



# EQUITY

www.iserv.net/~ige or instituteforglobaleducation.org

Think Globally, Act Locally

INSTITUTE FOR GLOBAL EDUCATION

VOLUME 30, NO. 4

FALL EDITION October 32, 2010

## International Day of Peace 2010 Activities

By Katie Villaire

For six years IGE has commemorated the International Day of peace on Sept. 21 with film, panel discussions, speakers and cultural events. We have also had a Week of Peace Education for 26 years, as well as the very successful Peace Festival. This September we combined these programs with our Interfaith Peace Service and a series of four programs on Jobs, the Environment, and Peace. Pax Christi Grand Rapids helped with planning for all the programs and planned and presented the last four programs. (Pax Christi is an international Catholic peace group with state as well as local affiliates.)

Mayor George Heartwell proclaimed Sept. 21 the International Day of Peace in Grand Rapids. He read the document at our annual Interfaith Service, held Sept. 19 at the Dominican Center, Marywood campus.

The week of Peace Education was held in Grand Rapids Public Schools September 19-25. The text of the Board of Education's resolution is on the next page. This program promotes awareness of the necessity for conflict resolution, peace, and informed discussion about how best to achieve those goals. Teachers are encouraged to use art, games, writing, and even cooking projects to make students aware of the urgent need for creating peaceful communities and a peaceful world. Mike Franz, Amy Bennington, Betty Ford and others helped make this event happen and we thank them for their work.

On Saturday, September 18, IGE and other groups including Pax Christi hosted a number of activities at tables placed in a circle of peace at the Eastown Street Fair. We wanted to repeat the success of the activities at last year's street fair. Judi Buchman, Betty Ford, Amy Bennington, and Kathy Siegenthaler planned the event and set up the tables. Kathy brought several young male exchange students who helped with some reorganization at the site. The Campfire Americorps program with Carol Guyton

helped with activities all day. Also helping were Ritu Bajaj and Soda Gakkai from International-USA and the Buddhist Association for Peace, Culture and Education. Judi, Betty, Amy, and Katie were there most of the day despite the rain. The weather and crowded conditions prompted us to move our tables several times. We were pressed for space since we were sharing it with a yoga group who did continuous yoga for



*It's official.*

several hours. They were doing this in honor of the International Day of Peace and they attracted a good deal of attention, including some from the media. They were a great addition to our programs and heightened the awareness of our peace theme.

Although the Principles of Peace activities were primarily for children, many adults talked with us about peace and social justice concerns while their children learned about peace by completing the playful circle around the tables. It is inspiring to realize that many people share our concerns for peace and social justice. I had the Principle of Courage at my table and I could see that even tiny children know there are many ways to be truly brave. They told me we can all try to tell the truth, and that we can stop people from hurting other people even if we are afraid.

On September 20 Pax Christi and IGE partnered with Workforce Development at Grand Rapids Community College to present

a discussion with Julie Parks, Director, and Sara Yob, Sustainability Professor about training for and availability of green jobs in our community. This was the first of our programs about Jobs, Environment and Peace, and it focused on Jobs and the Environment. We think there are some imaginary boundaries among our activist groups that have prevented the peace groups from working with the environmental groups and sometimes, with other advocate groups such as businesses and unions, working to improve economic problems. We learned a great deal about why we need sustainability programs and what they have to offer the environment and our community.

On the International Day of Peace we celebrated outdoors with music from three groups, food and fellowship at Garfield Park. The Dancers of Universal Peace invited us to take part in international dances and songs. The weather was balmy until the rain came at 9 p.m. We celebrated the peace we can and sometimes do possess. Nick Kwiek, IGE's Office Coordinator spoke about Peace and the Environment, our theme for the evening. Laura Hoekstra prepared the food and enjoyed the evening.



