



peace & justice news

A P U B L I C A T I O N O F T H E P E A C E & J U S T I C E C E N T E R

HIGHLIGHTS

PAGE 2

■ **Sorry for the Inconvenience**
What should more adults think about when working with young people?

PAGE 3

■ **New PJC Board Members**
Bianca Bellot and Jen Ciarlo Pacholek.

PAGE 4

■ **The Continuing Legacy of the School of the Americas**

PAGE 5

■ **Vets for Peace Armistice Day**

PAGE 6-7

■ **Peace & Justice Store**
Buy Local and Buy Fair Trade this holiday season.

PAGE 8

■ **Why Get Arrested?**
■ **CD on ICE**

PAGE 9

■ **Robin's Nest**
Art after Fascism: How to be a Possibilitarian

PAGE 10

■ **Calendar**
October 21: PJC Annual Meeting

PAGE 11

■ **Bad Bananas: The True Cost**
■ **Nuclear Waste Tour**

Civil Disobedience: Families Belong Together

On July 28, 2018, hundreds of people gathered in front of the Immigration and Custom Enforcement (ICE) office in Williston, VT to protest our government's inhumane separation of children from their parents and illegal treatment of immigrants seeking asylum. Thirteen of us—two still children themselves—blocked traffic in and out of the ICE parking lot. We were arrested for disorderly conduct

innocence until proven guilty. We thought that asylum seekers, fleeing threats of death or torture at home, and presenting themselves at our border, have the right to due process, guaranteed by international treaties to which our country is a party. We thought the United States was not a country that deliberately separates families with no plan or intention of reuniting them, ever.



Protesters prepare for arrest outside ICE office in Williston VT.

and are now facing trial in Chittenden Superior Court in October.

This was not our first protest against the immigration policies of the Trump administration, but it was the first in which we chose civil disobedience. The cruel treatment of our fellow human beings, including infants and children, was, and remains, so egregious that we felt we had to do more.

We thought that US law presumes

We were wrong.

A country that champions family values must honor family and its bonds. Yet we have witnessed children separated on a moment's notice from their parents. We have learned of parents forced to make an impossible choice between being deported and leaving their children behind forever, or bringing them back to the mortal dan-

Families continued on page 3

EDITORS

Wendy Coe
Rachel Siegel

PUBLISHED

4/year
(See form on page 12)

CIRCULATION

1,200

The opinions expressed in the articles, including those by staff, are those of the authors and not necessarily those of the peace & justice center.

60 Lake Street #1C
Burlington, VT 05401
802.863.2345
www.pjcv.org
info@pjcv.org

BOARD OF DIRECTORS

(alphabetical order)

Bianca Bellot
Coralí Bisbee
Anna Boesch
Beverly Little Thunder
Song Nguyen
Jennifer Pacholek
Lam Phan-chair
David Shiman
Nathan Suter
Paij Wadley-Bailey, in
memorium

STAFF

Wendy Coe
Amy Crosswhite
Alex Rose
Rachel Siegel
Kyle Silliman-Smith
Kina Thorpe

PJC VISION & MISSION

Vision: To create a just and peaceful world.
Mission: We work on the interconnected issues of peace, human rights, and economic, social, and racial justice through education, advocacy, training, nonviolent activism, community organizing, and collaboration, since 1979.

Sorry for the Inconvenience

By Kina Thorpe, Programming Assistant

On September 8, 2018, the Peace & Justice Center hosted a Youth Activist Summit (YAS). This event was created by PJC interns and volunteers ages twelve to nineteen. Young Vermonters gathered in Barre to bond, share their wisdom, and explore what it means to be a youth activist. During the summit, I facilitated a panel with current and former members of high school activist clubs. They shared many insightful ideas but the parts that stuck with me the most were their answers to the question, “What should more adults think about or keep in mind when working with young people?” The answer they gave was simple yet profound: listen to us, but not only when convenient for you.

This struck me because it is something that is not always offered to people of marginalized groups. Just as young people want to be included in conversations about more than just youth issues, people of color want to be included in conversations about more than race. People in the LGBTQA+ community want to be included in conversations about more than sexuality and gender. The list goes on. But unfortunately, getting a diverse room is hard work.

At times, the world can get so caught up in wanting everything convenient and easy that we forget that convenience is not convenient for everyone. It’s not convenient when your voice is valued only under certain circumstances. The people whose voices are lost aren’t the only people that suffer. Everyone engaged in the conversation suffers. When you shut out other

voices you are losing the opportunity to explore intersectionality (the varying degrees to which an issue impacts people based on the various identities they hold) and create action plans that address those issues in a meaningful way. You are also, indirectly, or sometimes directly, stating that your narrative is the only one that matters and that is simply not true.

I remember being at a meeting where the room was almost exclusively filled with only formally educated, older white people. When it was mentioned that it would be beneficial to involve younger people, someone questioned why an effort should be made to get young people there because older people were the ones doing all the work.

The answer is simple: you can’t effectively do it on your own. In order to really solve issues of poverty, war, racism, climate change, whatever the issue may be, you have to include voices other than your own to assure that all people, not just people like you, are going to benefit from and not be harmed by your work.

