home.

Islamophobia and Hate Legislation

Munir Khan, ICPJ Board Member

One Friday afternoon in April this year, I and other congregants came across an anti-Muslim demonstrator with a big sign just outside the Islamic Center of Ann Arbor. It made me edgy. I used to think Ann Arbor was different and that there was no room for Islamophobia or any kind of religious bigotry in this city of ours. Well, I was wrong!

“I used to think Ann Arbor was different and that there was no room for Islamophobia or any kind of religious bigotry in this city of ours. Well, I was wrong!”

So what is Islamophobia? Here is an exact quote from a research work published by Center for American Progress that defines Islamophobia as “An exaggerated fear, hatred, and hostility toward Islam and Muslims that is perpetuated by negative stereotyping resulting in bias, discrimination, and marginalization and exclusion of Muslims from social, political and civic life.” While Islamophobia is nothing new, its intensity and frequency have increased since the September 11, 2001 terrorist attack; and, the Iraq and Afghanistan wars have added more fuel to it. The conventional media coverage usually concentrates on Muslim-American terrorist suspects, and that creates an impression that Muslim-American terrorism is more prevalent than it really is. Notwithstanding the fact that the Muslim-American community has helped security and

law enforcement prevent nearly two of every five terrorist plots; research also shows that tips from the Muslim-American community are the largest single source of initial information to authorities about these terrorist plots. In 2011, The United Nations Alliance of Civilization identified Islamophobia as a



Rev. Dick Singleton and John Powell join in prayer for peace at a 1977 protest against Honeywell’s production of military production.

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next page**

Islamophobia (continued)

key global issue that must be addressed by policymakers. Still the tribulations for Muslims go on. In recent months of 2015, anti-Muslim hate crimes have gone up significantly: three Muslim students were killed in Chapel Hill, NC; an arson attack occurred on an Islamic Community Center in Houston, TX; a Muslim day school was vandalized in Rhode Island with the words, “Now this is a hate crime” and “pigs;” fliers threatening Muslims with mass murder were left at a train station in Revere, MA; and so on.

Even though anti-Muslim bigotry fanned by a network of ultra-right and other hate mongers is continuing at full speed, this network has recently come up with a new trick, and that is to utilize law to further their cause. A template legislation was introduced that specifically targeted sharia/ Islamic law and was designed to implicate anyone who applies provisions of Islamic marriage contract, or slaughters a goat, lamb or cow at a slaughterhouse according to Islamic slaughtering methods, or prays in a public place such that they could be arrested, fined or even sent to prison. Oklahoma was the first state to adopt this statute; however, a federal court voided the law from being implemented holding it unconstitutional.

That did not thwart the proponents of such laws, and learning from their mistakes, they refined the approach and put forward a new legislation called the American Laws for American Courts Act. To avoid limiting the constitutionally-protected rights of free exercise of religion, this time authors of this legislation did not specify any religion, including Islam or sharia. Why is it then a concern to Muslims? As Asad Ba-Yunus, a Florida attorney noted, “Even though the legislation appears to be religion-neutral, readings of the committee hearings and discussions in the legislatures of the states where it was introduced provides a glimpse into the process and reasoning behind the movement. In Florida, for example, the hearings and on-record discussions contained example of only one kind – the application of sharia/ Islamic law in courts. When asked to provide data and the details of actual situations where sharia/ Islamic law were applied in the courts, the legislation’s sponsors could not provide a single example.” Here is the bottom line --the Islamic law has never been and will never be applied in any states’ courts in the United States since the US constitution is the “supreme law of the



When an anti-Muslim protester came to the Islamic Center on Plymouth Road in Ann Arbor, community members responded with messages of respect and inclusion.

land.” Still the proponents of this legislation specifically target Islamic law by claiming that Jewish and Catholic canon laws would not be affected. So, it goes on. This hate legislation has now been introduced in 33 states, of those seven (Alabama, Arizona, Kansas, Louisiana, South Dakota, Tennessee and N. Carolina) have passed it into law.