*On the evening of September 21, the U.N. International Day of Peace, Simien the Whale celebrated "Peace and Environment" at Garfield Park just before a rainstorm.*

*Continued on page 6*

# Do we have an innate sense of justice?

By Jake Terpstra

If that were true, how could there be so much injustice in the world? While there may be truth in such an assumption, there is so much evidence to the contrary, that for practical purposes, it may be helpful to assume that it does not exist. What we are inclined to consider a sense of justice, might more accurately be described as a sense of injustice. If we have been treated unfairly we quickly realize that it was unjust. If someone we know, or care about, is treated unfairly we quickly identify with that person or persons and are sympathetic with them.

But what is justice? Dictionary definitions do not adequately clarify the term, but use similar terms such as “fairness” to give it shape, and also relate it to compliance with laws. However that assumes that laws are just, which may or may not be true. Many statements are helpful to shape our concept of justice. The golden rule may be the most useful guide. It seems likely that after any effort is made to clearly conceptualize it, each person’s idea of it is based on personal experience and personal values, especially religious or political, and the culture in which they live. For example stoning people and their families, once acceptable for what we consider minor issues, now is not. Clearly it changes with time and also is heavily influenced by the “in group” of people with whom one associates. However, discussion about justice depends on each individual having fairly definite ideas of what they believe it to be, whether or not it is consistent with beliefs of other persons.

George Washington apparently had a strong sense of justice, and of its importance, when in 1789 he said, “The administration of justice is the firmest pillar of government”

Many practices common at colonial times and continued until relatively recent clearly show that concepts of justice in our country have undergone extreme change. Consider for example our early involvement in the slave trade, slavery, drug trade, “manifest destiny” that encouraged eradication of American Indians, indenture which often

was intergenerational slavery, voting rights for white male property owners only, and civil rights that were not extended to all races. In times past these practices permitted and sanctioned by law and also supported by Christian organizations, generally were not viewed as justice concerns. Obviously concepts of justice are not clearly ingrained in human values but may have extreme variations depending on customs, laws and mores of the time, rather than on an internal moral compass.

Familiarity with our justice system makes it clear that it does not have a corner on the market, even though thankfully it is obligated to act justly. In reality, courts are similar to umpires in ball games. For orderly society to exist, the need for someone to have “the last word” is essential. Though that is necessary for civil order, it does not guarantee

**Peace is not the issue, but using the term provides an illusion of good will, while the destructive activities “on the ground” continue.**

justice or equity. As supreme court chief justice Hughes said, “Ninety percent of any decision is emotion. The rationale part of us supplies the reason for supporting our predilections.” Even statements by supreme court nominees that they will carefully uphold the laws and constitution are not predictive of their future decisions. Once in, they tend to vote along party lines, though there are occasional exceptions.

At the time of the Revolutionary war, it was common for British troops to torture prisoners. George Washington was aware of that and ordered that there be no torture by Americans. That value continued as a justice issue until recently. During the 1980s when a number of Central American democratic countries were overthrown, with our assistance, our government also assisted them in various ways, including by supplying torture tools to them. However, that was done covertly by relatively few people, and was not generally known by the American public. After the attacks on the World Trade Center and the Pentagon,

that changed and torture of Muslim prisoners became common practice, even though it violates international law. When those practices were exposed, the government began to justify it as necessary to save lives—American lives, though no evidence was given to show that it did. Then people in the Bush administration defined torture so narrowly that almost anything that did not kill or permanently injure a person was not torture. Vice President Cheney also declared that waterboarding was not torture. Interestingly he had not experienced waterboarding himself. People who have not experienced torture are not in a position to be able to define it. An old saying about knowing the value of a product is “ask the man who owns one.” Now the American people are about equally divided on the question of whether torture is justified. A statement by one of

Nero’s men before he was executed may apply here, “The greatest inhumanities to man are not done by cruel or evil people. They are done by well meaning people who are unable to reason from the general to the particular.”

There is no area of society in which issues of justice do not apply, including government, business and industry, entertainment, education, medicine or religion. For example, is the amount of difference between “haves” and “have nots” in society a moral, or justice issue? Reports now indicate that one half of one percent of our population have more wealth than the lower 95% combined. If it is a justice issue, who is responsible for it, and for correcting it? Archbishop Camara said that when he feeds poor people, he is called a saint, but when he asks why there are so many poor people he is called a communist. Voltaire put this in perspective many years ago when he said, “It is dangerous to be right on matters on which the established authorities are wrong.”

