

Carbondale's Emerging Culture of Peace

A Nonviolent Carbondale Coalition Publication
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Peace is One Wicked Problem

Editor's Op-Ed - Peter Lemish, plemish@gmail.com

The term — Wicked Problems — is a popular way to pose complex social-environmental issues that require new ways of thinking and acting.

Examples of Wicked Problems in Southern Illinois include: environmental mitigation, or ways we need to manage living with the consequences of climate change; and, dealing with the poverty conundrum of intertwining tentacles of generational class and racial injustices as well as the need for more equitable educational, employment, and health care services.

Peace is another of our, Carbondale's, wicked problems. Why, you ask, would you claim that peace is a challenge for residents of our city? I do so because peace and peacemaking are integral components that can be involved in every aspect of our lives, individually and communally, here in Carbondale, as well as in our region, state, nation, and beyond. This is what we refer to in the title of this publication - Carbondale's Emerging Culture of Peace.

I recognize that this may not be what many of us think about when we use the word peace, and this may be due to three reasons:

First, because peace is usually juxtaposed to war and uses of violence to solve conflicts — something seemingly distant from our lives here. Yet, violence and militarism are part of our everyday lives and culture, whether it be in the use of violent or non-respectful forms of language; inhumane thoughts, decisions or actions; all manner of victimization; abuses of power in everyday personal and communal life; infusions of militarism in our culture; as well as instances of dehumanizing, injuring, or even killing one's opponent.

Second, because we often view conflicts as a problem to be solved, a process often referred to in a limited view of peacemaking as conflict resolution. This view assumes a three step, linear process: when (1) conflict emerges it can lead to (2) confrontation, conducted via violence or nonviolence, and (3) an agreement that, supposedly, resolves the problem/conflict. Aside from the incompleteness of this approach — it does not engage the full conflict process that includes implementation of agreements or the essential inclusion of reconciliation efforts, this view ignores the dynamic, nearly immutable nature of authentic conflicts.

I can illustrate this by simply inserting a hyphen, as in re-solution: Doing so emphasizes that significant conflicts, often at the core of wicked problems, can never really be 'solved', rather they require a continuous process of managing, or re-solving conflicts, over and over again. This is because authentic conflicts morph through the consequences of changing circumstances, even when skillfully managed efforts are applied.

Consider a common example: Former partners need to re-negotiate divorce agreements regarding shared responsibilities for raising their children due to one partner taking a job in a different locale. This situation can arouse emotions of the deep-seated remnants of the conflict. Humane management will advance the parties through use of mutual respect, patience, compassion, and finding creative ways to achieve a win-win arrangement for former partners and their children.

Thus, peace and peacemaking are all about how we manage conflict — one of the most natural aspects of social life shared by all creatures as they are chal-

lenged by differing needs and interests that occur when living together. This is true for micro-organisms in nature or all manner of social engagement — from friendship to marriage and family life to school classrooms, businesses, civic organizations, governments, nations, and international relations. Conflict occurs continually in all these situations, as well as within ourselves, and therefore, we must consider the multiple possibilities available to us to manage conflicts.

Some, including myself, argue that conflicts are not only natural, but should be approached as positive opportunities for social change; that is, they should be embraced, with all their complexity, without temerity, for what they are — challenges full of transformative potential.

The point is that a culture of peace is one in which transformative peacemaking is a daily activity engaged in by all of us.

And, this leads to a third reason why we need to rethink what we mean by peace: Many among us do not think we have ever experienced peace.

Yet, as this publication demonstrates, there is a growing coalition of individuals and communal groups — many of whom are linked together through facilitation of the Nonviolent Carbondale Coalition — who are actively engaged in peacemaking that seeks to advance a culture of peace in our city. What they seem to share is a vision, guided by experience, that we can achieve, collectively, a humane, quality life for all forms of living creatures within our city's bounds and beyond.

We begin with the stories of activist elders, all of the authors, poets, and photographers whose work is shared with you in this publication are, I believe, guided by this vision.

Problematising, or pointing out and understanding problems, is key to advancing a culture of peace and peacemaking. Thus, you can read in the following pages about just a few of these challenges, and you will be able to consider proposals posed by authors for how we can engage a few of them: transportation needs of disabled residents, generational issues of racial injustice, threats to women, problems encountered by foreigners who chose to live among us, and veterans' mental health issues.