People, regardless of their age, religion, race, gender, sexuality, and ability have more to offer the world than what the world thinks we do. We are complex beings, just like straight white men, who are not monolithic but rather have thoughts and opinions that vary widely. More importantly, we’re impacted by these issues in one way or another just as you are. We want to be heard and valued in every conversation that we are a part of—not just when convenient for you. ☮



Quotes from the Youth Activist Summit: “I wanted to meet and make connections with other youth activists. The panel was great! It was very inspiring to hear the stories of other youth activists. I learned more about what activists are doing at other schools and communities.” • “I attended to learn strategies to become an activist. I liked that it was led by youth and I gained some ideas for a future game plan.” • “I attended the summit to learn new things and find new connections from other schools. I enjoyed the smaller groups, as well as the different presentations. I learned new things about racism and more about how to come together as a group and mend some problems affecting all of us.” ☮

New PJC Board Members

We are so excited to welcome Bianca and Jen to our Board of Directors. We are already enjoying their leadership and look forward to more! Read about them below:



My name is **Bianca Bellot** and I use she/her/hers pronouns. I am excited to be joining the Board at the Peace & Justice Center. I see great benefit from the countless racial justice, fair trade, and peace programs offered through this organization.

My educational background includes a B.A. in Sociology and Women's and Gender Studies from Suffolk University and an M.S. in Student Affairs in Higher Education from Colorado State University.

Currently I am working at Champlain College as the Associate Director in the Office of Diversity and Inclusion. Some past work and volunteer opportunities have include facilitating groups, managing budgets, canvassing, fundraising, and developing meaningful relationships.

In my life's work, I have a deep desire to continue advocating for individuals and groups who are impacted by the many oppressive systems and policies at play. I have been an active member in the PJC and larger Burlington community since I relocated in July 2017. 🌱

Stereo Needed

The stereo in the P&J Store has bit the dust. Do you have a stereo with an auxiliary jack, CD player and/or speakers that you can donate?



I'm **Jennifer Ciarlo Pacholek** and I came to Vermont in 1992 to attend UVM. I interned at the Chittenden County Public Defender's Office and went on to Vermont Law School. Since 1999, I have worked at Diamond & Robinson, P.C. in Montpelier, VT in various capacities. Currently, I am an of counsel attorney practicing in Civil Litigation, Workers Compensation Law, Personal Injury Law, Social Security Disability Law, and Family Law.

I live in Waterbury Center with my eight-year old daughter, Lila, as well as our dog, cat, & fish. I teach four winds nature education program for my daughter's class each month and just completed my 200 hour yoga teacher certification.

I served on the Board of Directors of the American Civil Liberties Union of Vermont for nine years and was an advisor to the Governor's Commission on Women for two years under Governor Howard Dean. In my free time, I enjoy spending time with my daughter, reading, traveling, biking, swimming, cross country skiing, practicing yoga, and seeing live music.

I am happy to serve on the board of the Peace & Justice Center and to participate in a grassroots activist organization that allows me to use my skills to try to make this crazy world a better place for all people to live in. 🌱

Families continued from page 1

gers they risked life and limb to escape. In the weeks since a court-ordered deadline to reunite all these families, over 400 children remained separated (as reported by PBS on September 7), their parents' whereabouts apparently unknown to the agency that tore them away. Many of these children will never see their parents again. They have been permanently orphaned by ICE, by our government. Meanwhile, so-called "temporary" facilities to hold migrant children are not closing but growing — just one, in El Paso, is expanding from 1,200 to 3,800 beds—as our government diverts appropriations away from disaster relief (FEMA) to ICE.

Yet we, like most Americans, oppose the illegal and inhumane treatment of immigrants. We, the people, did not choose a policy of ripping families apart, kidnapping children, and creating orphans. We do not believe most Americans want their government and their tax dollars to carry out this immoral activity.

Nor do we think most Vermonters want their police and county court resources used to protect the illegal activities of ICE within our state, or have their state tax dollars spent on prosecuting us for trying to impede ICE's rogue mission. If you agree, please tell ICE in Williston (802-872-6050) or the Chittenden County State's Attorney (802-863-2865) how you feel.

David Feurzeig, Huntington
 Ursula Nadolny, Guilford
 Carol Dodge Davis, Brattleboro
 Rachel Siegel, Burlington
 Mike McCleese, Worcester
 Tanyan Avendano, Newfane
 Constance Lesold, Plainfield
 Nancy Braus, Putney
 Ann Zimmerman, Guilford
 Fairen Stark, Newfane
 Gertie Siegel, Burlington
 Max Magen, Marlboro 🌱

The Continuing Legacy of the US Army School of the Americas

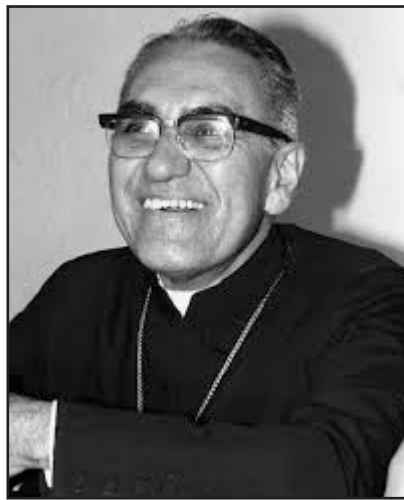
By Joseph Gainza, Pax Christi Burlington

