

Integrities

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This 1967 photo started the Flower Power movement to protest violence with love. See inside cover for more details.

**“HISTORY HAS ONE THEME AND ONE THEME ONLY:
HOW CAN LOVE OVERCOME MURDER AND DEATH?”**

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2019 Event - RSVP appreciated* **831-724-4108 or 831-724-5526**

December 15

Light and Darkness Celebration

Potluck - Sunday at 4:00 p.m.
Lake Freedom • 60 Sunflower Lan

*** No Charge**



The flower given to the “forces of law and order” is a symbol that emphasizes that it is not an individual policeman or soldier which is being confronted, but the “system” and its actions which are opposed. This Photograph is of Jan Rose Kasmir born in 1950. Photograph is by French photographer Marc Ribaud. This photo from 1967 was used in various articles on anti-war movements and went global and viral before the internet became the world wide web.

Jan was in high school at time of photograph. She has continued her activism throughout her lifetime including January 2017 when she joined the Women’s March in Washington DC.

SHE DID NOT GIVE UP.

DON'T GIVE UP!

There is a seminal quotation from Eugen Rosenstock-Huessy on our living room wall that reads:

**“HISTORY HAS ONE THEME AND ONE THEME ONLY:
HOW CAN LOVE OVERCOME MURDER AND DEATH?”**

Love versus murder and death. That’s the story of history, and that’s what we are living through right now: Love struggling against murder and death.

At our Southern border, there are concentration camps; little children are dying, separated from their parents. And there are people trying to help the victims. Trying to treat people with love rather than violence. Love versus Murder and Death.



Non violent vigils like this one sponsored by Lights of Liberty in Santa Cruz are happening around America in small and large cities.

There is a growing general awareness of climate change, and steps are being taken to avert total catastrophe. We are nagged by the fear that it may be too late. But our task is to keep working on the side of Love, and not give up. To keep struggling against murder and death.

Over 38,000 people die from gunshots in the US every year. Guns are easy to get, and selling them makes a lot of money. But there are also many people struggling for gun control. Love versus Murder and Death.

Governments, with the US leading, are producing more and more nuclear weapons that can destroy life on earth—and people keep fighting for nuclear disarmament. Love versus Murder and Death.

That is history, and that is where we are right now: struggling to overcome murder and death with love.

CLIMATE CHANGE

It was fifty years ago that I heard Gregory Bateson say: “Any civilization with an advanced technology *combined with our attitudes* has the survival chance of a snowball in hell!” That was fifty years ago, and Bateson was already talking about what we now call “climate change” and the doomsday clock.

For decades I lived with Bateson’s dire statement in the back of my mind, but without seeing much general awareness of the catastrophe that was coming.

Finally, there is now a growing general awareness of climate change, and steps are being taken to avert total catastrophe. We are nagged by the fear that it may be too late.

But our task is to keep working on the side of love, and not give up—to keep struggling against murder and death.

ALL THAT MATTERS

I remember visiting Joan Murphy when she was dying. As Mother General of the Presentation Sisters, Joan had gone out in a small boat to try to block the ships carrying troops headed for Vietnam. All her life, she struggled with love for life against death. She once said, “I don’t know whether it’s faith and love, or just being stubborn that keeps me going!”

I visited her when she was dying and said, “I love you, Joan.” She responded, “I love you too, *and that’s all that matters.*”

Joan knew that we are here to struggle with love for life against death.

TRY, TRY AGAIN

IF keeps supporting Pietro Ameglio, who has trained a large number of university students to get involved in non-violent action to counter the murder of students in Mexico.

A young student of Pietro’s sent us the following article about his attempt to counter the violence in Mexico. He doesn’t win. But he learns, and he describes for us what he has learned from an

attempt to counter the violence. He keeps going, benefiting from what he has learned.



Pietro (front row, far right) and his students.