Many people are concerned about the “conflict” between Israel and Palestine. Terminology about this is significant; it is not a conflict, it is an occupation that has gone on more than 40 years. Over 400 Palestinian towns were demolished and millions of people forced from their homes. Most fled

to other countries. 11,000 Palestinians are reported to be held in Israeli prisons and that torture is common-place there. Of the West Bank territory allocated to Palestinians in 1948, over 85% of it has been forcibly confiscated by Israel, though populations of Israel and what now is the West Bank and the Gaza strip are comparable. Activities of Israel are in conflict with the Geneva Convention and International law. The UN has passed over 60 resolutions condemning its activities. The number would have been well over 100 were it not for US vetoes. Repeatedly efforts by Israel and other countries, especially the U.S., continue to try to negotiate "peace." Peace is not the issue, but using the term provides an illusion of good will, while the destructive activities "on the ground" continue. The key issue is justice, but it is never brought into negotiations. Real peace is not possible without justice.

The lack of justice also comes into very clear focus in our justice and corrections systems. Our laws require that all persons accused of crimes have legal representation. However they do not require comparability. Court appointed lawyers almost universally do not begin to compare with those hired by individuals who can afford them, regarding experience, capability or caseload size, i.e. the amount of time they are able to devote to each case. Many groups work hard to correct this inequity, but supporting equity for poor persons, especially of other races, is not high in our national priorities. Obviously this inequity is of long standing, illustrated by the following scripture texts in the NIV Bible translation..

Exodus 23:6 Do not deny justice to the poor people in your lawsuits, Have nothing to do with false charges and do not put an innocent person to death for I will not acquit the guilty.

Proverbs 29:7 The righteous care about justice for the poor, but the wicked have no such concern.

Isaiah 11:4 But with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth.

Amos 2:7 They (Israelis) trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed.

Amos 5:12 You repress the righteous and take bribes and you deprive the poor justice in the courts.

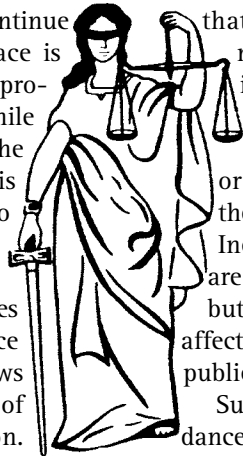
Amos 5: 15 Hate evil, love good; maintain justice in the courts.

The values in these texts are Judeo Christian values. Since a very large percentage of Americans are Christian or Jewish it seems that these values would be implemented to a much larger degree into national policies and laws. Apparently these issues also are not high priorities of most politicians or clergymen. Is that a reflection of the interests of most congregants? Increasingly special interest groups are focusing attention on these issues but much more effort is needed to affect almost any amount of increased public interest.

Such efforts are not without an abundance of scriptural support. For example the word justice is mentioned in scripture more often than the word love. And the Bible has over 2000 statements expressing concern about the needs of poor people. Other concerns draw attention while these issues often are so studiously avoided.

Even though ideas of what justice includes have varied greatly, the term has sufficiently consistent meaning in our culture to be functional. It at least includes, fairness, honesty, equality before the law, and doing to others only what you would like to have them do to you.

One of the best known texts on the subject, an unmistakably clear mission statement for us, is found in Micah 6:8 He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.



The highest attendance ever was set at our October IGE Talks, "Nuclear Power." We needed the Community Media Center's annex next door for over 25 people who came for "just the facts" from two representatives of the Nuclear Regulatory Commission and two representatives from Don't Waste Michigan. See the recording of the event on DVD or at [www.iserv.net/~ige/talks](http://www.iserv.net/~ige/talks).

On Nov. 4 we tackle the feel-good "Environment and Policy." Prophetic wisdom, or hidden socialist agenda? Free sugar for those riding their own unicorns.