On Sunday, October 14 at 12 noon, Pax Christi, Burlington chapter and the PJC are holding a vigil on Church Street in Burlington to bring to people's attention the connection between the history of US interventions in Central America and the tragedy of US border patrol agents ripping apart families seeking refuge in this country. We will also be commemorating the canonization of Salvadoran Archbishop Oscar Romero in Rome that day. Two questions which people ask about Central American refugees are:

1. Why are so many people from Central America trying to get into this country?
2. Why don't they change their own country rather than coming into ours illegally?

Good questions. In many cases the people have tried to change their country, often by struggling against corrupt governments. In the late 70s into the 90s the people of El Salvador, Guatemala, Nicaragua, and Honduras fought fiercely to make their laws serve the majority of citizens who were poor. In El Salvador, where a few wealthy families controlled most of the fertile land, industry, and the reins of government, the US Government backed the oligarchs, supplying millions of dollars worth of military hardware for the suppression of the popular rebellion. Scores of thousands of people, including Jesuit priests, nuns, and Archbishop Oscar

Romero were killed by soldiers trained to fight "subversives" and "terrorists" at the US Army School of the Americas in Fort Benning, Georgia. (The School of the Americas has since been renamed the Western Hemisphere Institute for Security Cooperation. New name, same shame.) SOA (oe WHISC) is a US agency that trains assassins in Latin America.



Oscar Romero


In Guatemala, the US Government overthrew the democratically elected government of President Jacobo Arbenz in 1954. Afterward, the US militarily supported the genocidal government which replaced Arbenz and which killed over 200,000 indigenous Guatemalans on suspicion that they were communists because they tried to protect their land from

expropriation by the wealthy elites.

Honduras was used as a military base of the Pentagon to maintain pressure on Nicaragua which had successfully overthrown US-backed dictator Anastasio Somoza. The US continues to support the Honduran government which came to power after a military coup overthrew that nation's democratically elected president.

In Nicaragua, the US supplied and trained the Contras, former Somoza soldiers and police, as they killed the teachers and health care workers which the revolutionary government sent out to the rural areas in an effort to raise the living standards of the poor who constituted the majority of the population. That effort had won the Nicaraguan revolutionary government World Health Organization acclaim and was thwarted violently with our government's help.

In each incident of these civil wars, and in Honduras, the US government supported repressive governments against their own people's aspirations for a more just and fair life. The legacy is continued violence which has only worsened as the economic injustice and oppression has remained. Lacking any other recourse for attaining safety and a level of economic security, the poor of these nations have sought refuge in the US, only to be met at the border with hostility and having their children ripped from their arms. To be clear, many people flee their homes and communities in Central America because of policies and situations that were created and/or worsened by US involvement and training by the SOA.

We demand an end to mass detention and deportations, an end to the militarization of the border, an end to the idea that working should be a crime if you have no papers, and an end to the Western Hemisphere Institute for Security Cooperation. 



***Peace is not the product of terror or fear.
Peace is not the silence of cemeteries.
Peace is not the silent result of violent repression.
Peace is the generous, tranquil contribution of all to the good of all.
Peace is dynamism.
Peace is generosity.
It is right and it is duty.***

– Archbishop Oscar Romero

Remembering Armistice Day

By Richard Czaplinski, President of the Will Miller Green Mountain Veterans for Peace, Chapter 57

A hundred years ago, in a railcar in a forest in France, on the 11th hour of the 11th day of the 11th month, November 11, 1918, the armistice that ended hostilities of the first World War was signed. The war officially ended when the Treaty of Versailles was signed on June 28, 1919.

In November, 1919, President Wilson proclaimed November 11 as the first commemoration of Armistice Day with the following words: "To us in America, the reflections of Armistice Day will be filled with solemn pride in the heroism of those who died in the country's service and with gratitude for the victory, both because of the thing from which it has freed us and because of the opportunity it has given America to show her sympathy with *peace and justice*¹ in the councils of the nations..."

The United States Congress officially recognized the end of World War I when it passed a concurrent resolution on June 4, 1926 that also recognized Armistice Day with these words "... it is fitting that the recurring anniversary of this date should be commemorated with thanksgiving and prayer and exercises *designed to perpetuate peace*¹ through good will and mutual understanding between nations ..." By this time, the legislatures of twenty-seven states had already declared November 11 to be a legal holiday.

It wasn't until 12 years later that an act of Congress on May 13, 1938, made the 11th of November in each year a legal holiday "...a day to be dedicated to the *cause of world peace*¹ and to be thereafter celebrated and known as "Armistice Day."

In 1954, the 83rd Congress amended the Act of 1938 with Public Law 380 by striking out the word "Armistice" and inserting in its place the word "Veterans." Later that same year, on October 8th, President Dwight D. Eisenhower issued the first "Veterans Day Proclamation" which began with the words: "WHEREAS it has long been our custom to com-

memorate November 11, the anniversary of the ending of World War I, by paying tribute to the heroes of that tragic struggle and by *rededicating ourselves to the cause of peace*¹..."