Actions, too, need to be taken. And, to our community's credit, a wide span of actions and activism are related by our authors about work being advanced in Carbondale: From ways to find inner peace through meditation to learning how to use nonviolent communication in everyday interactions. Socially, you can read about individual as well as organizational efforts to — work with veterans, confront racial injustices, care for our environment, protest actions by our governments, as well as — coming full circle - link global issues to local challenges.

Whether captured in poems, articles or photographs, one of the Nonviolent Carbondale Coalition's main conclusions in assembling this publication is that our community has the foundations and capacities to continue to advance a culture of peace and peacemaking, and so be recognized as a Compassionate City.

This is something we hope you will contemplate during the meetings of the Peace History Conference (October 24-26th) as well as in the 60+ events and exhibits taking place throughout the city during the 11 Days for Peace - October 18-28.

THE ONLY RIGHT YOU DON'T HAVE

Frank M. Chipasula

You have no right to remain silent when they smear beeswax on your eyeballs.
You have the right to contradict your ego when it pumps lies into your ears that God chose you, loves you alone when there are many worlds spinning away from your lofty dreams of greatness.

Why would he forget millions in Darfur or what is left of Baghdad's glory after its one thousand and one walls have crumbled into oblivion, wiped out by weapons it never forged?

Argue with your little shadow that will dog you everyday, everywhere, till you plunge six feet deep into your delusions.
Tell it to wrap its furry and shadowy tail deep between its legs, far from fire, whether friendly or hostile, and stop spreading false tales that sprinkle lies like urine upon our heads.

If possible, take the quarrel into the streets where unjust wars rage over trashed babies.
It is healthy to let the air scrub the yellow teeth of moldy words, to offer your dirty laundry to the wind's firm fingers that rake our brains clean.

Let the sun thrash the trash with truth upon its broad blade of whetted light.

You have no right to remain silent in such a turbulent sea of cries stirred by the high waves of blood, for wine-dark seas went with Odysseus.

Now they file your innocent teeth into merciless saws to hack peace into fragments while they force your arms to raise the sharp-staked prison bars that tear lips sewn shut with the barbed wire that never

melts with departing dawn leaving hooks on the vicious cat's nine tails to feast freely on innocent flesh while depraved maids smile as they wave bearded bloated human meatballs and sausages weeping tortured sperm.

If you are party to such patriotic crimes, you have no right to remain silent while they defile your ears with lies that dazzle, shock and awe your eyes.

You have no right to remain silent when a mad man-made wind strips the flesh off your raw wounds and milks your marrow into wine glasses and fries your brains in a silver spoon till they sizzle into a symphonic lie.

You have no right to remain silent while bumblebees sit astride your minds, loop, strangle and throttle your thoughts, lure and lead you into cesspools, crack your nest eggs with lusty swords.

You have no right to remain silent when they trim your dream and lop off your future, prune your tongue and plant a stump in your mouth; sprinkle soot in your sleep-glued eyes, shrink your shadow and shove it into a box.

When from the bees they rear in their hives you reap stings and they harvest honey, when you fail to pacify the lionst they breed with the only limbs you cannot even spare, you have no right to remain silent.

If the land kicks and screams when you stab it, belches anger and groans when you bite it, how can you, brave and free, have the right to remain silent in a talkative land?

December 9 - 16, 2007

Advancing Carbondale’s Compassionate City campaign

BY DIANA BRAWLEY SUSSMAN

Completed in 2009, the Charter for Compassion [see box] was written collaboratively by more than 150,000 contributors from 180 countries representing every faith.

You might suspect that 150,000 writers would craft a confused document of epic length, and yet, the Charter is a clear and succinct 312-word pledge spelling out what is stated in many religions, and referred to in some traditions as the Golden Rule.

There are many ways to be involved in the Charter: You can sign the Charter online at <http://compassionateaction.org/charter> . You can think about its meaning and hold it up, like a light. You can look at your own daily interactions in that light and ask yourself whether your own actions are as compassionate as they can be. Or, in this regard, you might want read and reflect about what Karen Armstrong calls in her book - *Twelve Steps to a Compassionate Life*, about the important step of having compassion for yourself.

Yet, for something so simple, it’s not that simple. Some steps require an entire community. The first step is to “Learn About Compassion.” Learning can be accomplished in isolation, but as university town, where thousands of people utilize our cultural institutions and seek out extracurricular learning opportunities, people who live, work or hang out in Carbondale seem to innately understand the value of learning together.

