



**Our Mission**

The Boundary Peace Initiative represents a growing number of area residents of diverse backgrounds brought together over the Iraqi crisis. We support multilateral action for non-violent conflict resolution, human rights, ecological integrity for the planet and international law, through education and dialogue locally and globally. We encourage everyone's participation as we strive for peace and justice to build a better world for future generations.  
 BPI web site: [www.boundarypeace.20m.com](http://www.boundarypeace.20m.com)

**Boundary Peace Initiative meets on the 2nd & 4th Thursday @ 7 pm in the Slavonic Seniors Center on 72<sup>nd</sup> Ave. & 7<sup>th</sup> Street.**

**To Do**

War Resisters 'Let Them Stay' week of action, Jan. 12<sup>th</sup> to 19<sup>th</sup>. Check out the website for sample letters to the editor and MPs and much more. Go to: <http://www.resisters.ca/>

No other events are planned for January.

Mark your calendars for the **No Boundaries Film Festival** in February.

**Living Peace Everyday**

By: Laura Savinkoff

Dear Brothers and Sisters,

A new year is here and the BPI is grateful for your support throughout 2013 as we look forward to hearts, minds and hands united in 2014 to stop the insanity invading our world. With hope and love, as one global family, we can live in joyful peace. It is possible, for it is not an illusive dream but a vision.

So, how will this happen when blood and tears flow so freely on every landmass of Earth? Yes, too many people die or are crippled physically, emotionally and spiritually. Who bears the responsibility for the rising tide of war, of poverty, of exploitation, of all forms of violence that permeates our world? It is easy to point a finger at Government, at a corporation, at a lack of resources but we tend to ignore the fact that when we point a finger at someone or something, the rest of our hand points back at us. Yes, of course, government sets policy and enacts that policy; yes, corporations exploit and destroy environment for financial profit; yes, many resources are depleting and cause anguish and poverty. But, maybe it is time for each of us to examine how we contribute to the inequity and suffering of our global brothers and sisters. What are we doing that gives permission for war and violence to continue? What can we do to put the brakes on and stop the destruction that envelops our very existence? And once we do that assessment, are we willing to make the effort, are we willing to make the necessary life-style changes, are we willing to actually value every being on the Earth as we do our biological family?

We can. It may not be easy to accept that we must share all the bounty of Mother Earth among 7 billion people by curtailing our drive for more and more material goods, dominance of others through either economic or militaristic means, competition for power and control over people and nature. But, yes we can. How?

(Continued next column)

(From last column) **Living Peace**

Well, one way to begin is to truly look around and accept personal responsibility for the suffering of others, whether that is in Sudan, Egypt or Syria, in India, Pakistan or China, in Guatemala or Colombia or in our own backyard. Next we need to assess how much goods, services, funds we need to live in peace and harmony ourselves and then ensure that all have the same access to attain their full potential as human beings. Love for all as equals, as one family, and valuing the full diversity of human potential for creativity is vital to peaceful living in harmony, not only among those who look, act, live, or behave like us, but truly enjoying the skills and spirit of every being on the Earth. We all have positive, creative, loving, empowering, inspiring abilities and skills to share and learn about. Accepting personal responsibility to ensure the well being of our sister, our brother means we must act to stop violence of which war is the ultimate expression.

We can, if we are willing, to speak against the abusers (not only of those who abuse their spouses and children, but the abusers of humanity itself, such as the military) but we can change our lifestyle to reflect the human right (and natural world) to a life of sustainability not just bare survival.

Have we considered that inaction allows those bent on dominance to continue? Are we willing to assess our personal involvement in the destruction of life, whether that be of our environment or people in war torn regions, refugees languishing in open air prisons, those condemned to abject poverty, etc? If so, we encourage you to extend a hand of loving kinship and get involved in the global movement for a world of peace, social justice and equality through non-violent, creative, positive actions that work diligently

(Continued on page 2)

## **On War and Peace**

By: Martin Luther King, Jr.