Fourteen years later, "The Uniform Holiday Bill (Public Law 90-363) was signed on June 28, 1968, and was intended to ensure three-day weekends for federal employees by celebrating four national holidays on Mondays: Washington's Birthday, Memorial Day, Veterans Day, and Columbus Day. It was thought that these extended weekends would encourage travel, recreational and cultural activities and stimulate greater industrial and



commercial production." Most states did not agree with this decision and continued to celebrate the holiday on its original date. After much confusion, on September 20, 1975, President Gerald R. Ford signed Public Law 94-97 which returned the annual observance of Veterans Day to its original date of November 11.

It is a very interesting historical and cultural phenomenon. From a solemn remembrance of the horrors of war and the war often called "The War to End All Wars" and a sincere desire to work for peace, that day has morphed to an honoring of veterans of all wars and an attempt to make it a three-day weekend to "encourage travel, recreational and cultural activities and stimulate greater industrial and commercial production!"



It is fitting to honor veterans who have sacrificed much, including wounded bodies and minds, to defend the nation. It is another thing altogether to find the right way to recognize the service of veterans who have served in the ill-begotten wars of Vietnam, Afghanistan, Iraq, Libya, Syria, Yemen, and others. Wars that should never have been fought. Veterans who hear the words "Thank you for your service" question what their service was for. In such wars, peace was not and is not being fostered. Death, suffering, and destruction is. For me personally, I sincerely wish that we all could learn to simply live our lives and let others live theirs, avoiding war through ardent, sincere, and wise diplomatic means.

On Sunday, November 11 this year, let us remember Armistice Day (AKA Veterans Day) wherever we are with two minutes of silence at 11:00am as church bells and chimes everywhere ring out. One hundred years after the Great War that was thought to end all wars, let us remember the horrors of that war and all those that followed and rededicate ourselves to fostering peace.

1. emphasis added

Note: Quotes are from the Office of Public and Intergovernmental Affairs, US Department of Veterans Affairs (<https://www.va.gov/opa/vetsday/vetdayhistory.asp> and Congressional documents. 🕊

peace & justice store

The Fair Trade Movement helps small producers in the Global South sell their goods on the global market while seeking to correct conventional trade systems that are known for exploitation and human rights abuses.

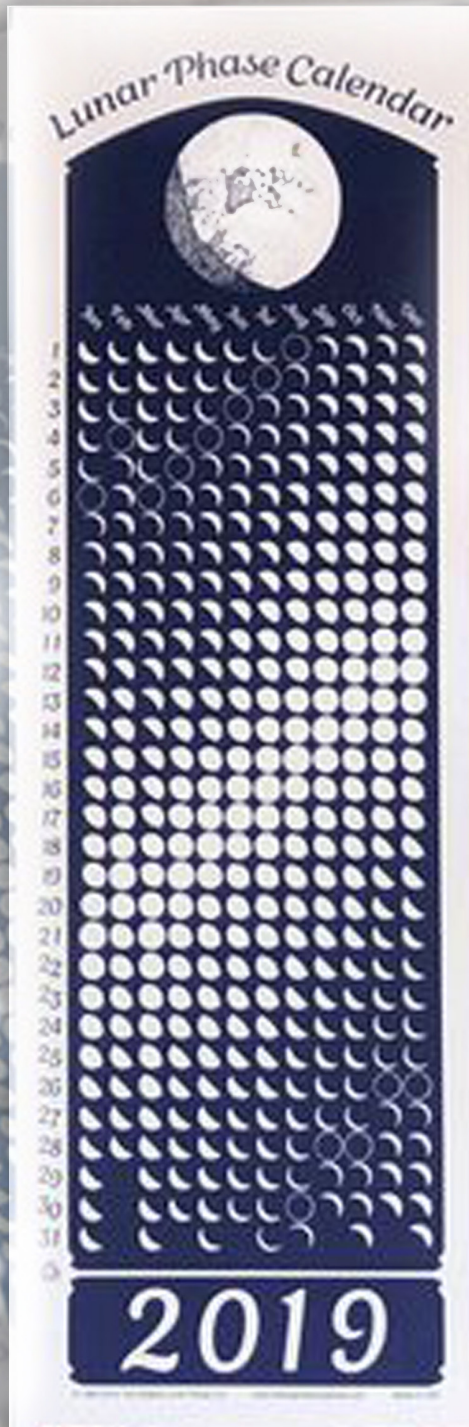
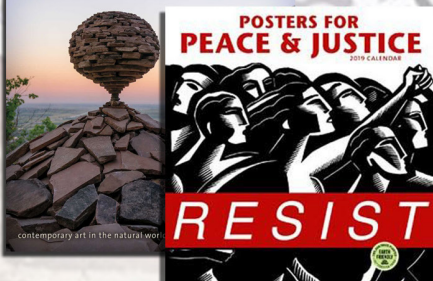
Buy Local, Buy Fair Trade!