The good news is that many organizations, including American Bar Association, American Civil Liberties Union, Anti-Defamation League (ADL), and Southern Poverty Law Center have publicly opposed the legislation, and joined with Council on American-Islamic Relations (CAIR) to fight against it. The Southern Poverty Center and the ADL have labeled this as “anti-Muslim, anti-immigration and anti-black bigotry.”

Islamophobia is a serious social problem in the U.S.A. It is also disturbingly similar to anti-Semitism and racism. How do we fight it? I don’t have the answer, yet there must be a winning formula. Until we find that formula, we should continue to work on building coalitions, exercising greater vigilance and get involved in civic engagements. Muslim Americans need to do more to educate not only their own but also others about Islam; we are capable of doing and being something better.

Let me end this piece on a positive note. To the anti-Muslim demonstrator who stationed herself outside the Islamic Center of Ann Arbor with the sign that read, “I serve a risen savior Jesus Christ. Muhammad is dead,” a congregation member Dr. Hamad Houwari responded with his own message: “Muhammad and Jesus = Love not hate.” Houwari’s action attracted Huffington Post’s attention that said in an article, “This response to an Islamophobic demonstrator is totally perfect; love is so much stronger than hate.” ☺



ICPJ Breakfast in Chelsea

Saturday, Sept. 26, 8:30 – 10:30 AM – Yellow

Door pop-up, farm-to-table fundraiser for ICPJ at the Chelsea Alehouse, 420 N Main St.

Economic Justice

Then & NOW

Poverty Simulations: Building Empathy, Making Change

By Jim Mogenssen, ICPJ member

President Clinton signed what is commonly called “welfare reform” into law on August 22, 1996. Around that time members of the ICPJ Racial and Economic Justice Task Force (REJ) connected with local women working on welfare rights issues in the community. We saw the real and profound challenges that people living in poverty faced—challenges that were absent from the political conversation.

We developed a poverty simulation program based on a simulation created by ROWEL, Reform Organization of Welfare, in Missouri. The simulation assigns participants to a family group of one to four persons. Some of the households have children, some households have two parents, and some are seniors. Each family group receives a packet that includes a profile that includes a budget, possessions, and tasks that must be performed. The families interact with community resources that include a bank, utility office, landlord, police officer welfare office, food pantry, jail, child care center, pawn shop, illegal activities person, workplace, etc. The task of each family is to provide for basic necessities for one month represented by four fifteen minute time periods. Once participants have completed the simulation an extensive debriefing is conducted.

The program that ICPJ developed empowers low income people working as volunteers in the simulation by assigning them to positions of power in the simulation (e.g. director, welfare caseworker). The simulations can evoke powerful emotions from participants so ICPJ has included supports to ensure that people feel safe. ICPJ has done the simulation over almost 20 years for a variety of groups in Southeast Michigan including social work and law students at the University of Michigan, members of faith communities, a hospital, non-profit human service staff, and WIC workers. Over the years we have evaluated the effectiveness of the simulations as an experiential learning tool and participants report finding them to be very powerful. ☺



The author (right) acts as an employment officer during a poverty simulation at the University of Michigan. Simulation participants learn experientially the barriers that face people in poverty.

Growing Together

By Chuck Warpehoski

Does a rising tide lift all boats? Not in Washtenaw County.

Earlier this year researchers from the University of Michigan released a report titled *Growing Together or Drifting Apart? Economic Well-Being in Washtenaw County's new "Knowledge Economy."* (Download it at <http://www.icpj.org/2015/the-washtenaw-inequality-report-is-out/>)

The report finds that:

- Wages have become more unequal in Washtenaw County, with workers earning the least seeing the greatest declines;
- 37% of workers in Washtenaw County do not earn enough to meet basic family needs;
- Nine of the ten job categories with the largest projected future employment growth do not pay enough to cover a family's basic needs.

Okay, so we've identified the problem (and none of us are surprised by it). Now what do we do about it?

To answer that question, Interfaith Council for Peace and Justice is serving on a new Growing Together Task Force, a coalition of nonprofits, business leaders, and elected officials working together to identify strategies to reverse the trend of growing inequality.