I want to say one other challenge that we face is simply that we must find an alternative to war and bloodshed. Anyone who feels, and there are still a lot of people who feel that way, that war can solve the social problems facing mankind is sleeping through a great revolution. President Kennedy said on one occasion, "Mankind must put an end to war or war will put an end to mankind." The world must hear this. I pray to God that America will hear this before it is too late, because today we're fighting a war.

I am convinced that it is one of the most unjust wars that has ever been fought in the history of the world. Our involvement in the war in Vietnam has torn up the Geneva Accord. It has strengthened the military-industrial complex; it has strengthened the forces of reaction in our nation. It has put us against the self-determination of a vast majority of the Vietnamese people, and put us in the position of protecting a corrupt regime that is stacked against the poor.

It has played havoc with our domestic destinies. This day we are spending five hundred thousand dollars to kill every Vietcong soldier. Every time we kill one we spend about five hundred thousand dollars while we spend only fifty-three dollars a year for every person characterized as poverty-stricken in the so-called poverty program, which is not even a good skirmish against poverty.

Not only that, it has put us in a position of appearing to the world as an arrogant nation. And here we are ten thousand miles away from home fighting for the so-called freedom of the Vietnamese people when we have not even put our own house in order. And we force young black men and young white men to fight and kill in brutal solidarity. Yet when they come back home that can't hardly live on the same block together.

The judgment of God is upon us today. And we could go right down the line and see that something must be done—and something must be done quickly. We have alienated ourselves from other nations so we end up morally and politically isolated in the world. There is not a single major ally of the United States of America that would dare send a troop to Vietnam, and so the only friends that we have now are a few client-nations like Taiwan, Thailand, South Korea, and a few others.

This is where we are. "Mankind must put an end to war or war will put an end to mankind," and the best way to start is to put an end to war in Vietnam, because if it continues, we will inevitably come to the point of confronting China which could lead the whole world to nuclear annihilation.

It is no longer a choice, my friends, between violence and nonviolence. It is either nonviolence or nonexistence. And the alternative to disarmament, the alternative to a greater suspension of nuclear tests, the alternative to strengthening the United Nations and thereby disarming the whole world, may well be a civilization plunged into the abyss of annihilation, and our earthly habitat would be transformed into an inferno that even the mind of Dante could not imagine.

(Continued page 3)

## (From page 1) **Living Peace**

for a world where not only war no longer exists but a world where any form of abuse and violence is unacceptable, unthinkable. There are groups and organizations working towards this goal locally, nationally and internationally. The Boundary Peace Initiative is one local group connected regionally through the B.C. Southern Interior Peace Coalition to the Canadian Peace Alliance as well as other Canadian non-profit societies and International groups such as the Fellowship of Reconciliation and Abolition 2000. We encourage you, our neighbors, our friends, our brothers and sisters, to come to our regular meetings at 7 pm on the 2<sup>nd</sup> and 4<sup>th</sup> Thursday of the month at the Slavonic Senior Citizens Center on 72<sup>nd</sup> Ave and 7<sup>th</sup> St. or come out to events we are involved with such as the upcoming No Boundaries Film Festival in February, contact the Prime Minister or Members of Parliament and the Legislature to voice your concerns and desire for an end to the insanity of all forms of violence, sign petitions, etc. The more often you do get involved in creating a world that values all its inhabitants, the more hope and love and joy you will be able to share with those around you and that in turn will create the atmosphere, the environment necessary for a world of loving peace.

Again, we thank you for your ongoing support and interest and encourage you to seek out as many opportunities as humanely possible to express and live peace everyday. We hope 2014 will become a more peaceful world for all.

In Universal Kinship and Loving Peace,

War is organized murder and torture against our brothers.

Alfred Adler

Education is not the learning of facts, but the training of the mind to think.

Albert Einstein

Love is better than anger. Hope is better than fear'

Jack Layton

## (From page 2) On War and Peace

Through our scientific and technological genius, we have made of this world a neighborhood and yet we have not had the ethical commitment to make of it a brotherhood. But somehow, and in some way, we have got to do this. We must all learn to live together as brothers or we will all perish together as fools. We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly. For some strange reason I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. This is the way God's universe is made; this is the way it is structured.