Maroma

This PJC partner focuses on building skills and creating jobs for workers so they may be financially independent and socially stable. To encourage schooling, Maroma ensures that prospective employees have completed their education before hire. Maroma is the largest employer in Auroville and the largest contributor to the economy. Today, 40% of Maroma's profits are returned to the community to further growth and development. Workers are ensured safe and empowering working conditions, health care facilities, hygiene education programs, and savings plans.

environmental art



New Calendars & Date Books!



Quilling Card

This fair trade organization is continually striving to create a community of women that love the craft of quilling and genuinely enjoy its creative outlet, while they simultaneously provide a living for themselves. Quillers are provided with stable, safe work environments with housing, healthcare, and food benefits. Quilling Card has now given jobs to over 300 people in Ho Chi Minh City in Vietnam.



Divine Chocolate

Ongoing sales of Divine fund investments in women's training, mentoring, and capacity building at Kuapa Kokoo, a membership organization with over 100,000 cocoa farmers in Ghana. Divine's Dark Chocolate with Hazelnut Truffle bar (3.5 oz) features a special graphic highlighting our dedication to women in cocoa farming.

Kuapa Kokoo has prioritized equal participation and equal access for women since its founding. Women have been learning a range of income-generating skills, and being encouraged to take



Shake up your holidays with Fair Trade Instruments from Jamtown!



Holy Land Handicraft Cooperative

works to reduce poverty and unemployment among Palestinian artisans affected by the separation wall between Israel and the West Bank. Your purchase is essential to making raw materials affordable, and developing artisan skills and international markets for their products. For generations, artisans in the Bethlehem area have crafted items for Christian pilgrims visiting holy sites in the West Bank and Israel, areas once filled with family workshops crafting olive wood and mother-of-pearl carvings. Challenges brought about by occupation, political unrest, and the resulting decline in tourism began to take its toll in the 1970s, and both unemployment and limited resources had a dramatic effect on Palestinian artisans. Holy Land Cooperative was founded in 1981 by these artisans to preserve the area's centuries-old craft traditions and vital artisan income. Focusing on opening international markets and skills training to counter the decline of local sales, the cooperative encourages coordination and problem-solving between local producers. Artisans work in the occupied territories on the West Bank of the Jordan River, with cooperatives located in the cities of Beit Sahour, Beit Jala, and Bethlehem.



Why get arrested?

By Fairen Stark, Leland and Gray Union High School student, Newfane, VT

For the children who cry out in the night
for their families.

Wrapped in silver Mylar blankets
Rather than the arms of their parents.


For people who sought asylum but were
treated like criminals,
Just because of their skin color
And the countries they came from.

For every Latinx person in this country,
Who is treated
Like they are undeserving
Of the rights that I was automatically
given.

I can not sit back
And not use the privilege I have-
White
Born a citizen without having to fight-
To do the only thing that is right.

I am sixteen years old.
I sit in the street with someone
Who is fourteen.
Sweaty hand in sweaty hand
Our first arrest.

We sit
In the road
In front of the office
Of the agency that rips families apart,
That would have Americans turn their
neighbors in,
That would have children put in cages
All under the guise of "legality"
How
Disgusting.

Some laws are meant to be broken.
Some laws were unjust to begin with.
And sometimes breaking the law can be
powerful. 

CD on ICE

My name is Gertie Siegel. I'm fourteen years old and I participated in civil disobedience on July 28th. 13 people got arrested on that day for disorderly conduct. We blocked the road outside the ICE office in Williston, Vermont, to protest the horrific separations of families that come to America, some of whom are seeking asylum.

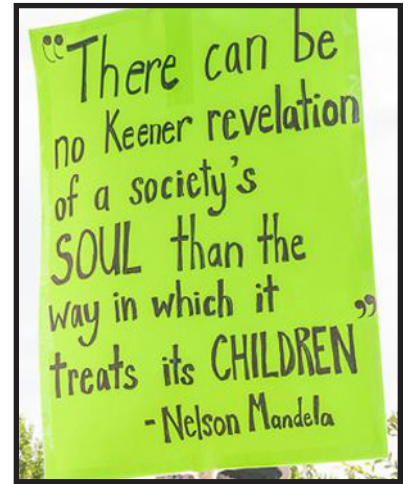
When I was twelve, I lived away from home for over a year. I did not choose to live away from home; in fact, I hated it. And while that is nothing like children being torn from their parents' arms, I can relate on some level how terrified these kids must feel.

When my mom, Rachel Siegel, told me about what has been happening to families when they cross the border, I was horrified. I couldn't wrap my head around how anyone could even remotely find this acceptable.

"I want to risk arrest," I told my mom. My parents not only supported my decision, but my mom got arrested with me.


Family separation has been inflicted on indigenous and enslaved people since our government was a thing. And now that this agency can do it so rampantly, it means we need to fight back even harder.

As a minor given a citation to appear in court, I was given the option of court diversion, meaning I would basically be saying that I made a mistake. Court diversion is a great program for people



who did make a mistake, but I did not. I got arrested on purpose.

I plead not guilty. Yes, I sat in the road and blocked traffic. But saying "I'm guilty" would mean saying that I think it's wrong what I did. I do not think I did something wrong. Making drivers turn around is most definitely not even close to as atrocious as tricking parents into signing away their custody of their kids.