The second step is to “Look at Your Own World”. Armstrong writes that, “We must look at our community with compassion, estimate its strengths as well as its weaknesses, and assess its potential for change.” It might not take an entire community to do this step, but it certainly takes an entire community to advance the resulting assessment. This must be why 154 communities around the world have committed to becoming Compassionate Cities. Nearby cities of Louisville, St. Louis, Springfield, Chicago and Nashville have signed up to work to become a Compassionate City, as have more distant cities, such as London, Cape Town and Dubai. By launching a Compassionate Cities campaign, a city is not patting itself on the back and proclaiming itself compassionate; rather, it is making a commitment to increase compassion through local initiatives, policies, and projects.

Carbondale’s Campaign Foundations

Carbondale is already years into this

process. A few years ago, Carbondale Conversations for Community Action, a project of the Carbondale Human Relations Commission, launched Armstrong’s Step Two: a broad spectrum of citizens gathered in small groups over several weeks to share diverse perspectives on an issue. Participants then came together in a final action forum to agree on projects for change.

Later, when Hugh Muldoon was chairperson of the Carbondale Human Relations Commission, he established Nonviolent Carbondale, which soon became a separate entity, open to anyone who wishes to participate.

Nonviolent Carbondale’s first large scale project was 11 Days for Peace in September of 2011. The Charter for Compassion and Armstrong’s book 12 Steps to a Compassionate Life informed some of the 20+ discussions and events.

In May of 2012 these resources took center stage with the 35 events and exhibits featured in the 11 Days for Compassion.

The 11 Days for Food Justice followed in 2013, examining food—where it comes from and who has the most access to it—in a compassionate light.

Now we’ve circled back to the 11 Days for Peace, this time featuring more than 60 events and exhibits.

If you consider how the 11 Days are organized, you’ll understand why Carbondale is so well equipped to launch an official Compassionate Cities campaign. For each 11 Days, Nonviolent Carbondale participants reach out to area contacts, individuals and organizations. We simply ask them to use the theme during a specific 11 day period, to share the details of their events, activities or exhibits with us, and to publicize their own events along with the entire 11 Days calendar. Each event requires the effort, resources and enthusiasm of multiple people. Each time, that effort has been made willingly. Participation has been effusive. The events come pouring in.

Next Steps

To launch a Compassionate Cities campaign, a city needs a sponsor coalition, a group that people can join, a coalition of community groups. Nonviolent Carbondale provides those elements and has demonstrated the ability to rally support from other community coalitions.

Randy Osborn, Director of Carbondale *Boys and Girls Club*, recently wrote a letter to the editor of the *Carbondale Times*. He wrote about businesses, volunteers, and service organizations coming together to help that organization. He wrote,

The Charter for Compassion

From www.charterforcompassion.org

The principle of compassion lies at the heart of all religious, ethical and spiritual traditions, calling us always to treat all others as we wish to be treated ourselves. Compassion impels us to work tirelessly to alleviate the suffering of our fellow creatures, to dethrone ourselves from the centre of our world and put another there, and to honour the inviolable sanctity of every single human being, treating everybody, without exception, with absolute justice, equity and respect.

It is also necessary in both public and private life to refrain consistently and empathically from inflicting pain. To act or speak violently out of spite, chauvinism, or self-interest, to impoverish, exploit or deny basic rights to anybody, and to incite hatred by denigrating others—even our enemies—is a denial of our common humanity. We acknowledge that we have failed to live compassionately and that some have even increased the sum of human misery in the name of religion.

We therefore call upon all men and women to restore compassion to the centre of morality and religion ~ to return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate ~ to ensure that youth are given accurate and respectful information about other traditions, religions and cultures ~ to encourage a positive appreciation of cultural and religious diversity ~ to cultivate an informed empathy with the suffering of all human beings—even those regarded as enemies.

We urgently need to make compassion a clear, luminous and dynamic force in our polarized world. Rooted in a principled determination to transcend selfishness, compassion can break down political, dogmatic, ideological and religious boundaries. Born of our deep interdependence, compassion is essential to human relationships and to a fulfilled humanity. It is the path to enlightenment, and indispensable to the creation of a just economy and a peaceful global community.

