

# Handful of Salt

Volume XXXV, Number 5

Sept–Oct, 2011



## *Director's Report from Liz Moore*

**Director's  
Report: If there is  
no struggle there is  
no progress.**

*Let me give you a word on the philosophy of reform. The whole history of the progress of human liberty shows that all concessions yet made to her august claims have been born of earnest struggle. The conflict has been exciting, agitating, all absorbing, and for the time being putting all other tumults to silence. It must do this or it does nothing. **If there is no struggle there is no progress.** Those who profess to favor freedom, and yet deprecate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle. **Power concedes nothing without demand. It never did and it never will.***

—Frederick Douglass, Letter to an abolitionist associate, 1849

I thought of this powerful quote recently when I read city attorney Howard Delaney's letter to the Center for Justice. Mr. Delaney was responding to a letter sent on behalf of Center for Justice, VOICES, and PJALS, urging the city to appeal the ruling of the arbitrator which threatened to invalidate the police accountability ordinance which PJALS members and other community agitators pushed and worked so hard to win last year. Delaney suggested the Center "consider the potential validity of the more passive approach." At best a patronizing pat on the head and at worst an invitation to tape our mouths shut, this simple phrase lit me on fire, causing me to uncontrollably spew forth historical examples of progress made through earnest struggle, examples of power conceding only to demand. Did the abolitionists take a passive approach? The suffragists? Do we have a minimum wage, workplace safety, and the right to organize because of a passive approach? Did the British leave India because of a passive approach? Are we slowly moving toward marriage equality due to a passive approach? I'm just about apoplectic again. In this day of low voter turnout and even lower rates of hope, does our community need a "more passive approach"?

Continued on page 5, first column:

## **Peace and Justice Action League of Spokane**

**Affiliate of the Fellowship of Reconciliation**

**35 W. Main, Ste 120M, Spokane, WA 99201 • 509-838-7870 • [www.pjals.org](http://www.pjals.org)**

### **The Handful of Salt**

is published six times a year by the Peace and Justice Action League of Spokane. Its name comes from Mohandas Gandhi's salt tax protest in India, a successful, nonviolent, grassroots action that created significant social change against overwhelming resource advantages.

#### **Steering Committee**

David Brookbank, Megan Cuilla, Linda Greene, Mark Hamlin, Linda Krogh, Rebecca Lamb, Roseanne Lasater, Mike Nuess, Avery Rendon, Erica Scott, Ken Isserlis (Steering Committee Advisor)

#### **Staff**

Liz Moore, Director; Dale Raugust, Shar Lichty, AmeriCorps VISTA Volunteers

#### **Volunteers**

Gjonnette Cruz, Tom Schmidt, Marianne Torres, Michael Poulin, Art Hathaway, Gerald Kniseley, Amanda Hunt, Victoria Thorpe, Kristi Jackson, Garrett Havens, Jordan Miller, Douglas Kouffle, Pam Frost, Rusty and Nancy Nelson, Nancy Street

**Contact PJALS: 509-838-7870, [www.pjals.org](http://www.pjals.org), [slichty@pjals.org](mailto:slichty@pjals.org)**

### **Volunteers Make It Happen**

**Contact Shar at 838-7870 or [slichty@pjals.org](mailto:slichty@pjals.org) to share your time and talents.**

**Volunteer Opportunities,  
Contact Shar at 838-7870  
or [slichty@pjals.org](mailto:slichty@pjals.org)**

**Sept 10th: Volunteers needed to help with the "Breaking Arab and Muslim Stereotypes informational event", Community Building at 35 W Main, from 11 am to 7 pm**

**Sept 15th "Meet and Eat" an opportunity to meet potential new members who signed our "Bring Our Billion\$ Home" Petition and introduce them to PJALS.**

**Sept 26th: 7 pm, Juan Melendez, an exonerated former death row inmate will be speaking on ending the death penalty and his experiences on death row.**

**Become a Handful Contributor.  
We welcome your articles, subject to editing for space and appropriateness of content.  
Contact [slichty@pjals.org](mailto:slichty@pjals.org)**