Equity

Volume 30 Number 4  
Fall • October 32, 2010

Board of Directors: Katie Villaire, David Blakeslee, Laura Casaletto, Chester Lowe, Kevyn Milton, Gloria Switzer, Vic Cabot, Amy Bennington, and Gerard Akkerhuis

Equity is published occasionally by:  
Institute for Global Education  
1118 Wealthy SE  
Grand Rapids MI 49506  
(616) 454-1642  
e-mail: [ige@iserv.net](mailto:ige@iserv.net)  
old website: [www.iserv.net/~ige](http://www.iserv.net/~ige)  
new: [instituteforglobaleducation.org](http://instituteforglobaleducation.org)

IGE supports

The nonviolent resolution of conflicts and the pursuit of justice as the best way to achieve true, lasting peace through conscientious individual and group education and action.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone(day) \_\_\_\_\_

Phone(eve) \_\_\_\_\_

FAX \_\_\_\_\_

E-mail \_\_\_\_\_

\_\_\_\_\_ \$15 (low income)

\_\_\_\_\_ \$25 Individual

\_\_\_\_\_ \$35 Family

\_\_\_\_\_ \$75 Supporting  
or Contribution of

Your donations are greatly appreciated. IGE is a nonprofit 501(c)(3) organization and depends on donations for its everyday operations.

Mail to: IGE

1118 Wealthy SE  
Grand Rapids, MI 49506

*Denial of science and objectivity threatens peace*

## Threat comes not only from the right

by Richa

What affects us most personally is what tends to most shape our larger peace and justice perspectives. Such larger issues, in turn, affect our personal lives. What i will describe here is one more way that i have found this to be true.

### A friendship destroyed

I worked closely for several years with someone i considered a friend, supporting homeless and disempowered people, challenging oppressive police and jail practices, and generally promoting peace and justice. A few years ago that person diagnosed herself with something termed “multiple chemical sensitivity” (mcs), which supposedly threatens the health of susceptible people through exposure to (mostly) commercial chemicals, especially “fragranced” products. Because of our relationship and the fact that we both knew it could have profound implications for an out-of-control industrial chemical industry, i volunteered to help her research it, and she eagerly agreed.

It took some time to get past the biased or gullible proponents on the one hand, and the industry shills on the other, but i eventually came to the surprising conclusion that mcs was probably not a valid health concern as claimed.

How did that come about? I found that most of the numerous studies that gave support for mcs did not have adequate controls. Those few i found that did have adequate controls concluded that those exposed to various chemicals were no more likely to react than those exposed to neutral substances such as clean air.

On bringing that information back, my “friend” stopped me shortly after i began and said she did not want to hear it! She later turned strongly against me.

Naturally, i felt used and betrayed. Why would someone with her history, which included active support for free speech and inquiry, turn hateful toward someone who had exerted great effort on her behalf? And why would she not want to know everything possible about something she believed was threatening her and others’ health? Why did she not, at the least, decide to “agree to disagree”?

In any case her reaction alerted me to the

fanaticism behind the pseudoscience of many mcs proponents.

### Anti-science culture

My extensive search through the internet informed me that, at least where mcs is concerned, one is likely to get a highly skewed view. It was hard to find unbiased information. Serious searching did bring up a few reliable scientific journal abstracts, though full text was often hard to obtain.

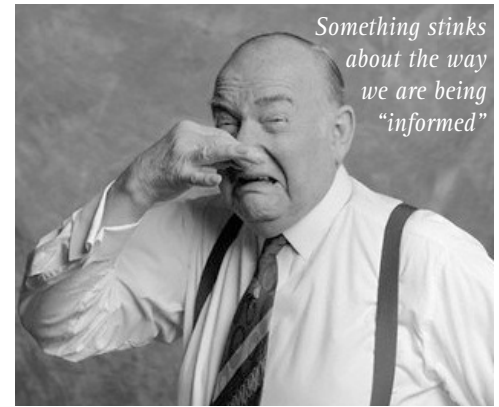
It reminded me of the climate change/global warming “controversy”. Human-induced climate change is controversial only because the media that most influence Americans make it so. They make it so because that media is essentially controlled by corporations that have a stake in denial of that reality.