“Carbondale should be smiling at its collaborative spirit. We are good at this.” Randy wrote about one small example, but that example could easily be applied to the entire community. We have an Interfaith Cwtouncil, which has members from a wide variety of religions. We have a wonderfully diverse population, multiple community service organizations and coalitions all working together on positive initiatives every day.

Securing funding is another step, although seeking compassion does not necessarily need to be expensive. The Carbondale Public Library secured \$2,500 in grant funding from the American Library Association (ALA) and the Fetzer Institute to support the 11 Days for Compassion co-facilitated by Nonviolent Carbondale. The Carbondale Human Relations Commission and Nonviolent Carbondale were key partners in that project. The library subsequently won an ALA Excellence in Library Programming Award for that effort, because ALA agrees with us that libraries should and do play a key role in community outreach and public dialog. The award

secured \$5,000 in funding for future peace and compassion themed initiatives, and the library is willing to play a consistent role in an ongoing Compassionate Cities initiative, with continued commitment from Nonviolent Carbondale and other community partners. SIU’s Imagining Geographies project has also provided funding for 11 Days initiatives that involved SIU faculty, staff and students.

The next step is to ask the mayor and city council to proclaim support for a Compassionate Cities campaign.

Once that’s done, we keep doing what we’ve been doing. We look at ourselves and our city in the light of compassion. We look longer and harder, talk honestly about what we see, celebrate what we do well, and try to change what we feel we should change. We keep the light on, and we turn the light up.

If you’d like to be a part of this, to receive updates and invites from Nonviolent Carbondale, send an email to nonviolentcdale@gmail.com

About our Authors and Poets

Angela Anima-Korang is from Ghana in West Africa, and came to Carbondale to undertake doctoral studies in SIU’s College of Mass Communication & Media Arts. Her research focuses on health communication, social networks, and public opinion studies. You can follow her blog at - <http://candidopinion.blog.com>.

Diana Brawley Sussman has been Director of Carbondale Public Library, in her hometown, since 2000. Involved in each of the 11 Days initiatives, she feels very lucky to be surrounded by creative colleagues in an open-minded local community. She earned a BA from SIUC and MLS from Dominican University.

Frank M. Chipasula is a Malawian poet, editor, fiction writer and founder of Brown Turtle Press [www.brownturtlepress.com]. He holds the Judge William Holmes Cook Professorship in SIU’s Department of Africana Studies. His poems have appeared in literary journals, newspapers, and anthologies in English, French, Spanish, and Chinese in Africa, Europe, U.S.A., South America and Asia. Among his current fiction and prose projects are several novels and his memoirs of exile.

Dave Christensen and his family moved to Carbondale in 1961, when he joined SIU’s Department of Geography until retirement in 1984. The Children’s Dream” will appear in a new book of his poems this fall. Another publication — *Ongoing Life, DNA Lottery* - was published in 2010, and is available at the Bookworm.

Behesha Doan is founder, chief trainer, and president of This Able Veteran, and owner of Extreme K-9, both Carbondale-based. She is an IACP certified trainer; approved instructor by Illinois Law Enforcement Training & Standards Board in -Law Enforcement Narcotic Detection K-9 Certification and Police K-9 Unit Tactical Operations.

Suzanne Daughton has taught Speech Communication at SIU since 1990. She has advanced training in Nonviolent Communication/Living Compassion, studied yoga, meditation, transformative play (with Rhonda Mills), and the “Conscious Living and Loving” work of Gay and Kathlyn Hendricks. She enjoys sharing these

modalities, which she believes work together to inform, support, and inspire personal and professional growth.

Star Derry is a Geography student at SIU, who has great hopes for her peers and self. She hopes that SIU will support responsible behavior within the student body, as well as for those in need. She hopes that Carbondale can re-establish itself as a strong, sustainable city that does not revolve around the Liquor Board.

Janet Elizabeth Donoghue works as assistant to the SIU Stainability Coordinator. She is a doctoral candidate in Speech Communication, and is the host/producer of Greenhouse Rebellion Fridays, on WDBX (FM) 91.1.

Catherine Field is a longtime Carbondale resident, active in community groups.

Anne Fletcher, SIU’s Distinguished Teacher for 2013, is Professor of Theater, with a focus on Theatre History and Dramaturgy. Her scholarship is centered on 1930s dramatic literature and production, primarily labor dramas. She is the On-Site Coordinator for the Peace History Conference.