### **Wish List**

**External Hard Drive for computers for back-up and storage. About \$100**

**Canopy, 10' x 10', About \$250.**

**Printing our Next issue of the Handful, \$450; Mailing our next issue \$100.**

**PJALS' expenses for one month, \$6,000**

**Case of Copy Paper, \$48**

**Office chairs and desktop computers less than two years old.**

**Volunteers for office work and other tasks beginning September 2011**



### ***Rusty Nelson on Peace and War***

For many years, it was important to me to be a person of (relatively) few words. I

was proud of an editorial style honed in the ancient form of broadcasting which valued brevity and directness. I fear I've lost some of that, and I'm going to try to write briefly without being too smug, too vague, or too cute, as I discuss solutions to the great problems of our time.

Many of you found this stream of knowledge before I did, absorbing it from life experiences, philosophy, scripture, and alternative media like the Handful of Salt. Some of us, having shared profound answers to help save the world, avert disaster, and confound the rich and powerful, have decided the world is not ready to accept solutions which do not relegate power and wealth to a chosen few.

This is no time to give up and put all that precious wisdom into mothballs or treasury bonds.

Love is the answer. Love. I don't have space to break it down or apologize to those of you who hoped for something a little more sophisticated. Let's keep it as simple as some of the 60s songs that may start running through your head. We religion practitioners should stick with the basics, like "God is Love" and "Love your neighbor as yourself," without clogging our brains with centuries of over-analysis and warrior-spin. Love is for everybody. It's for every item of creation, and it is not a weapon.

For application, pick any of the great contemporary problems: Tea Party patriotism,

congressional acrimony, economic oppression, war, crime and punishment, racism, poverty, climate change, and the cost of health care. Depending upon your perspective, of course, this list provides some overlap while omitting several world-class crises.

Take war... please. Here is the largest global problem, connected to the other huge problems, and it is the one with the simplest and most direct solutions. Granted, those with power and influence continue to see war as inevitable, necessary, and even desirable, because their love is reserved for their own power and influence and cannot be shared with those called upon to kill, die, and suffer in their selective wars. Love, the simple and direct solution, is carefully placed off limits, lest it be applied fully and end war, forever.

While the application of love to problems of violence is not universally condemned, it is widely limited by leaders who have only hammers in their tool chests. Nonviolent action is a terrifying thing to anyone who derives his or her power from violence, and no one has ever become rich by practicing nonviolence.

For years, the classic example of a violent crisis that could be easily resolved by nonviolence was what we called the Middle East Crisis. Failure to apply Love or nonviolence to that cauldron of fear and hatred has grown the Middle East Crisis to include most of the Mediterranean, the Near East, and South Asia. Having faithfully supported war between Israelis and Palestinians, the U.S. has been dragged willingly into more and longer wars all over the area. And Love is only to be found among a few, embattled peacemakers, Jewish, Muslim, Christian and nonreligious, called traitors by their brothers and sisters who believe they will someday prevail if they can perpetrate more death and destruction than their enemies.

That nonviolence is a practice, like medicine and law, gives pause to impatient Americans. Continued on next page:  
Rusty Nelson, continued from page 3:

We demand instant gratification, and why should we pussyfoot around with military resources, which dwarf those of any ten other countries? Well, that military power has accelerated nothing more than tragedy in Afghanistan, and it brought us only new enemies in Iraq. It makes no positive contribution to the Arab Spring, which has turned to a horrifying winter in Libya and Syria, as oppressors and oppressed opt for the American way of fighting for the right to fight, rather than struggling for justice and freedom.

The media coverage of Egypt's overthrow of Mubarak was electrifying. It demonstrated the power of nonviolence, even when it was abridged many times by both sides. Unfortunately, people getting their first exposure to active nonviolence on a national scale tended to think a cookie cutter model might be right for each Arab country. Then the media returned to its bread and butter: showing violence, good guys against bad guys, death and destruction, leaders who need to be destroyed and common people lining up to become dead heroes.