The scientific literature is clear: human-induced climate change is real, already has serious consequences, and those consequences are almost certain to worsen absent strong if not drastic action to change our present direction. The real controversy is, or should be: how drastic are the changes we need to make to avoid even greater future damage?

In both cases too many people are not paying attention to the science; that is, to the basic facts. They are being swayed by emotion, by selective factual information, and often by misinformation. In the case of “chemical sensitivity”, quite a few public and private institutions have been pressured to legitimize it to some degree by declaring their environments “fragrance free” or by taking similar action.

There is another connection between these two issues. Because many people rightly see major chemical companies and related corporations as willing to jeopardize people’s lives and the health of the planet in their pursuit of profit, they are willing to accept almost any claims against those companies. They typically don’t know about the science, in part because proponents of things like mcs, just like the corporations, tout the “studies” that support their views, and only those studies.

Not a few go further. When confronted with the scientific facts, they claim that science does not apply! Or they claim that the science has been manipulated by the companies. As there have been too many instances where that last has happened, such



claims have enough plausibility to at least leave people in doubt. And though the former claim should be laughable, there are too many people who, out of ignorance, accept it.

In short, the special interests, regardless of their power or their ideology, both promote and benefit from the ignorance of others.

### Pulling it together

Perhaps this reminds you of educator Derek Bok’s quote: “If you think education is expensive, try ignorance”. Yet i do not call for more science education; rather, we need better science education. Students should be exposed to how science affects their everyday lives, and how it has made our world a better place and can continue to do so. And they should be shown how science can complement and enhance positive values and uplifting spirituality.

The popular disdain for good factual information has contributed to recent military invasions of other countries that are proving...as some of us said from the outset...disastrous. It has enabled the manipulation of a “Tea Party” movement that threatens to move us further back into the dark ages.

Science is one of the few areas in a greatly changing and confusing world that provides us an anchor...if we are willing to use it. Without science it would be self-interest against self-interest, with the most manipulative and ruthless being the “winners”. Science, in other words...despite the fact that it can be and sometimes is used to enhance warmaking and other violence and injustice...is inherently a very important means of preventing those banes of our existence.

### Take action

Work to make and keep science independent of industry. We have a lot of work to do on this. But anything less means we will lack the objective information needed to hold corporate self-interest at bay.

Take action on mcs. Learn more (i have lots more info for those interested). Un-

derstanding many of the rationalizations, selective citations and omissions, and other techniques used by mcs proponents will help you to better evaluate other claims. Educate elected and administrative officials about mcs. Oppose attempts to impose “fragrance-free” restrictions in places open to the public or publicly funded.

Learn about other areas where this occurs, such as with psychiatric drugging (see

Robert Whitaker’s “Anatomy of an Epidemic” or books by Peter Breggin) and emotional manipulation of politics (articles and books by Drew Westen and George Lakoff).

Support organizations that provide quality scientific information. They should not be funded by special interests, corporate or otherwise. Journals should be peer-reviewed. Studies cited should be well-controlled, double-blind, replicable.

Speak out yourself, and/or encourage others who are willing to speak out. Take it from me – it is often not easy. We risk becoming targets of self-interested, sometimes powerful and/or fanatical groups.

Support progressive, engaging, science-based education. For the sake of what democracy we still have we should strive that the next generation has a better understanding and appreciation of science than ours does!

## Some notes on nonviolence and the legacy of a fighter for justice

by Richa

Puerto Rican Independentista Lolita Lebrón died this August at the age of 90. She was best known for leading a group of three men into the USA Capitol building on March 1, 1954, where they fired shots that wounded five Congresspeople, including Michigan’s Alvin Bentley. The action was meant to draw attention to the issue of Puerto Rico’s colony status, and to spark greater agitation for independence.

She said later that she picked that date also

There seemed a special bond between us all, despite the fact that Lolita had participated in an act of violence, while the rest of us were strong proponents of nonviolence. That was probably due to the fact that all of us were dedicated to justice and maintained a biding sense of idealism. And the rest of us certainly admired or grew to admire her steadfast dedication to justice, particularly for Puerto Rico, but extending to everyone.