Jenn Freitag is an activist, educator, scholar, and performance artist committed to ending gender violence. She recently received earned her Ph.D. in Speech Communication from SIU, and currently works as a Prevention Educator in the Rape Crisis Services program of The Women’s Center, Inc.

Georgeann Hartzog has worked as a Registered Nurse for 37 years at St. Joseph Memorial Hospital in Murphysboro. A member of the Peace Coalition of Southern Illinois for almost 30 years, her most recent efforts were to help organize a teach-in on drone strike policy and rally calling for an end to the use of this technology to terrorize civilian populations.

Betsy Herman coordinates programs locally for the Art of Living Foundation, a worldwide volunteer-based organization that teaches breathing, yoga, and meditation, and provides humanitarian relief around the globe. A PhD in English (2008), she works part-time as a writing coach and editor for private clients. She is also employed in the administration office of SIUC’s Morris

Library.

Sarah Heyer has lived in Carbondale since 1982, has volunteered with projects of the Carbondale Human Relations Commission since 2004, and has been actively involved in advancing NVC’s initiatives. She is the Executive Director of Keep Carbondale Beautiful.

Peter Lemish is active in the Nonviolent Carbondale Coalition and the Greening Carbondale initiative. He facilitates SIU’s Imagining Geographies and the Civic Communication Collective. He is a lifelong activist, engaged scholar, and faculty member of SIU’s School of Journalism.

George Lowery is a dual graduate student in the Rehabilitation and College Student Personnel Programs at SIU. He completed his undergraduate studies at SIU (2010) in history, political science, and kinesiology. He is a lover of all sports and reading, and is also a devoted family man.

“**Luke**” is the name by which **Joseph A. Brown** publishes poetry. He is a professor in SIU’s Department of Africana Studies. His most recent book, *The Sun Whispers, Wait: New and Collected Poems* is available from Brown Turtle Press.

Ronald Naversen teaches scenic design and painting in SIU’s Department of Theater, and maintains a freelance career designing for professional and university theaters. He is an avid mask and puppet maker, giving lectures and workshops for area schools and organizations, and was a main organizer of mask-making activities during NVC’s 11 Days for Compassion. His portfolio and academic syllabi are available at <http://www.ronaldnaversen.com>

Dean Reece’s brain lacked oxygen when he was born at 27 weeks. Since then he has overcome challenges of Cerebral Palsy and seeks to live as independently as possible. After seven years of study, Dean completed a B.S. degree in Rehabilitation Services, and is currently a SIUC graduate student. His interests include how members of the press report on people with disabilities and their health functioning.

Michelle Rostrich is a graphic artist who works at SIU, and is marketing director of This Able Veteran.

Sarah Schneider is a senior journalism student at SIU, specializing in news-editorial journalism. She has worked at the student run newspaper for eight semesters covering news, sports, the city as well as several semesters as an editor. Upon graduation in May she hopes to find a full time job telling people’s stories.

Natalie M. Smith is a doctoral student in SIU’s College of Mass Communication and Media Arts. She is also a filmmaker from Chicago, and recently submitted one of her scripts to the Zoetrope competition. Above all, she is a citizen of the world and an extremist for love and justice.

Treesong is an author and community organizer in Carbondale, and Director of Gaia House Interfaith Center. Treesong co-hosts Your Community Spirit, broadcast on Carbondale’s community radio station - WDBX 91.1 FM. He is also a Real Life Superhero, someone who adopts a superhero persona and uses the heroic archetype to inspire people to engage in community service.

Jak Tichenor is a Senior Producer at WSIU-TV, Carbondale, Illinois specializing in public affairs reporting and documentary television production. He is executive producer and host of the statewide Illinois Lawmakers series on the Illinois General Assembly. Jak also produces the station’s local political coverage and stories for the WSIU-TV InFocus magazine series. His latest documentary, P.S. Illinois, The Paul Simon Story, debuts this fall.

Olga Widner is President of UNA Southern Illinois Chapter, Regional Director for Great Lakes Region, and serves on UNA of U.S.A National Steering Committee. She participated in the 47th Session of the UN Commission on the Status of Women, and traveled to Iran in March 2009 as a member of UNA-USA delegation to advance peace and understanding.

Sharon Wittke graduated in Fall 2012 from the SIU School of Journalism and is currently a graduate student in SIU College of Mass Communication and Media Arts.