WHAT WE CAN LEARN FROM THE 2018 MEXICAN STUDENT MOVEMENTS

by Juan Camilo De La Torre Salazar

Introduction:

Juan Camilo De la Torre is a member of the Peace and Nonviolence Collective, a group of students at the UNAM (National Autonomous University of Mexico) in Mexico City who have studied with IF's partner, Pietro Ameglio. Last September, Camilo and the Collective played an important role in the mass student protest that emerged in response to violence faced by the students. In this article, Camilo reflects on some hard lessons learned in that experience. On one level, it is a story of disappointment. But developing the capacity for self-criticism and for learning from experience is a crucial achievement in the formation of young activists and sustaining commitment for the long haul.

History has shown us that manifestations of violence breed movements to combat that violence. These movements demand that authorities do something about the violence.

But what happens when the movements to combat violence no longer have the strength to keep going?

There's a tendency for such movements to slowly decay and leave the sense that the movement failed without "accomplishing anything".

I learned a lot about this through my participation in the student movements that emerged at many universities in Mexico last September.

On the 3rd of September 2018, high school students marched to confront the authorities at the National Autonomous University of Mexico (UNAM) because a female student had been kidnapped outside the school, and two days later her badly burned body was found. The students demanded two things: one, firing the high school's headmaster due to her bad administration, and two, better security conditions inside and outside of the facility.

While the students were waiting for the rector of the UNAM, Enrique Graue, to receive their demands, they were attacked by a paramilitary group with shadowy links to the university known as "porros", who kicked, punched, stabbed and even threw Molotov cocktails at the students who were peacefully protesting . . .

Indignation and rage emerged, and thousands of students from different universities began to mobilize and organize. Two days later, 30,000 people marched on the UNAM campus to protest what had happened. Quickly, student organizers established an action agenda and an organizational structure at each university and high school. Future marches were planned, and all academic activities stopped—in some institutions for one week and in others even up to one month.

We started making up a list of demands, but it took more time than we had foreseen. Each march that occurred had fewer participants, and the movement rapidly lost strength. By the time we finally gave our list to the authorities, we were less than 100 active participants in a movement that had started with thousands. What seemed to be one of the biggest student mobilizations since 1999 declined much faster than we had expected.

What happened?

The first thing is that this movement lost a lot of its time and energy trying to define its objectives. By the time the list of demands was finished, the most powerful nonviolent actions had already ceased. Marches and stopping classes were no longer effective with the authorities, and the support of the student community seemed impossible to regain.

Secondly, we blindly followed an agenda that was established in the beginning of the movement

without staying in touch with the capacity of the movement through its different stages. We had the 30,000 students protest march image in our minds at all times; we didn't see that each day we had less capacity, and less support from the whole student community.

The demands we made were huge. I'm not saying that dreaming big was a mistake per-se. The mistake was that we got stuck in our specific objectives without noticing that we didn't have the energy to press the authorities effectively with our demands. As a result, the opportunity to accomplish even the smaller points from the list of requirements slipped through our hands.

Far from saying that this movement didn't accomplish anything, I want to highlight what we can learn from this experience. First, we cannot demand that authorities cooperate with us if we aren't clear on what we want.

Setting concrete and attainable targets at the beginning of the movement can focus our energy and ability to act; then the nonviolent actions can be more effective in pressing the authorities to change.

Self-critique and constant observation of the capacities and strength of the movements are absolute musts. Being aware of the different stages, the changing energy and the capacity for action can better prepare us to take advantage of the opportunities that social movements create.”

AN ONGOING STRUGGLE

Rosenstock describes history (and that includes what we are going through right now) as an ongoing struggle. That is what our lives on earth are—a continuing struggle. So we don't say, "Well, that didn't work," and then give up.

The young Mexican student is describing what didn't work, but he writes about it and learns from it, and keeps going.

That is our task—to keep going with Love in the struggle against murder and death.