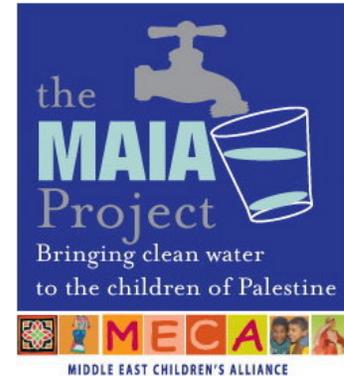
As we observe ten years of fruitless war in Afghanistan, let us recall that it took less time for Martin Luther King, Jr. to achieve a significant nonviolent victory for civil rights over an opponent that was better organized, equipped and entrenched than the Taliban or Alqaida has ever been. Egypt, whether or not it stands as a free country, is not an anomaly, but the latest in an unbroken line of successes when oppressed peoples make an overwhelming commitment to nonviolence.

Among other groups, Veterans for Peace will be involved in peace demonstrations in

Washington, D.C. to mark ten years of futile terror in Afghanistan. The Spokane Chapter is planning a public dialogue on being a veteran in conjunction with the national activities. Time and place are to be determined as we continue to struggle with what it means to love our country and hate war and be veterans.

In my third decade of trying to teach, wage, and create peace, I've learned there's always room for more love and more creativity in addressing what hurts our planet and what hurts our families, but I've only scratched the surface. In spite of all the bad news, I keep finding new, hopeful, exciting ways creative people are nonviolently making a difference. Share the love.

**The Middle East Children's Alliance (MECA)** was founded in 1988 as a nonprofit organization working for the rights and well being of



children of the Middle East. The MECA Project is a MECA program designed to bring clean drinking water to the children of Palestine and to address one of the worst features of Israeli occupation, the systematic deprivation of clean water, by funding water units in schools throughout Gaza. PJALS has committed to raising \$4,000 for this project, enough for a small filtration system in one school and has obtained an anonymous donor willing to match the first \$1,000 collected. Please consider sending PJALS a check made payable to MECA for this project.

Continued from page one: Director's Report  
by Liz Moore:

Let me answer clearly: "No". Our community, our state, our country, and our lovely planet are all in desperate need of ACTION and ACTIVITY. Passivity chokes us, fueling depression and despair, miring us in inaction. Action can both create policy change and prove that we are full human beings capable of positively affecting our own lives and the world we live in. I feel sure you join me in rejecting Delaney's call for even temporary passivity.

One of the big potential impacts of our active approach was illustrated by Sen. Lisa Brown recently. It's this: we in Spokane can set the state political agenda! She said that anything our state legislature passes must be able to be sustained at the ballot box—and the flip side is that nothing will pass that is not assessed to be sustainable by a popular vote. To assess potential measures, legislators don't look at the Seattle area—they look at more conservative areas of the state, like Eastern Washington. Senator Brown shared the example of the bill to make employment discrimination on the basis of sexual orientation illegal—it didn't pass until after Spokane sustained just such a measure by popular vote in 1999, and Senator Brown used the Spokane vote to assure legislators that ending discrimination wasn't just supported in the I-5 corridor. Voters in Spokane set the agenda for the state on that issue. This exciting fact points right at the far-reaching importance of your involvement with PJALS as we push to close corporate tax loopholes in our state, achieve police accountability in Spokane, and urge Super Congress co-chair Patty Murray to cut the bloated Pentagon budget and require the super-wealthy to pay their share.

## **Launching PJALS' Youth Program By Liz Moore**

**Since the early 80's, PJALS' vibrant youth program has helped countless young people get a taste for social justice. I started coming to the youth program (then called Youth for World Awareness) in 1991—I felt I'd found an oasis of like-minded people from different high schools, encouraging each other to ask questions and to educate ourselves about issues we cared about in our world. I remember impassioned conversations, making signs for protests, and a fundraising concert. I felt like I'd found a political home and I began to learn the organizing skills that I've continued to use since then.**