Views of Carbondale’s Veteran Activists

BY SHARON WITTKE

Carbondale has a tradition of activism fueled, in part, by the presence of Southern Illinois University. Two longtime residents who attended SIU during the turbulent 60s and early 70s – Hugh Muldoon and Imam Abdul Haqq – spoke about Carbondale’s activist culture during that time and how the lessons learned then are applicable today.

Hugh Muldoon

Hugh Muldoon arrived at Southern Illinois University in 1968, the same year Martin Luther King, Jr. and Bobby Kennedy were assassinated, the Viet Cong launched the Tet Offensive and

Chicago was rocked by “police riots” during the Democratic National Convention.

Muldoon, who completed his undergraduate degree at St. Bonaventure in Allegheny, N.Y., said he was attracted to SIU because of its graduate program in American philosophy, but he quickly became caught up in the anti-war movement on campus.

Organizing and participating in protests took a lot of time and energy, Muldoon said.

“Some of us get nostalgic about the good old days of activism where, within a very short period of time and without cell phones or Facebook, we could get several hundred students to come to a rally,” he said. “Communication was principally by word of mouth and telephone. It was very effective because of the prevailing culture of opposition to what was ostensibly and clearly a brutal and unjustifiable war, eating up our young men – principally our young men, as women played a very limited part in the actual war – although they played major roles in the anti-war movement.”

Muldoon said he became involved in civil rights activism and anti-draft counseling at the Student Christian Foundation, which subsequently was called the University Christian Ministries, and later the Gaia House Interfaith Center.

“What is now called Gaia House was founded in the 1940s as a Christian Campus Ministry. This ecumenical Christian campus ministry was a collaboration of a good number of churches, including black churches. It was very innovative, then,” he said.

During this time, Muldoon was also active in the university’s Community Development Program, which he said was one of the

Exerpt from letter announcing NVC’s first recipient of Hugh Muldoon Peacemaker Award — Hugh Muldoon

Dear Hugh,

The intent of this letter is to inform you, with a great deal of gratitude and respect, that Nonviolent Carbondale has created a Peacemaker Award to henceforth be named the Hugh Muldoon Peacemaker Award. We have named this award with the desire that many decades from now people, in asking about this award, will be inspired by your decades of peacemaking efforts and achievements.

It is fitting that you shall be the first recipient of the Hugh Muldoon Peacemaker Award. This award will be presented to you in a ceremony during the Peace & Compassion Reception, Monday, October 28, 2013, 5:00 p.m. - 7:00 p.m. at the Boys and Girls Club of Carbondale Gymnasium (250 N. Springer St., Carbondale, IL). [...]

In closing, congratulations on this honor, and thank you for your many years of service. We look forward to celebrating with you at the reception on October 28.

Nonviolent Carbondale, September 25, 2013



leading programs in the country.

“There were people here who were engaged in the development of the Peace Corps and in Peace Corps training. They were in SIU’s Community Development program. When Peace Corps volunteers returned, many had a re-entry problem,” he said. “They could get drafted into the military, or they could go on to consolidate their learning overseas and develop their skills and understanding of what community work is all about. So a lot of these people were steered into the Community Development program and as a result, it was a very active, interesting and strong program. Not all of them could be classified as activists, but some were.”

Muldoon was a principal founder of the Carbondale Peace Center, established in 1973. The Center’s office was in the University Christian Ministries building at 913 S. Illinois Ave.

He said the center was created from the remnants of the anti-war movement, but rather than focusing on anti-war activities, its founders were concerned about amnesty, reparations for the people of Vietnam and peace education.

Several coexisting peace groups united into what is now called the Peace Coalition of Southern Illinois, Muldoon said.

Muldoon said he worked on several projects during the late 1970s through the 1990s, including an adult literacy program at John A. Logan College called the Literacy Connection. “That was an interesting project because we employed a lot of people, some of whom were graduates and students within the Community Development program here,” he said.

Muldoon also promoted the Shawnee Solar Project, which eventually became a non-profit organization.

He said, “Ronald Reagan getting elected was a huge defeat, because he reversed all the progress made in community development and alternative energies.”

Muldoon also said he thought the Reagan presidency oversaw a concerted attempt by the wealthy to maintain and further develop their elevated positions in society.

“Now, their success is well-known, in good part because the Occupy Wall Street movement pointed to the income disparity between the very wealthy, one percent of Americans and the remaining 99 percent,” he said.