My friend, despite living an exemplary life of nonviolence, was a person of tact, and never challenged Lolita on her use of violence. But i have never been particularly tactful, and did put that challenge to her.

She was, not surprisingly, upset with me at first. It was the classic case of someone of privilege challenging someone oppressed, in this case female, Hispanic, born into a USA colony. I had been born with the same privileges as those who exercised the greatest

power over her and her family and friends and “compatriots,” so it was natural for her to at least react with suspicion.

Such reason for suspicion was compounded by the apparent use of an agent shortly afterwards, which was when the FBI and others were intensively investigating a newly surfaced Puerto Rican group that had done some high-profile bombings, claiming responsibility in the name of Puerto Rican independence. This agent was able to get on her visiting list and gain her partial trust. When Lolita eventually discovered the truth she might have easily suspected me even more and dropped me from her very limited list.

But she responded with grace, and stayed

with me, probably in part because i let her know that, despite our fundamental difference on the issue of violence, i had great respect for her. And i think she was heartened to see so many younger people of privilege take up the struggle of nonviolent systemic change.

As we discussed the issue of violence and nonviolence more, Lolita expressed a certain ambivalence. She always defended her action, on the one hand, though on the other told me that she had deliberately fired up into the air so as not to hit anyone. But that was her personally; she clearly did not ask or expect the men she led to do the same.

More important, during the period of our visits she seemed to turn more back toward the Catholic religion of her youth. She recognized and appreciated the element of nonviolence that was part of that heritage, and expressed some personal ambivalence with that, though continued to defend her action, as well as the actions of others who resorted to violence in the cause of Puerto Rican independence.

She always said that she was not much of a correspondent, and in fact had not written often even while in prison, so i was not surprised not to hear from her after her release.

I believe she defended her action until the end, though according to at least one report she did later express greater support for nonviolence. That probably had more to do with her return to faith and increasing maturity and understanding of a changing world...especially after September 11, 2001... than with our discussions. In any case, i think the very fact that she honestly struggled with that great issue even at risk of diminishing the action that defined her life for many, not only gave a deep indication of her exceptional character, but today provides another little bit of hope for those of us who continue to work for a truly peaceful planet.



Washington Post article from 2004

to protest against a scheduled major nuclear weapons test. In fact, that was the day USA forces tested their first hydrogen bomb – the largest nuclear weapon they have ever detonated. While her action utterly failed in helping to bring about independence, Lolita remained a hero to many Puerto Ricans for the rest of her life.

War resister friends at the federal prison in Alderson, West Virginia, introduced me and others to Lolita when we happened to be together in the visiting area. That started a relationship that a friend and i maintained with her through the 1970s, until she was pardoned and released in 1979.

## International Day of Peace 2010 Activities... *continued from page 1*

The Main Library was the site for the program discussing Jobs and Peace on September 22. Many jobs are peaceful in nature, but some people have long careers devoted to building peaceful communities. IGE member Jay Hoekstra is an urban planner who seeks to develop urban areas that are based on real human needs. Some of these needs are

centers for elders and children, and schools. Rachel Hood, Director of West Michigan Environmental Action Council, described ways people can work for social justice and environmental protection in the community. There was lively discussion with the diverse audience. Chuck Neller taped it and we may see it on Corinne Carey's "Speaking Out"

found in sustainability programs and described some recent ideas that, even now, are being carried out to promote the good health of the environment, and therefore, peace. Finally, Lucille Janowiak O.P. from the Marywood Dominicans talked about the spirituality of the environment that is felt by most people. We need a theology and



Jay Hoekstra, Mike Williams, and Rachel Hood.

walking and biking paths, and human size public spaces. Dr. Mike Williams, a longtime IGE supporter from Aquinas College, spoke about the related issues of students being inspired and then trained for sustainability jobs. Volunteerism is also an important component of peaceful communities. Volunteers are people who take responsibility for doing unpaid work that is necessary for the creation and maintenance of some human friendly and projects like nature areas, care

program on GRTV some time soon.