My ultimate goal from this is to get more people involved so we can abolish ICE once and for all. Not everyone is in a position to risk arrest, but there's definitely other things we can do to make a difference. You can educate yourselves, sign petitions, write letters to your government representatives, and even show up to protests without risking arrest. Once again, my ultimate goal is to get more people involved. Please join us. Thank you. 



Fairen and Gertie, July 28, 2018, ICE office,



Robin's Nest

Art after Fascism: How to be a Possibilitarian

By Robin Lloyd

How do you crawl out from under the ponderous weight of Nazi art (and the catastrophe of World War II) and become an artist?

Nazi art destroyed individuality and possibility. It glorified war and the thrill of combat and the sacredness of death in the service of the “fatherland.” The Nazis promoted paintings that exalted the “blood and soil” values of racial purity, militarism, and obedience.

Books began to be burned across Germany in 1933.

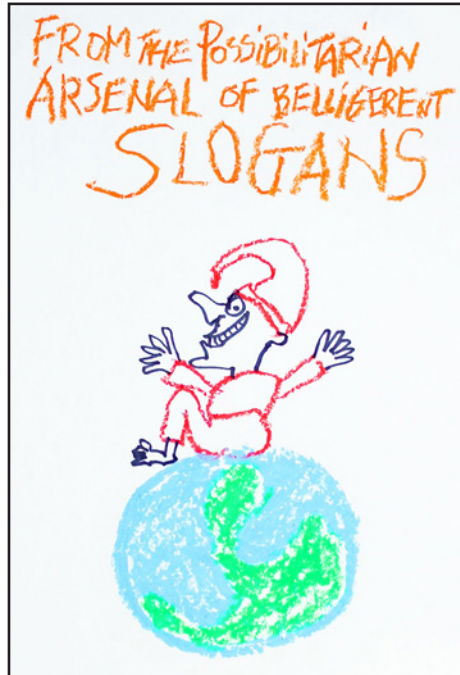
According to the book *Artists from the Third Reich*, museum directors that supported modern art were attacked; artists that refused to comply with Reich-approved art were forbidden to practice art altogether. To enforce the prohibition of practicing art, agents of the Gestapo routinely made unexpected visits to artist's homes and studios. Wet brushes found during the inspections or even the smell of turpentine in the air was reason enough for arrest. (They didn't yet know that paper mache – Peter Schumann 's favorite vehicle for expression – would provide the material for the revolutionary troops of the future!)

In talks with Bread and Puppet director Peter Schumann, he explained that as a child life made him a possibilitarian. He was born in 1935 into a close knit family in eastern Germany. “I had good luck growing up even though it was war and mayhem. And bombardments and fires and what have you. And dead bodies. But the basic truth is that this elemental life is what educates you. That's the foundation. It's very different from growing up in a firm settled system of habits that are frozen into place over generations and generations. To be stripped of that totally all of a sudden in childhood... it gives you an advantage over people who don't have that.”

Schumann sees young possibilitarians growing up around the world. “I bet

there are dozens of them in Gaza. Just imagine, what these kids go through, and did. There is a power that it creates in the survivors to do all this, and to risk your life again and again.”

Talking with Elka Schumann helped define this six syllable concept. “It's hopeful. It's from the book from which that phrase possibilitarian is used: Robert Musil, *The Man Without Qualities*. And it's just like... anything is possible. It's so open and in a way hopeful. It's nice to have an idea like that now.”



Becoming a teenager in post war Germany, Peter Schumann was disgusted by the bourgeois materialism he saw around him. For a while he lived in a tree house, and sewed his own clothes from bags and rags.

He became a dancer and founded the Bread and Puppet Theater. He moved to America in 1961, to Plainfield in 1970, and finally to Glover, VT. This last year he proclaimed the Possibilitarian ethos. “We made a door and we asked people to go through the door and by walking through the door you acquired citizenship in the possibilitarian republic. And we

immediately realized and put into force the new possibilitarian republic. All you have to do is step thru this cardboard door, this fake door. And they did, by the hundreds. And then to stand in the bread line and to get a piece of bread and some stinky aoli.” (This refers to the bread served at the performances.)


A successful possibilitarian is a visionary. He “believes in the things that aren't realized. There are many more unrealized things than realized things. Any artist will agree with that, because that's what you do when you make music, that's what you do when you write, you write that which isn't there yet, you dig into what hasn't been yet.”

“You see the structures fall apart, being insufficient, being unreliable, you have to invent them yourself. You have to team up as people to do that, you can't do it alone, so this learning of teaming up and this learning of doing things together becomes a big part of it. Look at the American system, a lot of the people we get [as B&P interns in the summer] come from art schools where every one of them is educated to think of themselves as a little DaVinci. It takes them a while to realize that they are not, and it takes some longer to realize that this soloistic pursuit is worthless. That it's way better to team up and do something together. And to find a theme for your work and to pursue it.”

Schumann has some surprising predecessors: “Become a possibilitarian. No matter how dark things seem to be or actually are, raise your sights and see possibilities — always see them, for they're always there.” — Norman Vincent Peale.