TWO COURAGEOUS WOMEN DISOBEYING INHUMAN ORDERS

Pietro Ameglio recently wrote about two courageous women who defied authorities and chose love over violence and racial discrimination. What follows is a condensed version of his article, which originally appeared in Desinformémonos:

<https://desinformemonos.org/rapinoe-y-rackete-dos-capitanas-de-la-desobediencia-debida-a-ordenes-inhumanas/>

SAVING FORTY MIGRANTS

On June 29th, in defiance of orders not to do so, Carola Rackete, captain of Sea Watch 3, docked her boat at the Italian port of Lampedusa in Sicily. As a result, she saved 40 migrants she had previously rescued from the waters of the Mediterranean. In the

process of landing she collided with a Coast Guard launch which was determined to stop her.

The Italian authorities had been ordering her to take the migrants back to Libya, a country at war from which they had fled.



Captain Rackete and the Sea-Watch 3
Photo from news online 7/3/2019 - Common Dreams

The migrants and crew had reached the limits of survival, and were in total desperation; this was the deciding factor for Captain Rackete to make this moral and practical decision. They had been waiting for 48 hours in front of the port for permission to land. The punishment being requested by the extreme right wing Italian government was ten years imprisonment on the grounds of disobedience, attacking a warship, aiding clandestine immigration, and navigation in restricted zones.

“My action was not an act of violence, but of disobedience . . . I was under no obligation to obey,” said Captain Rackete. “I feel

the moral imperative to help somebody who has not had the same opportunities I had . . . I know what I'm risking, but the 42 shipwrecked migrants were in a very serious condition. I brought them to safety”.

The punishment that Salvini and the Italian government attempted to impose on Captain Rackete ultimately rebounded against him, affecting his international moral legitimacy and creating a high political cost. As a result of all this, he was obliged to give way.

Gandhi, Mandela, Martin Luther King, César Chávez, the Zapatista movement, many ethnic, African and peasant peoples . . . Jesus himself were always very clear about their struggles, always prioritizing moral law over written law, legitimacy over legality. Gandhi—who made distinctions between civil and individual, direct and indirect disobedience—proclaimed, as the cornerstone of the construction of personal and collective morality, that: “Civil disobedience is the civil violation of immoral and oppressive laws . . . We obey the law based on our conscience, not through fear of punishment. Civil disobedience is an inalienable right of each citizen. To waive this right means giving up what it means to be human.”

SAYING NO TO THE WHITE HOUSE

“I wouldn't go to the f . . . White House,” said Megan Rapinoe when faced with the possibility of an invitation from President Trump to the U.S. women's soccer team which was competing (and later won) the World Cup in France. The now world champion—

who also received the Golden Ball and Golden Boot individual awards—had already openly, when she didn't sing the National Anthem nor place her hand on her heart, that she rejected Trump. Not accepting an invitation to the White House is an action of non-cooperation with authority, in the understanding that, if someone goes to publicly associate with that individual, he/she is directly or indirectly signalling approval of him in his other actions, and is giving him greater moral power to continue with his inhuman deeds.

Her action, like that of Carola, is not simply an act of individual rebellion. Both are part of a collective culture that decides to publicly and openly oppose orders from authorities responsible for inhuman acts. Similar to Rapinoe's case, in recent years we have seen a series of significant public



Megan Rapinoe

expressions of non-cooperation towards Trump on the part of outstanding U.S. athletes, which kicked-off in August 2016 when Afro-American football quarterback Colin Kaepernick knelt during the National Anthem as an act of protest against the murder of the Afro-American population at the hands of policemen: “I am not going to stand to show pride in the flag of a country that oppresses black and other people of color.”

Similarly, Rapinoe declared: “Being gay and American, I know what it means to look at the flag knowing that it does not protect all your liberties.”

There is an urgent need for social struggle to build peace with justice, including the possibility of non-cooperation and civil disobedience that is proportionate to the challenges that we face. Nothing less will suffice. We need to put more *conscientized* bodies on the line, starting with our own.



On July 12, 2019 Santa Cruz indivisible and Santa Cruz Women's March organized a Lights for Liberty vigil to end human detention camps.



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