“People are beginning to get it – that this is no accident. This is a deliberate, documented attempt to get more and more wealth consolidated into the hands of a very few. People from various angles are beginning to sense this. It also comes up in the anti-fracking movement,” he said.

Muldoon said mineral rights belong to only a very few people, but he believes earth belongs to all the creatures that inhabit it.

“We have been robbed – we, the common humanity – by a very few people, and made to believe that this kind of ownership is the best thing for the common good,” he said.

Muldoon said American youth realize they’re facing climate change and a lower standard of living.

“The next question is, ‘is it going to take a cataclysm, an extreme event or series of events, to bring about change?’ History has something to say about that,” he said. “Most of the time, it seems to take something like that to change. But not always – this is where non-violence comes in. Can there be non-violent change among this many people?”

Imam Abdul Haqq

Imam Abdul Haqq was born in the mining town of Carbondale, West Virginia, and except for few years in a Chicago suburb, he said he spent his adult life in Carbondale, Ill.



“I like to tell people I was born physically in one Carbondale and born again in another,” he said.

Haqq said he came to Carbondale as a student in January 1970 after his discharge from the U.S. Army, where he served as a medic in South Korea during the Vietnam conflict.

While he was a student, he became involved with the United Front Cairo movement and the Black Student Union on campus. There he met his wife, who was also engaged in civil rights activism.

Haqq said he had just come out of the military and found the Black Panthers a little too confrontational, although he liked some of their programs, such as after school tutoring, the breakfast program and their coalitions with health care.

He said he had formulated a question while he was still a student in high school watching the civil rights movement unfold. “I said to myself, ‘What did we do in this country to deserve such treatment?’ That question has stayed with me since I was a sophomore or junior in high school. I never really found a

satisfactory answer.”

Haqq said black students at that time were heavily influenced by Malcolm X, who advocated for Black Nationalism and the establishment of an independent African-American majority country encompassing five southeastern states.

“That idea of doing for yourself – setting up your own schools, buying farmland, trying to be a nation independently, trying to establish industry – all those things kind of appealed to me,” Haqq said.

Haqq said his choice to be a member of the Nation of Islam in 1971 was probably a turning point in moral and spiritual life.

“There were so many movements back then – so many choices, some on the extreme end and some in the mainstream,” he said. “The Nation of Islam was my choice of movement to stay with.”

Haqq, who has been active in civic organizations such as the North East Congress, the Attucks Community Center and the Carbondale Interfaith Council, said there was no actual turning point in his life when he turned to community activism.

He said he hadn’t planned to pursue community activism as a career – he just became involved in social justice issues because of his lifelong concern for people.

“When I talked to some of my friends I grew up with, when I tell them what I’ve been doing over the years, most of them say that fits me,” he said.

A lesson learned from the 1960s protests was that over time, any movement becomes institutionalized, he said.

“Much of what we learned has been put in institutions,”

Haqq said. “If you look at people my age and what they were doing then and what they’re doing now, their activism is not the same because some of the things they were active about got resolved or institutionalized.”

Haqq said he thinks there is more emphasis on individual responsibility than in any social movement now, but the concern for social justice and an equitable society hasn’t changed.

“It’s easy to ask institutions to do things because they can have some kind of legal mandate or stated mandate, but ask an individual to do things – they have to have some kind of social conscience. It’s not something you can legislate,” he said.

He said the 11 Days for Peace is a reminder of what we should do every day – being concerned and trying to bring security and peace to every human being and his hope for this year’s program is to develop a specific issue or problem that needs to be addressed.

“What is it that we’re going to work on this year, so we can look back next year and say, this is what we accomplished?” he said.

Haqq said his work as a community activist during the past four decades reflects his personal philosophy, which is to never close the door on an opportunity to help someone and to pray that your own inadequacies don’t hinder the people you’re trying to help.

He said, “I believe in the excellence in every human being. We have to find ways to cultivate that. We have no right to give up on that potential in anyone, even when that person gives up on himself.”

Carbondale Peace and Justice Activist Extraordinaire



Guided by her faith, Margie Parker worked diligently to promote issues of peace and justice in her community.

Born shortly after the first use of nuclear weapons on August 31, 1945, Margie Parker cited her birthdate as important in inspiring her work to rid the world of these lethal and wasteful weapons.

Following the lead of her mother, Margie became an active member of the Carbondale community and her church.