Events can release possibility. Such as for example the midterm elections.

Emily Dickinson said: “Dwell in possibility.”

Watch for the forthcoming book *The Possibilitarian Arsenal of Belligerent Slogans* by Peter Schumann published by www.FomitePress.com. Also, an expanded trailer of the upcoming film *Bread and Puppet: Theater of the Possibilitarians* will be screened at the lunch hour session of the VT International Film Festival, Wednesday, 10/24 at the BCA Gallery. Filmmaker Robbie Leppzer will be present. For more info on the film, and to donate, go to www.BreadandPuppetMovie.com. 

CALENDAR

October 2, Tuesday

12 noon-1pm, Toxic Whiteness Discussion Group, monthly at the PJC. This space is held specifically to process how white supremacy culture is toxic to white people. We hope that by joining this space, white people will be better able to allow for the emotional needs of people of color to take priority in multi-racial spaces. FREE. Also November 6 and December 4.

October 6, Saturday

2-3pm Cocoa Campaign at PJC. This presentation focuses on the issue of child slavery and human trafficking in the cocoa industry. Designed to educate, brainstorm solutions, and create tangible action steps. Free. **Arrive at 1:30pm to join PJC New Volunteer Orientation.**

October 8, Monday

6:30pm Vermonters for Justice in Palestine (VTJP) monthly meeting at PJC. Also 11/12 and 12/10.

October 8, 15, 22, Mondays

6-8pm, Building Empathy and Addressing Racial Oppression at the Unitarian Church in Montpelier. Facilitated by Kathy Johnson And Hal Colston. This program strives to give participants the opportunity to build skills and knowledge to engage in conversations about oppression. Participants are expected to attend all three parts of this workshop. Register online at pjcv.org. For more information contact program@pjcv.org.

October 11, Thursday

5:30pm Women's International League for Peace & Freedom (WILPF) monthly meeting at PJC. Also 11/8 and 12/13.

October 13, Saturday

9am-3pm Creating a Future Beyond Prisons: Woodstock Social Justice Initiative 2nd Annual John Brown Day Anti-Racism Conference at Woodstock Union High School, Woodstock, VT. Learn more at www.wsji.wordpress.com.

October 14, Sunday

12-1pm Peace Vigil, Church Street Marketplace on the corner of Church and Cherry Streets, Burlington. This program, held in partnership with Pax Christi Burlington, will **celebrate Saint Oscar Romero** and consider complicity of the SOA and the cause of immigration. See article on page 4.

October 18, Thursday

6pm, People of Color VT Affinity Group, monthly at the PJC. This program is led by Kina Thorpe and Song Nguyen. This gathering is for people of color to come together to share their experiences and explore their identities. Each month focuses on a different topic as determined by the group. You do not have had to attend previous meetings in order to come. FREE. Also November 15 and December 20.

October 21, Sunday

3:30-5 PJC Annual Meeting. PJC members, board of directors, staff, volunteers, interns, other stakeholders, and interested community members gather to discuss and share updates on our work. Current PJC members vote for board members. The public is welcome. Refreshments will be served.

October 27, Saturday

2-3pm Cocoa Campaign for Kids! at the PJC. Interactive games and activities that teach about issues of exploitation and wealth distribution within the cocoa supply chain. Games are designed to engage people ages 6 and up. Free.

November 2, Friday

De-escalating Conflict workshop at the Barre Civic Center, Barre. This workshop will be presented as part of the Youth Environmental Summit (YES!). For more info visit: www.uvm.edu/extension/youth/announcements

November 3, Saturday

2-3pm Fair Trade 101: Global Trade & Racism, at PJC. The aim of this presentation is to give some background on the history of global trade and how trade has historically come at the expense of marginalized people in the Global South. We will examine the Fair Trade Movement is an alternative trading system that ensures small producers in the Global South are given access to the global market, and provided with basic human rights. **Arrive at 1:30pm to join PJC New Volunteer Orientation.**

November 11, Sunday

3:30-6:30pm 350Vermont Annual Convergence at First Congregational Church, 38 S Winooski Ave, Burlington. For more information, go to 350vt.org.

December 8, Saturday

2-3pm Seeing and Disrupting Racism, at PJC. This program was developed for predominantly white audiences because efforts to end racism should not fall solely on those oppressed. We start by defining racism. Then we walk participants through the concept of white fragility. We go over how white fragility perpetuates racism and specific ways to disrupt that cycle. Free for all and there is not registration needed. **Arrive at 1:30pm to join PJC New Volunteer Orientation**

TBD: Racial Justice educational programming in the Northeast Kingdom. We received generous funding to bring workshops and presentations to Orleans County. If you would like to help coordinate times and places for this work, please contact Kina at program@pjcv.org.