One strategy we are exploring was inspired by ICPJ's Food Justice Bus Tour to Detroit, where we learned about how the Restaurant Opportunities Center has created a diners guide that helps diners choose restaurants that follow “high road” practices like paying a living wage, providing sick leave. Our goal is to have recommendations ready by fall of 2015. Stay tuned! ☺

What Simulation Participants Say

- “This one is the most stressful thing I had to do. I have learned what a lot of families have to deal with home life and being a single parent with children to care for.”
- “We need to present this simulation to our politicians.”
- “I saw the human beings and their lives behind the numbers and statistics.”
- “I think that everyone who works in the community at my organization should go through the simulation and I would love to bring [it] to my agency.”

To find out about hosting a simulation or to become a volunteer, call 734-972-8304 or email chuck@icpj.org

Racial Justice

Then

Standing Up Against Racial Violence

By Chuck Warpehowski, ICPJ Director

Dylan Roof's horrific massacre at Emanuel AME Church in Charleston put white supremacist violence on the front pages across the country. Ann Arbor has its own history with hate groups, and ICPJ has been here to organize a response.

One of the most intense episodes was in 1998, when the Klu Klux Klan came to Ann Arbor for a recruitment rally. In response, a group of counter-protestors with a history of violent conflicts with the Klan recruited counter-protestors for "smashing the hated racist scum of the KKK...by any means necessary."

Between the violence of the Klan and the violence of the counter-protestors, ICPJ was there to create a space peace and racial justice through a peace team at the protest and a Unity rally to bring people together around a vision of inclusion.



Police had promised "drastic action" if the counter-protestors pulled the fence down to attack the Klan. Larry Kestenbaum wrote of his efforts with the Peace Team to keep the fence up, "It was a regular tug-of-war, [counter-protestors] kicked at our hands and groins and yelled insults at us to try to weaken our grip on the failing fence, knowing that we would not hit them back."



This work may have saved lives and changed hearts. When a KKK-sympathizer showed up in the midst of the counter-demonstration and was attacked, Peace Team members helped get him to safety. His girlfriend was touched by the way Black, Asian, gay, and other peace team members risked their own safety to protect the safety of her boyfriend.



ICPJ also worked with a broad coalition of community groups to organize a Unity rally away from the attention-seeking drama of the Klan. This event not only showed community opposition to racism *nonviolently*, it was also a forum to acknowledge the reality of racism in our community in ways that are more subtle than the naked bigotry of the Klan.

Caught on Tape: Video Footage and the Protection of Civil Rights

& NOW

Rev. Jeffery D. Harrold, Pastor, New Beginnings Community Church of Washtenaw County, ICPJ Board Member

The killing of unarmed African Americans at the hands of police officers has sparked a national conversation about the use of deadly force by officers in their interactions with African Americans and the lack of accountability by officers for their deaths.

On July 29, University of Cincinnati police officer Raymond Tensing was charged with murder in the shooting death of Samuel Dubose during a routine traffic stop. According to an article in the Washington Post, during the press conference to announce the indictment, Hamilton County prosecutor Joe Deters stated, "It was unnecessary for this to occur." Deters



Body camera footage of the fatal shooting of Samuel DeBose led to murder charges against the officer, Raymond Tensing.

Continued on page 10

Somos Una America — We Are One America

30 Years of Latin America Solidarity

Mary Ann Perrone, ICPJ Member

ICPJ's Latin America work, now entering its 30th year as a Task Force, has its roots in the late 1970's in our work around world hunger and land, food and justice. As we struggled with the magnitude of hunger in our world, looking for root causes and systemic solutions, the issues of land ownership and use came up front and center, along with the crippling effects of some of our foreign policies, including, ironically, foreign aid to third world countries. That the "aid" was conditioned, favored elites in poverty-stricken countries, and gave the U.S. corporations a way to sell surplus food staples to the government for profit all combined to continue patterns of poverty, food scarcity, and lack of access to basic resources. Added to that was the fact that so much of our foreign aid was actually *military* aid that went to corrupt governments and dictatorships, which further exacerbated poverty and oppression of the vast majority of people whose basic needs were not being met.

Nowhere were these patterns more evident at that time than in Central America. We saw the Somoza family dictatorial regime that controlled land and resources through military might in Nicaragua, the "14 Families" that owned 80% of the arable land in El Salvador keeping the poverty in the category of abject misery, and Guatemala, where the indigenous poor continued to live out the consequences of the overthrow of democracy in the 1954 coup d'état that a U.S. corporation (United Fruit Co.) and the CIA conspired to carry out.