**For an application and more information  
visit [www.pjals.org](http://www.pjals.org)**

## PJALS Opportunity Calendar, September-October 2011

**NOTE: Unless otherwise shown, all events are at PJALS, 35 W Main, Mezzanine**

### Calendar of Events and Meetings

#### September, 2011

- Sept 1: 5:30 to 7:30 pm, Peace and Justice Action Committee, (PJAC)
- Sept 7: 5:30 to 7:30 pm, Death Penalty Abolition Committee, (DPAC)
- Sept 8: 5:30 to 7:30 pm Police Accountability Committee, (SPARC)
- Sept 10: 11 am to 7 pm Main Street Festival and Breaking Arab and Muslim Stereotypes informational presentation in the Community Building Lobby.**
- Sept 10: 8 pm Prayer meeting at Salem Lutheran Church; come to Salem Lutheran Church to mourn the loss of life, lament the rule of violence over the last decade and pray for peace in the decade to come.**
- Sept 14: 5:30 to 7:30 pm, PIHRC
- Sept 15: 5:30 to 8:30 pm. "Meet and Eat" with potential new members who signed the BOBH petition.
- Sept 21: 5:30 to 7:30 pm, DPAC
- Sept 22: 5:30 to 7:30 pm, No New Jail Committee
- Sept 26 5:30 to 7 pm Juan Malendez at Gonzaga University Law School, Barbieri Courtroom.
- Sept 28: 5:30 to 7:30 pm PIHRC

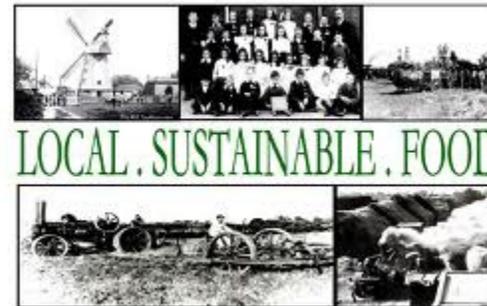
#### October , 2011

- Oct 5: 5:30 to 7:30 pm, DPAC
- Oct 6: 5:30 to 7:30 pm, PJAC
- Oct 8: Community speak out on costs of war and march, see insert.
- Oct 12: 5:30 to 7:30 pm. PIHRC
- Oct 14: One World Dinner at the Unitarian Universalist Church,

**One World Spokane is a non-profit community café that serves up local sustainable food, open 11-2 for lunch at 1804 E Sprague, call 270-1608 for the day's menu or visit**

[www.oneworldspokane.org](http://www.oneworldspokane.org)

- Oct 19: 5:30 to 7:30 pm, DPAC
- Oct 20: 5:30 to 8:30 pm Braverman at Whitworth University, See Insert
- Oct 26, 5:30 to 7:30 pm, PIHRC
- Nov 2: DPAC 5:30 to 7:30 pm
- Nov 3: PJAC, 5:30 to 7:30 pm



**THINK GLOBALLY...ACT LOCALLY...THINK LOCALLY...ACT GLOBALLY...  
THINK...ACT...THINK...ACT...THINK...ACT...THINK...ACT...THINK...ACT...**



**Victoria Thorpe and Kerry Dalton**

**PJALS' Death Penalty  
Abolition Committee  
By Victoria Thorpe**

The PJALS Death Penalty Abolition Committee would like to invite you all to attend the upcoming meeting and become active participants in two cases that have family members living here in Spokane. One of the cases is that of my sister, Kerry Lyn Dalton, surviving 16 years on Death Row as of June 2011.

Kerry was convicted of a torture murder without a body, without any weapon, without blood. Originally there were four suspects, three were arrested; all pleaded innocent. The fourth was never located.

In September 1988 an investigation into a possible missing person led a specialized task force on an intensive search that led nowhere. Two more subsequent searches gained detectives no evidence. The hopes of the newly formed team were to divert attention off twelve fellow law enforcement officers implicated in a serial murder that began in 1985 with the body of a prostitute-informant. The body count had grown to a couple dozen and a sealed grand jury had been sorting

through the mess. There was never any connection found between the serial murders and Kerry's case.

Solely based on elaborated rumors, in May of 1992 charges were brought and three were arrested for murder. It took two years in the local jail before one co- defendant agreed to roll over on the other two, in exchange for her plea bargain; one that was offered to all three charged. Kerry was the only one to stand trial.