Bad Bananas: The True Cost

By Kathryn Casey,
PJC Fair Trade Intern

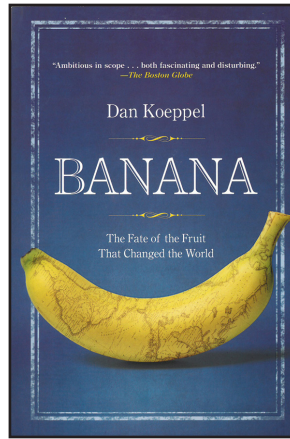
I felt guilty the other day at the grocery store. Since spending my summer working as the Peace & Justice Center's Fair Trade internship, I find myself examining food packaging more than ever before: obsessively checking ingredients and inspecting labels to ensure most of the food that I buy doesn't hurt anybody, cause irreparable harm to our changing climate, or reap the benefits of colonialism. Unfortunately, as I've come to learn more and more, that goal is just about impossible. I'm lucky to live in a place where local and fair trade goods are readily available, and if I make consumer choices that align with my values, I could make every meal guilt-free. But here's the rub: I don't make a lot of money. Rent is expensive, bills are expensive, and I can't guarantee I'll have any grocery budget left after those are paid, let alone enough to be choosy about anything other than cost.

This is what brought me to Trader Joe's in search of cheap groceries. When I saw the sign above the bananas that reads "Our Prices Have Never Changed, \$0.19/Banana," I knew what kind of baggage that price carries with it: forced labor, deforestation, hazardous working conditions, militarized economic imperialism; the whole legacy of Western colonialism wrapped up in one 19 cent fruit. I had just finished reading Dan Koeppel's *Banana*, an exhaustive investigation into the crop commodity that altered the entire history of the Western hemisphere and came to exemplify the proud American tradition of corporate greed at all costs.

Koeppel's *Banana* is a deep investigation into the business of bananas which drives home one seminal point: the story of the banana industry is the story of American capitalism. Since the first bananas were brought to the United States in the mid-nineteenth century, a large scale marketing scheme to ensure bananas remain the cheapest consumer fruit has literally caused countless deaths, the political instability of multiple Central and South American countries, and unprecedented ecological disaster.

This is to say nothing of the current crisis in the banana world. In the 20th century, a plant fungus named "Panama Disease" wiped out entire plantations, eventually causing the original strain of consumer bananas to go extinct. Reports of Panama Disease found in Asia and Africa are creeping closer to our hemisphere despite tons of toxic agrochemicals (banned in the US and Europe due to human health hazards) being dumped on banana plantations to prevent the same disease from attacking the replacement strain we currently rely on as part of a balanced breakfast.

I briefly thought about all of this as I looked at the banana display at Trader Joe's. Like a trained consumer, however, I shoved that whiny moralistic inner voice to the back of my head with the promise of a cheap grocery bill. I left the store and I felt guilty.



Not because I had bought the bad bananas, but because I felt like I had to have them. As if bananas are so necessary that I cannot imagine going into the grocery store and leaving without them. And that's the point. That is exactly what the original executives of United Fruit Company (now Chiquita) wanted me to feel. They specifically designed the industry to flourish by selling as many bananas as cheaply as possible. This highly perishable tropical fruit which cannot physically grow within our country's borders is now considered a staple American fruit. This is the state of global trade in a modern world. You just can't beat those prices, but it's worth remembering the true cost of cheap groceries. 🌱



Nuclear Waste Tour

Deborah Katz of Citizens Awareness Network (CAN) gave an interview on September 18 during a stop in Montpelier of the Nuclear Waste Tour of New England. Katz argues that shipping high level nuclear waste across the country in these kind of casks is not the answer.

HLNW must remain onsite at Vermont Yankee. But is onsite storage safe? Katz says, "It's certainly safer in dry cask storage than in vulnerable fuel pools described by the National Governors Association as "pre-deployed weapons of mass destruction." To lessen the vulnerability of dry cask storage to acts of malice or accidents, the casks should be hardened, double-walled, with adequate separation between casks and earth-bermed to limit exposure.

All of this is possible, but the industry and the Nuclear Regulatory Commission refuse to acknowledge the problem or do anything about it. The nuclear industry is failing!"

During a lively discussion at the Unitarian-Universalist Church, the following panelists joined Katz:

- Kerstin Rudek, organizer of the successful opposition to HLNW transport to Gorleben, Germany.
- Leona Morgan, Navajo Nation organizer who has been fighting Nuclear Colonialism since 2007.
- Tim Judson, CAN president, Executive Director of Nuclear Information and Resource Service.
- Chris Williams, CAN and VT Yankee Decommissioning Alliance. 🌱

60 Lake Street #1C
Burlington, VT 05401-4417

peace & justice center

NON-PROFIT ORG.
U.S. POSTAGE
PAID
BURLINGTON, VT
PERMIT NO. 145

Electronic Service Request

Donate online at www.pjcvt.org



peace & justice store

good things for good causes!

GET THE NEWS!

YES! / we would like to join the peace and justice community and receive a free subscription to **peace & justice news**.

I wish to make a contribution.

- \$40 Individual membership
- \$70 Family membership
- \$100 Mover
- \$250 Shaker
- \$1,000 Changemaker
- \$15 Fixed income
- other

Make tax-deductible checks payable and mail to:
 peace & justice center
 60 Lake St #1C, Burlington, VT 05401

Name(s): _____
 Address: _____
 Town: _____
 State/zip: _____
 Telephone: _____
 E-mail: _____

I want to volunteer; please contact me.