John Donne caught it years ago and placed it in graphic terms: "No man is an island entire of itself. Every man is a piece of the continent, a part of the main." And he goes on toward the end to say, "Any man's death diminishes me because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee." We must see this, believe this, and live by it if we are to remain awake through a great revolution.

## Letter to President Franklin Pierce-Dec. 1854

By: Chief Seattle (Sealth)

*Ed Note: this letter follows the US Government's offer to buy 2 million acres of land from the Indigenous people of the N.W. USA.*

The Great Chief in Washington sends word that he wishes to buy our land. The Great Chief also sends us words of friendship and good will. This is kind of him, since we know he has little need of our friendship in return. But we will consider your offer.

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sand shore, every mist in the dark woods, every clearing, and every humming insect is holy in the memory and experience of my people. The sap, which courses through the trees, carries the memories of the red man. So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us...

This we know: all things are connected. Whatever befalls the earth befalls the sons and daughters of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself. (Continued on page 4)

## Book & Film Recommendations



### Books

#### The Help

By: Kathrynn Stockett © 2009

Publisher: The Berkley Publishing Group—Penguin Group

Aibileen is a black maid in 1962 Jackson, Mississippi, raising her seventeenth white child. She's always taken orders quietly, but lately it leaves her with a bitterness she can no longer bite back. Her friend Minny has certainly never held her tongue, or held on to a job for very long, but now she's working for a newcomer with secrets that leave her speechless. And white socialite Skeeter has just returned from college with ambition and a degree but to her mother's lament, no husband. Normally Skeeter would find solace in Constantine, the beloved maid who raised her, but Constantine has inexplicably disappeared.

Together, these three seemingly different women join to work on a project that could forever alter their destinies and the life of a small town—to write, in secret, a tell-all book about what it's really like to work as a black maid in the white homes of the South. Despite the terrible risks they will have to take, and the sometimes-humorous boundaries they will have to cross, these three women unite with one common intention; hope for a better day.

*Ed. Note: This book, although about the US south way back in the '60s, helps us become aware of the racism, Islamophobia, homophobia and all the other forms of discrimination of today's world. Have we overcome bigotry, xenophobia, divisions based on financial, religious and race? Think about this as you read The Help.*



### Films

**Some films are donated by the No Boundaries Film Club to the Grand Forks Public Library** [New films will become available after the Festival in Feb. 2014 but if you do have a film to recommend please let us know.]

*Ed. Note: If you have read a book or seen a film that you feel would be of interest or informative please let us know. Email the name of the book, the author and the publisher with a brief explanation of the book, and for the film the name, the producer and a brief explanation of the contents to Laura at [l4peace@telus.net](mailto:l4peace@telus.net). Thank you.*

Nonviolence is absolute commitment to the way of love. Love is not emotional bash; it is not empty sentimentalism. It is the active outpouring of one's whole being into the being of another.

Martin Luther King, Jr., 1957

(From page 3) **Letter to President Franklin Pierce**

But, we will consider your offer to go to the reservation you have for my people. We will live apart, and peace...

If we agree, it will be to secure the reservation you have promised. There, perhaps, we may live out our brief days as we wish. When the last red man has vanished from the earth, and his memory is only the shadow of a cloud moving across the prairie, these shores and forests will still hold the spirits of my people. For they love this earth as the newborn loves its mother's heartbeat. So, if we sell our land, love it as we've loved it. Care for it as we have cared for it. Hold in your mind the memory of the land, as it is when you take it. And preserve it for your children.

**No end to poverty without better governance**

By: From AlertNet Sri Mulyani Indrawati May 2013

In April the [World Bank governors endorsed two historic goals](#): to end extreme poverty by 2030 and to ensure that prosperity is shared. It will take a lot to end poverty: strong growth, more infrastructure investments, increased agricultural productivity, better business environments, jobs, good education, and quality health care. We have to do more of this in tough places, particularly those that are fragile and conflict-affected. But it also takes overcoming institutional weaknesses and zero tolerance for corruption. Without improving governance it will not be possible to lift the 1.2 billion people who still live on \$1.25 a day or less out of poverty and to ensure that economic growth will benefit all citizens.