The trial consisted of hearsay and snitch testimony. The missing person's husband testified he talked with his wife a month after the supposed murder date, and that she had left him. By the time closing arguments were given; the evidence table was empty and the missing person had not even been declared dead. After three years of police reporting a torture murder of a young woman, Kerry was left with the burden to prove herself innocent against rumors, hearsay, and the zealous presentation of the prosecutor.

I personally sat through the hearings and trial, all along feeling I was trapped in a nightmare. It was crazy enough to think it ever made it to trial; let-alone my sister was convicted and sentenced to be killed. I was shocked to witness the process we all assume keeps us safe; it does not. If careers can be made and you haven't the funds for a top capital crimes lawyer, your only alternative is to plea bargain - even if you're innocent.

Please come to the meetings and help fight Capital Punishment. Thank you from Kerry and me.



## **America, Race and Imperialism**

**by Dale Raugust**

Prior to the Spanish American War of 1898, America had marched steadily west from their eastern colonial beginnings, conquering, and in the rare case, purchasing territory inhabited by the indigenous population of Native Americans until by 1890 it was believed that the limits of expansion within the continental United States had been realized; to be sure there were vast tracts of land not yet populated by Americans, but those areas had been measured and divided into sections and townships ready for the farmer or rancher to take possession. The Natives had been confined to their reservations and open hostilities had ended with the massacre at Wounded Knee. Many felt that the only remaining frontier was the vast regions of Alaska, not fit for the farmer or rancher.

America was, as it has always been, a nation deeply divided along racial lines, with former African slaves, Natives, Latinos, Asian, and others of a darker complexion subject to racial discrimination, prejudice, hatred, fear, and violence. Yet despite the contradictions of the racial issues and the denial of full rights to women, most Americans believed that their nation represented an ideal of freedom and liberty and that they as a people had a duty to enlighten the rest of the world to these concepts, in so far as possible. The country was also driven by economic considerations, with big business controlling government and the life of the average worker. Labor unrest was still in its infancy and attempts to organize were often met with resistance and organized violence from business owners and vigilante groups.

After the defeat of the Spanish in the Spanish American War of 1898, the United States acquired the Spanish colonies of Cuba, Puerto Rico, some Pacific islands and the Philippines. The debate between the Republicans and Democrats over the annexation of this territory centered over the Republican desire to assert the United States' sovereignty over new territory and to create an empire and the Democrats resistance to becoming an imperialistic power because it was a threat to "racial integrity..." (Paul Kramer, *The Blood of Government, Race, Empire, The United States and the Philippines*, 110). While previous debates, over whether or not to purchase land from the French or Russians or to wage a localized war with the indigenous population or take the southwest from Mexico may have had imperialistic implications the debate was not formulated in this manner. The concept of empire was meshed together with the concept of Manifest Destiny, but it was not thought of as acquiring an empire. So it can be said, as historians have done, that the Spanish American War was the beginning of America's empire building stage.

Kramer in *The Blood of Government* documents how the concepts of manifest destiny and the "white man's burden" were used in the Philippines to create a "racial politics of empire, of the way in which hierarchies of differences were generated and mobilized in order to legitimate and organize invasion, conquest, and colonial administration." Kramer documents how the war against the Filipinos was a race war. Race impacted not only the conduct of the soldiers in battle, but also the nature of the public opinion back in the States. In order to control the native government the American administration continued the Spanish policy of racial segregation and the division of the rule of the archipelago along racial lines that were

defended by the Church and by market influences. (Kramer, 2) When the United States took over the Philippines from Spain new technology including the first use of fingerprinting and a centralized police network were used in combination with brutal police and army techniques and procedures including mass slaughters of resisters and torture of captured suspects to crush the resistance and pacify the resistance. It was in the Philippines that the United States' first documented use of water boarding as a torture technique was used. (Alfred McCoy, *Policing America's Empire*, 21-22).