On September 23, a panel of speakers at Aquinas college addressed an interested group wrapping up the interaction programs of Jobs, Environment and Peace. Dr. Michael Kelly spoke on the culture of peace in the context of the nuclear age and how the possibility of use of such weapons of mass destruction has led to the ineffectual peace initiatives since the 1950's. Dr. Deborah Steketee then spoke about the hope that is

morality to be more clearly connected to environmental care. This will promote peace in our hearts and in the world.

I want to thank Laura Casaletto, Chuck Neller, Dr. Suzanne Gasster, Mary Pat Beatty O.P., Sister Marjorie, the inspirational Sara Leland, and many others. A few people expended much energy and time for, perhaps, an ambitious series of events. Advice and suggestions for future programs that will better further our goals are always appreciated.

## Interfaith Peace Service

By Betty Ford

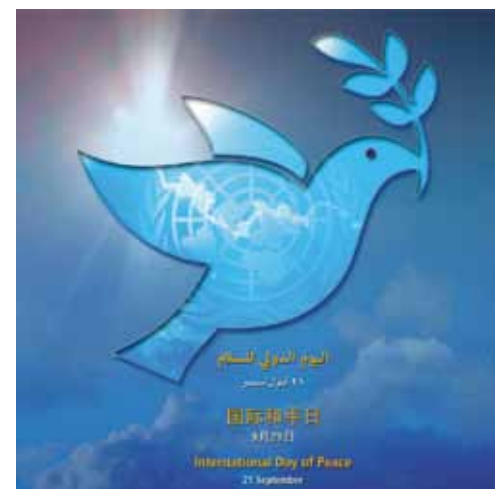
On Sunday, September 19, 2010, in observance of the United Nations International Day of Peace, the Institute for Global Education with the Dominicans at Marywood held an Interfaith Peace Service in the Dominican Chapel on the Marywood Campus. At the conclusion of the organ prelude, Janet Brown welcomed us: "We gather because there is a need to build for the future, to build peace! It must be a just peace with mercy and forgiveness!"

Doug VanDoren, the opening speaker, set the tone for the messages that follow: "We are here because there is an absolute necessity to work for peace." Doug said that

he may be preaching to the choir, but choirs always need rehearsal and practice. In 1990 Plymouth Congregational United Church of Christ became a "just peace church." No longer was peace a program, but a calling. In the years that followed there have been many opportunities to reach out to others to build a peace that is just, with mercy and forgiveness.

Over and over again, each of the following faiths said that peace requires justice. The task that the planning committee gave the different faiths was to tell us if they worked with others to get to a world at peace. It was clear that they did.

The Hindu faith began with a chant about dreams that will pass and the sweet that is



the reality.

The Buddhist faith began with the statement peace in the world will only happen when there is peace within. There is a Buddhist Peace Fellowship that reaches out



*IGE Board member Gloria Switzer represented the Catholic and Quaker faiths.*

to work with others for peace with social justice.

The Christian Reformed Church in times past have emphasized just war more than just peace, but have changed. They also urged their churches to begin participating with other churches. They began to change the rules for becoming a conscientious objector. They contacted the Mennonites and worked with them.

Mayor George Heartwell read the city

of Grand Rapids' Proclamation for the U.N. International Day of Peace.

We learned that the root word for Islam is *salaam*, meaning peace. There will not be peace unless there is justice. To find peace within one's self, one must submit to God's will.

For outreach the members of the Mormon Church of Jesus Christ of Latter Day Saints try to answer the needs of those around them. For families they try to get to peace by what is taught at home. They have missionaries that go out into the world answering others' needs.

The faith of Judaism has three pillars: the Torah, worship, and charity. Charity is done with loving kindness. Through charity the followers of Judaism help to build peace as well as through their relationship with the Interfaith Dialogue Association.

Secularism has the right to believe what one is moved to believe, as stated in the 1954 edition of the U.N. Declaration of Human Rights. The members reach out to work with other groups in Grand Rapids.