As different liberation movements began in the



"Humanitarian Aid to El Salvador: 7 1/2 tons of bombs a day, 18,000 Rounds a Minute ???" Sign at 1986 ICPJ protest against US militarism in Latin America. Photo: Gregory Fox

various countries to free themselves from government repression and crippling poverty, the oppression intensified, especially the military response. Torture, forced "disappearance" and outright assassination of anyone working for change became the norm throughout Central America. Religious workers: nuns, priests, ministers and lay catechists were especially targeted, along with the poor communities that they served. Many mainline denominations had missionaries in the field there, accompanying the poor and serving their communities. Their stories of terror reached their counterparts in the United States, raising consciousness among religious folks.

In 1980, a tremendous voice for the poor, Archbishop Oscar Romero of El Salvador was assassinated while saying mass. Later that same year, four North America church women, Dorothy, Ita, Maura and Jean were raped and killed by the military regime. Their murders by a government that was receiving millions of dollars in U.S. military aid galvanized the solidarity movement in the U.S. and around the world. In the mid 1980's the *Religious Coalition on Latin America (RCLA)* was born here in Ann Arbor, and shortly after its inception, became a task force of ICPJ.

RCLA worked over the next many years to educate, lobby and creatively act to address the militaristic policies of the United States toward Central America. We fought against military aid and training throughout the region, to stop the U.S.-sponsored "Contra War" in Nicaragua, to decry the genocide of the Mayan peoples in Guatemala. We sent delegations to the region, forged friendships



Paul Tinkerhess performs at 1986 Religious Witness Against Contra Aid.



Jade Chavez and Samantha Przbylski at the 2011 delegation to the School of the Americas Watch vigil in Ft. Benning, GA.

through Sister City and other projects, and raised as much attention and consciousness as possible here in Ann Arbor.

In the 1990's the solidarity movement became acutely aware of the existence of the *U.S. Army School of the Americas (SOA)* that had played a major role in forming Latin American military officers and their "ways of doing things" since 1946. Operating for decades in Panama, this "School of Assassins" relocated to Columbus, Georgia in 1984 and continued educating Latin American military in counter-insurgency (war against the poor or those struggling for change), "enhanced interrogation" and psychological ops, among other things. Every major human rights atrocity committed in Latin America since that time has included graduates of the SOA.

RCLA became very involved in the national movement to close the SOA. We began educating others, lobbying congress and facilitating delegations from Michigan to the annual VIGIL at the gates of the SOA in Georgia. For more than 20 years we've been faithfully calling on our

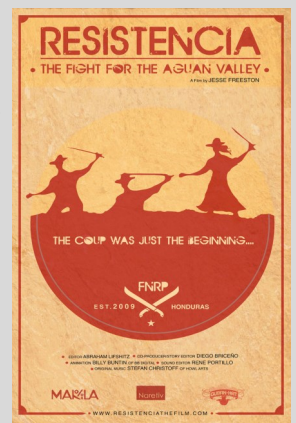
government to close this school and calling on our members to listen to voices from Latin America who have been victims of the school's training. We have hosted myriad visitors and speakers from throughout the Americas who have testified to the need for justice and peace in the region, not military training and domination of civilian populations.

In the 2000's, we changed our name to become the Latin America Task Force (LATF), continuing our mission to close the SOA and to advocate for justice and peace throughout the Americas. A major focus became Colombia, where again, our tax dollars, billions of them, were spent to train, arm and finance corrupt and murderous military regimes. Today, along with those commitments, we focus on the present human rights crisis in Honduras. In June of 2009 a 1980's-style military *coup d'état* deposed a democratically-elected president who was favored by the poor and marginalized, and ushering in the last 6 years of state violence against any forms of dissent. Peasant farmers, indigenous and Afro-Honduran (Garifuna) peoples, women's rights' advocates, LGBTQ people, union members journalists and human rights defenders are all targeted for disappearance, assassination and other human rights violations. And the United States is once again training, arming and funding the military and the police who are involved in such atrocities.