Good governance and the role it plays in fighting poverty is complex. A finance minister from a resource rich but otherwise poor country told me recently that the fuel subsidies in that country, designed to protect the most vulnerable from high prices, are ultimately "anti-poor" because the rich benefit most, they are wasteful and ineffective. And another official from a middle income country described achieving shared prosperity as tough because a growing middle class has high expectations and becomes disillusioned by corruption and lack of services, making them less willing to support the state.

The first issue is a spending problem and trying to fix it comes often with high political costs. Yemen, Nigeria, Jordan and my country, Indonesia, have all experienced riots over fuel subsidy reforms. While limited public finances should leave no room for waste, blanket subsidies do exactly that: they squander spare resources, they are expensive and ineffective. [One World Bank](#) analysis notes that only an estimated 8 percent of the \$409 billion spent on fossil fuel subsidies throughout the developing world in 2010 went to the poorest 20 percent of the population. [In seven African countries](#) the richest 20 percent receive six times more in fuel subsidy benefits than the poorest because they consume more.

In some places fuel prices are kept so low, they promote a vibrant shadow economy. In one oil-producing country, for example, an estimated \$857 million is lost through fuel (Continued next column)

(From last column) **No end to poverty**

smuggling to higher priced markets—over \$300 for every inhabitant.

The second is a trust issue, most poignant with the emerging middle class. At some level this is good news because when people are better off, they demand better services and they grow less tolerant of corruption and bad governance. But if their government isn't delivering, they are less willing to pay taxes, invest or play by the rules. Citizens with the means to do so use services outside the state system, reducing the pressure for improvements that could raise living standards for all. Some analysts have also seen a connection between lower trust in the state and patron-client relationships, in which favored groups are looked after and rewarded at the expense of the whole. It can breed a vicious cycle in which lack of trust and inclusion reinforce each other and undermine efforts to strengthen institutions and improve the quality of service delivery. In other words a state who does not deliver 'clean' services will choke its engine of growth – a strong middle class – and creates a major obstacle for achieving shared prosperity.

Yet there are examples that show that citizens can improve governance. The "I paid a bribe" initiative which started in India is now active in a number of other developing countries. Users expose corruption with the aim to strengthen public accountability posting on a website that serves as a public shaming tool. They now can also report when they encounter an honest public servant.

At the World Bank, I am privileged to chair the [Governance and Anticorruption Council](#)—which tackles governance obstacles in the way of development goals. Many developing countries have turned to the Bank for advice and assistance in reforms. For example, in [Mexico procurement](#) costs accounted for 40 percent of the federal budget, around 10 percent of GDP. Lack of transparency also caused corruption to flourish. With Bank support, the government implemented a set of innovations. Over three years bidding for contracts by small businesses went up by 36 percent and the government saved about US\$ 1 billion. The Bank has also worked on similarly innovative programs to make [extractive industries more transparent](#) or to use technology in [India to improve the quality of maternal health care](#).

Yet more can be done. Our governance work concentrates on ensuring compliance and the financial probity of our projects. And as an institution we'll continue to increase our focus on delivery on the ground, whether to the poorest or the middle class, whether through targeted safety nets or governance reforms. Because without results for all citizens delivered effectively and 'clean' we won't be able to end extreme poverty nor to promote shared prosperity.

Website to check out:

<http://www.trust.org/item/20130516052417-zdppv/>

The Boundary Peace Initiative (BPI) welcomes articles. All articles are the responsibility of the author and may not be common consensus. To submit an article, contact **Laura** at **250-442-0434** or **L4peace@telus.net**. The BPI is a member of: Southern Interior Peace Coalition, Canadian Peace Alliance, Abolition 2000, Lawyers Against the War, Canadian Voice of Women for Peace, an affiliate of the Fellowship of Reconciliation and works with various local and global groups.

Voice your opinion to the Prime Minister and all MPs.  
Free postage: {Name of MP}, Parliament Buildings,  
Ottawa, Ontario, K1A 0A6  
Go to the Government of Canada website for emails of  
all MPs, Ministers at <http://www.canada.gc.ca>