After the Second World War and the defeat of the Japanese, the Philippines were granted its independence yet remained firmly under the control and influence of the United States. As the Philippines were America's first experience in empire building perhaps it is fitting that the nation would also be America's first experience in the second phrase of imperialism, the Cold War. After the defeat of the Japanese the Americans saw the Philippines as strategically important to the defense of the region and negotiated two treaties for military and naval bases. In 1947 the Communist Party launched a revolution with 15,000 peasant guerrillas...the armed extension of the militant unions and radical parties that had advocated land reform. America could not allow a land reform oriented revolutionary movement gain control of the Philippines, as it would jeopardize the military treaties and American investments so support was thrown behind the corrupt Philippine government, which "became notorious for the slaughter of suspected dissidents." To terrorize the population entire villages were massacred with the corpses stacked along the highway "beneath warning

Continued on Page 10.

## **PJALS' "Breaking Arab and Muslim Stereotype Committee"**

**will be presenting a program of information in the Community Building lobby at 35 W Main all day during the Main Street Festival on September 10th, in connection with the tenth anniversary of the 9-11 attacks.**

**Clyde Bellecourt  
Native American Leader and  
co-founder of  
The American Indian Movement  
and  
1973 Wounded Knee Prime  
Organizer  
Is available during October and  
November for speaking  
engagements in the Pacific  
Northwest. Contact Bob Zeller  
for tour coordination and booking  
arrangements at [rzeller@cet.com](mailto:rzeller@cet.com)**



## America, Race and Imperialism,

Continued from Page 9:

placards” This was a tactic of terror used in the Philippines during the United States’ colonial control as individuals were salvaged, kidnapped, tortured, murdered and left in a highly visual place. (McCoy 2, 377)

Perhaps one of the most effective tactics, which was also used by the Bush administration in conjunction with the Surge of troops into Iraq in 2008, and was adopted by the Obama Administration with the surge of troops into Afghanistan was “hunter/killer” agents who hunted down rebel leaders and killed them. (McCoy, 378).

The Philippine example of cold war tactics would become the model “of Washington’s anticommunist posture during the cold war. By 1954, U. S. forces had girded the globe with seven mutual-defense treaties, thirty-three military aid agreements, and three hundred overseas military bases backed by 2.5 million troops.” Over the years the Philippines would serve as a “postcolonial laboratory for the creation of counterinsurgency doctrines...” (McCoy, 379).

Over the next forty years United States’ foreign policy would be dominated by “the combination of ideological predilections, racial stereotyping, and Cold War political and strategic aims that made American become part of the Third World’s problem.” (Westad, *The Global Cold War*, 111). The United States’ policy was one of many government sponsored military interventions in foreign countries. Many times democracy was ignored in order that support could be given to a government that backed United States’ interests and was opposed to land reforms, social reforms, and other types of reforms that the policy makers in Washington feared might lead to the people taking charge of their

political lives and turning to Communism, socialism or other systems that threatened US economic interests.

While the 1970s saw the most intense conflicts in the Cold War in Vietnam and elsewhere, it “was also the decade in which the hegemonic presumptions of US and Soviet ideologies began to be challenged.” (Westad, 288). A new threat that did not embrace either ideology but found its “inspiration in the Holy Koran...” emerged to challenge both countries. By the end of 1978, America’s friend, The Shah of Iran, found that he could no longer rule as a million demonstrators took to the streets demanding that he resign. “While the left had been the main force in confronting the United States since World War II” the Iranian Islamic revolution “provided an ideology centered on the Third World itself, through which *both* Western projects of modernization (The United States and the Soviet Union) could be condemned. (Westad, 295). The rebels in Afghanistan in fighting the Soviet Union took as their inspiration the Iranian fight against the United States.

Islam fundamentalists also saw the foreign policies of the two superpowers as morally bankrupted, principally because it was a policy not based on their religious beliefs. They correctly believed that the Cold War and the twin ideologies of modernism offered by the United States and the Soviet Union to be a “continuation of colonialism through slightly different means.” (Westad, 397) The Cold War as a mechanism of domination and control operated in a similar manner to the control and domination of imperialism. As the Third World tried to break free of their European colonizers they sought out either the United States’ type of modernism or the Soviet Union’s type, and often accepted help from whoever offered it. The Cold War then enveloped the Third World nation into a civil

war between competing ideologies that often lasted for decades and was devastating for the Third World countries. Wars against indigenous populations are often brutal and genocidal in nature. If there was a democratic element to the wars of independence that aspect of the rebellion was often disregarded, ideology was more important than democracy and human rights.