We have a slogan in our movement: "*Somos una America*" (We are one America). We are intricately connected to our neighbors to the south...and we work toward the vision of Another World Is Possible, where we are neither perpetrators, funders nor victims of militarism and death, but rather where we all are working toward peace and life. ☺

Resistencia: The Fight for the Aguan Valley

Join us for an Ann Arbor screening, and discussion with the filmmaker, of a new documentary by Jesse Freeston. Beginning with the historic moment of the 2009 coup in Honduras, *Resistencia* follows three key members of the farmers' resistance over four years as they attempt to implement participatory democracy in their new communities. All while trying to survive the violent reaction of the landlord and the coup regime. Visit www.icpj.org for details.



Video Footage Can Protect Civil Rights (with the right policies) Continued from page 7

goes on to say, “He wasn’t dealing with someone who was wanted for murder. He was dealing with someone who didn’t have a front license plate. This was, in the vernacular, a pretty chicken-crap stop,” Deters said, adding: “I’m treating him like a murderer.”

The article went on to say that, “Of 558 fatal shootings by police so far this year, according to a Washington Post database tacking of such shootings, the death of DuBose is only the fourth to result in criminal charges against the officer.”

Our community is not exempt from the controversy and tragedy surrounding police shootings and their tragic consequences. On November 14, 2014, Aura Rosser, a 40-year-old Ann Arbor resident and mother of three, was fatally shot in her home after a confrontation with police. The details of the incident remain in dispute. The County prosecutor issued a report and a citizens group issued a counter report. However, the death of Aura Rosser was instrumental in leading both citizens and government officials to call for the City of Ann Arbor to purchase officer body cameras. In December 2014 the City Council unanimously approved said purchase. Body cameras can add to the transparency of the interactions between the police and the community.

In May of this year, The Leadership Conference on Civil and Human Rights issued a document entitled “Civil Rights Principles on Body Worn Cameras”. In the document they state, “To help ensure that police-operated cameras are used to enhance civil rights, departments must:

1. Develop camera policies in public with the input of civil rights advocates and the local community. Current policies must always be publicly available, and any policy changes must also be made in consultation with the community.

2. Commit to a set of narrow and well-defined purposes for which cameras and their footage may be used. In particular, facial recognition and other biometric technologies must be carefully limited: if they are used together with body cameras, officers will have far greater visibility into heavily policed communities—where cameras will be abundant—than into other communities where cameras will be rare. Such technologies could amplify existing disparities in law enforcement practices across communities.

3. Specify clear operational policies for recording, retention, and access, and enforce strict disciplinary protocols for policy violations. While some types of law



Dash Cam video from the arrest of Sandra Bland calls into questions the arresting officer’s statement that he “tried to de-escalate her.” Unfortunately, much of the arrest takes place out of the range of vision of the camera, an limitation that would be mitigated by the presence of a police-worn body cam.

enforcement interactions (e.g., when attending to victims of domestic violence) may happen off-camera, the vast majority of interactions with the public—including all that involve the use of force—should be captured on video.

Departments must also adopt systems to monitor and audit access to recorded footage, and secure footage against unauthorized access and tampering.

4. Make footage available to promote accountability with appropriate privacy safeguards in place. At a minimum: (1) footage that captures police use of force should be made available to the public and press upon request, and (2) upon request, footage should be made available in a timely manner to any filmed subject seeking to file a complaint, to criminal defendants, and to the next-of-kin of anyone whose death is related to the events captured on video. Departments must consider individual privacy concerns before making footage available to broad audiences.

5. Preserve the independent evidentiary value of officer reports by prohibiting officers from viewing footage before filing their reports. Footage of an event presents a partial—and sometimes misleading—perspective of how events unfolded. Pre-report viewing could cause an officer to conform the report to what the video appears to show, rather than what the officer actually saw.”