Gloria Switzer, the concluding speaker, said that she considers herself an "armchair" peace advocate, having many peace symbols that she wears as well as around the house. She has read many books and attended many workshops, and now she most take



*Left to right: the original Betty Ford, organizer; Sheldon Kopperl, Judaism; and Jennifer Beahan from the secular camp.*

time to digest them (as we all must do) so that we can make peace a reality with justice, love, mercy and forgiveness.

The last two speakers stated that humanity is the one thing that we all have in common. George Fox, the Quaker who founded the Religious Society of Friends, demonstrated that when he said, "Walk joyfully on the earth and respond to that of God in every human being."

## Resolution for Peace Education Week

September 19-25, 2010

WHEREAS, a world without war is in the best interest of all humanity; and

WHEREAS, there is worldwide awareness of the desirability of world peace, especially in light of recent conflicts throughout the world; and

WHEREAS, the United Nations has declared September 21, 2010 as the International Day of Peace for nations involved in armed conflict to declare a day of armistice; and

WHEREAS, this annual world event has been observed by both religious and secular organizations in Grand Rapids in this new millennium, and

WHEREAS, it would be fitting for the public schools and other educational institutions to participate, and

WHEREAS, there is a growing awareness of the need to learn the skills of conflict resolution in order to defuse the growth of violence in our communities; and

WHEREAS, with the advent of the new millennium, there is a growing desire to change our communities and schools from a culture of violence to a culture of

peace; and

WHEREAS, the goal of a peaceful world and tolerant society is an appropriate concern for all public bodies, without regard to partisan politics; and

WHEREAS, there are strong indications that the morale of students, development of responsible citizenship, and interest in school are directly affected by perceptions of hope for their future; and

WHEREAS, there is growing concern among educators regarding their responsibility toward students and the issue of world peace; and

WHEREAS, many Americans are now reassessing national security needs in a renewed national debate; and

WHEREAS, it is desirable that students of the country participate in that discussion in a rational way; and

WHEREAS, it would be fitting that a public declaration of a Week of Peace Education would acknowledge public concern and help foster an attitude of hope and expectation;

THEREFORE, BE IT RESOLVED, that it is the role of the schools to help young people understand the philosophies, goals, and values of other peoples, as well as the need to build workable structures for the peaceful resolution of disputes between nations and among people of different racial, ethnic, and religious backgrounds.

BE IT FURTHER RESOLVED, that the Grand Rapids Board of Education does declare the week of September 19-25, 2010 as a Week of Peace Education for the purpose of encouraging school activities focused on people living together in peace and harmony in an increasingly smaller global village.

BE IT FURTHER RESOLVED, that this Resolution be printed in the Proceedings of the Board, a copy be placed on file, and a copy be posted in each school building.

The Board Of Education Of The Grand Rapids Public Schools, Grand Rapids, Michigan

*And what rough beast, its hour come round at last,  
slouches towards Grand Rapids to be born? It's...*

*IGE's Annual Meeting*

*6:00 pm November 11, 2010*

*at Trinity United Methodist Church*

*1100 Lake Drive SE, Grand Rapids*



Please join us for an evening of good food (bring a dish to pass, and utensils) music, fellowship and a brief talk about our goals. We always welcome members and interested visitors. Talk with us so you can have a voice in planning future events. Call IGE at 616-454-1642 during office hours for more information, or check out our website at <http://www.iserv.net/~ige>.

Aaron Rossell's "Giant Monster" at left can be seen at the IGE office as part of the Art-Peers exhibition. So drop by and visit sometime. For \$150 you can take it home with you. And that's a lot less trouble and expense than the care, feeding and maintenance of a new pet. Drop by Aaron's website at [AaronRossell.com](http://AaronRossell.com).

Speaking of care, feeding and maintenance, IGE has a new website at <http://instituteforglobaleducation.org>. If you're modern and comfortable making modular sites like MySpace or Facebook, you can probably write your own ticket.

There's always something you can do. We hope to see you at the annual meeting.

Institute For Global Education  
1118 Wealthy S.E.  
Grand Rapids, MI 49506