“The new and rampant interventionism we have seen after the...attacks on America in September 2001 is not an aberration but a continuation – in a slightly more extreme form – of US policy during the Cold War.” (Westad, 405). In *The Dark Side* by Jane Mayer she documents how this interventionist style of foreign policy was used by the Bush Administration to fight terrorism and in the process put the liberties of Americans at risk. According to prominent historian Arthur Schlesinger as quoted by Mayer: “.The Bush Administration’s extralegal counter-terrorism program presented the most dramatic, sustained, and radical challenge to the rule of law in American history.” (Jane Mayer, *The Dark Side*, 8). While the United States had engaged in torture and over the last sixty years has trained foreign police and military personal in the techniques of torture, during the Bush Administration torture became an instrument of policy, not only used in covert operations behind closed doors, but authorized and directed at the highest levels of government. “America became the first nation ever to publicly authorize violations of the Geneva conventions.” (Mayer, 9).

In conclusion we have seen how American imperialism, a policy of American expansion and control since the earliest days of the Republic, but which moved off the continent with the Spanish American War of 1898 and American control of the Philippines, Cuba,

and Pacific islands, included elements of racial prejudice and economic promotion, and how the policy of imperialism was used to justify the subjection of the population to foreign control.

After World War II imperialism entered its second stage as part of the Cold War, and then later in the century, its third stage in response to the Islamic fundamentalist challenge and the “war on terrorism”. In all three stages of imperialism the themes of racism, capitalist ideology and modernism have been factors in one form or another. We have seen how these policies impacted domestic issues and how under the Bush administration the policy of imperialism morphed into the “war on terrorism” and the attack on traditional American ideals. Under Obama there has been no fundamental change in America’s imperialistic policy of world domination.

The question is “Can there be an end to American interventionism” and imperialism? Historians like Westad believe it to be unlikely as America has been imperialistic since its founding and since WW II this imperialism has become a permanent part of U.S. foreign policy. (Westad, 406). The hope for reform lies in those who resist the wars and advocate for the redirection of American resources to the economy at home. The Soviet Union collapsed because about a third of its budget was being spent on the military but in America that percentage is much higher. In the final analysis the “only way of breaking the bond between what Jefferson described as interventionist ‘tastes’ and democratic ‘theory’ is...through appeals to what serves the country best.” (Westad, 406). In this context pacifists who advocate for an end to war for humanitarian reasons and tax protestors who do so for economic reasons are allied in the same struggle.

Peace & Justice Action League of Spokane  
35 W Main, Suite 120M  
Spokane, WA 99201  
(509) 838-7870



Address Service Requested

Non-Profit Org.  
U.S. Postage  
PAID  
Spokane, WA  
Permit No. 263

**Come to the Community Building on September 15th at 5:30 to “Meet and Eat” with potential new members who signed our Bring Our Billions Home Petition. Make them feel welcomed so that they will want to be part of our great organization.**

**Please bring a potluck dish to share with your friends.**

**Please support PJALS!**

The Peace and Justice Action League of Spokane depends upon gifts and dues from members to continue to work for peace and justice, locally and globally. We welcome anyone who favors free exchange of ideas and nonviolent action to war or to inaction and ignorance. PJALS, 35 W Main, Suite 120M, Spokane, WA 99201.

You determine your own level of support and participation. Members also determine issues and projects that get the most attention and effort. PJALS is a 501©3 nonprofit corporation.

Call 838-7870 to discuss the by-the-month options, or visit [www.pjals.org](http://www.pjals.org) and click “Contribute” in upper right corner.

Other membership options:

Name(s) \_\_\_\_\_

Essential/Vintage members \$60/year

Address \_\_\_\_\_

Retro members \$40/year

\_\_\_\_\_

Precious Scholars \$20/year

Phone/email \_\_\_\_\_