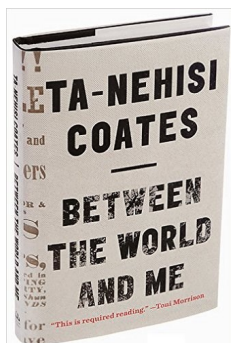
I am hopeful that we will not hear of another unarmed Black citizen killed by an officer during an interface that should have ended with a live citizen and, at most, a citation. Body cameras are but one ingredient in a complex formula needed to decrease the fatal encounters of unarmed citizens and police officers - whose duty is to “protect and serve.” ☯

Upcoming Events



Fall 2015 Food & Justice

ICPJ is pleased to present a series of programs focusing on three aspects of Food & Justice: Food Insecurity, Food Waste, and Farmworker's Rights. We'll be on the road at various congregations around town with presentations that include education and a call to action. We'll even throw in a few special events like a composting workshop and trivia! Sign up at foodandjustice.icpj.org for details and to sign up to for updates about what is happening.



Racial Justice Book Group, *Between the World and Me*

Tuesday, September 29, 7:00 pm – Ta-Nehisi Coates's #1 New York Times bestseller has been called "Required reading" by Toni Morrison for its gripping exploration of the nation's racial history and current turmoil. Michiko Kakutani of The New York Times "Powerful and passionate . . . profoundly moving . . . a searing meditation on what it means to be black in America today." Discussion will focus on chapter 1. Copies of the book are available at Literati in Ann Arbor, book club participants get a 15% discount. Free and open to the public. Location: Northside Presbyterian/St. Aidan's Episcopal Lounge, 1679 Broadway, Ann Arbor, 48105.



The Way Home: Women Talk About Race in America

Sunday, October 18, starts at 2:00 PM – Join ICPJ and the Ypsilanti District Library for a showing of *The Way Home*, followed by a discussion facilitated by La'Ron Williams. The film documents over the course of eight months, sixty-four women representing a cross-section of cultures who came together to share their experience of racism in America. The women speak their hearts and minds about resistance, love, assimilation, standards of beauty, power, school experiences, and more. **Location:** Ypsilanti District Library, 5577 Whittaker Road, Ypsilanti, MI 48197. Free and open to the public.



Peace All Stars Concert: Honoring Black Lives

Saturday, October 17, starts at 7:00 PM – Join us for an evening of entertainment that will celebrate and showcase music from ten different local artists and musicians. Bring friends, family, and neighbors to hear a broad spectrum of musical genres and influences that will pay tribute to peace, justice, and black lives. Location: Genesis of Ann Arbor, 2309 Packard Street, Ann Arbor, MI 48104. Tickets: \$15 pre-event, \$20 at door. Order online at icpj-pas4.eventbrite.com



ICPJ 50th Anniversary Celebration Dinner

Saturday, November 14, 6:00 – 9:00 PM – We are turning 50! Please join us for an evening to hear from keynote speakers about our past, our present, as well as how we envision the future of ICPJ and looking toward another 50+ years. Plus, we'll have a special guest appearance that will be part of our future vision for 2016. Location: Washtenaw Community College, 4800 E. Huron River Drive, Ann Arbor, MI 48105, in the Morris Lawrence Building. Order online at icpj-50dinner.eventbrite.com



**Interfaith Council for
Peace and Justice**
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*"An unsegregated America
might see poverty, and all its
effects, spread across the
country with no particular
bias toward skin color.
Instead, the concentration of
poverty has been paired with a
concentration of melanin."*

-Ta-Nehisi Coates

(See page 11 for details about the
upcoming book group reading his new
book, *Between the World and Me*)



We Remember the Peacemakers

In memory of Barbara Fuller, Doug Davies, and Rebecca Head

As we compile our 50th anniversary "Then and Now" newsletter, we remember those peacemakers who are no longer with us.

August marks the one year anniversary of the death of our founder, Barbara Fuller (top right). We honored her memory, those who died in Hiroshima and Nagasaki, and the one year anniversary of the death of Michael Brown at a service at Island Park on August 9. As part of the commemoration, children released lantern boats into the Huron River to remember those lost to violence and those who dedicated their lives to stopping war and violence (see photo).



This year we have also seen the loss of Doug Davies (center right), beloved husband of Tobi Hanna-Davies, who served as ICPJ's director for many years.

We also saw the loss of Rebecca Head (below right), an ICPJ board member who passed away after a fight with cancer.

These peacemakers blazed the path that allows ICPJ to continue to work for justice and peace today. ☸