As a long-time member of the Church of the Good Shepherd UCC in Carbondale, she attributed her early political consciousness-raising to the teaching and activism of former Pastor Ted Braun. There she organized the annual Trick or Treat for

UNICEF, coordinated participation in Bread for the World’s Offering of Letters, which advocates for national policies to fight hunger, and served as Good Shepherd’s representative to Carbondale Interfaith Council 15 years.

Margie was an active member of Church Women United, where she served multiple terms as president, vice president, secretary and as treasurer of Carbondale’s branch, and she chaired CWU’s annual sale to fight world hunger for more than 20 years

A passionate member of the Peace Coalition of Southern Illinois, Margie served as treasurer for 26 years. She was involved in organizing PCSI’s Hiroshima Commemoration Days, Tax Day actions, visits from Pastors for Peace caravans to

Cuba. She participated in weekly vigils at Town Square opposing the Iraq and Afghanistan wars, and she numerous wrote letters to the editor of *The Southern Illinoisan* encouraging national priorities of less militarism and more support for human needs. Her guidance and work for the Peace Coalition kept it an active organization from its beginning.

Margie was, perhaps, best known as coordinator of the Good Samaritan Food Pantry for 22 years, but she was also a major mover in many areas of the Carbondale community, valued for her intelligence, positive attitude and skill at organizing and connecting various groups.

Margie’s untimely death on June 15, 2011 left a void no single person could fill.

Facing history and ourselves in Carbondale

BY JAK TICHENOR

Exploring local history has always been one of the most fascinating and rewarding parts of my role as a producer at WSIU Public Television, especially when I gain new insights into the region of Illinois I’ve called home all my life.

One of the most interesting experiences I had was in the production of a six part series on the civil rights era in Carbondale, Illinois that aired in early 2007 as part of our WSIU InFocus magazine series. Excellence is Color Blind was a local companion series that aired in conjunction with a re-broadcast of Eyes on the Prize, from PBS’s American Experience.

Our goal in producing these programs was to give voice to the daily experiences of African Americans who lived in Carbondale during the civil rights era of the late 1950s and early 60s.

To do that, we interviewed two groups of people who called Carbondale home in those days. The first included featured life-long Carbondale residents who shared their memories of when the color of a person’s skin determined where their families shopped, socialized, worshipped, and went to school.

The second group was comprised of people who came to Southern Illinois University Carbondale as students during that era. They recalled that while former SIU President Delyte Morris insisted that African-American students be treated with dignity and respect, they faced suspicion and outright hostility in the community when they stepped foot off

campus.

Lifelong residents of Carbondale shared many fond memories of the close-knit community that once revolved around the city’s blacks-only Attucks Elementary and High Schools, and were sharply critical of the way desegregation was eventually carried out in the 1960s, long after the Supreme Court 1954 decision, known as - Brown versus Board of Education.

Instead of black and white students attending one another’s schools, as hoped, Attucks was shuttered in 1968. Black students were sent to formerly all-white schools, and many of their favorite Attucks teachers lost their jobs. To a person, they lamented the destruction of the once-familiar neighborhoods when the first housing projects were built in the city and how suddenly, they were surrounded by people they didn’t know and with whom had nothing in common.

Each offered examples of the racism they experienced; like not being able to try on clothes at white-owned clothing stores; not crossing certain streets into the “white” part of town to go to the drugstore; and being harassed on the job by white co-workers.

Everyone agreed that things were certainly better now in Carbondale, but there was still a lot of room for improvement, and they definitely wanted future generations to know what had come before.

The three non-Carbondale born SIU alumni offered a somewhat different take on the town in those days. All came from different

parts of Illinois. They came here knowing that SIU had a tradition of educating African-Americans, going back to its founding in the 19th century. Each remembered feeling safe and welcome on campus, and that they were well-treated by their professors and athletic coaches, but there were always reminders that Carbondale was still deeply rooted in the traditions of rural Southern Illinois.

One of the men in the group remembered being cautioned not to be seen walking with a white co-ed on campus because “it might cause him problems.” Off-campus was a completely different story, the said. They all had vivid memories of how blacks were barred from Carbondale’s many white-owned establishments like restaurants, theaters, and rooming houses. Once you were off campus, one recalled, “you were back in the Old South.” Although they were able to socialize on campus, there wasn’t much opportunity to do that in the city. They had to go to clubs in places like nearly Murphysboro and Colp for music and dancing.

One of the most interesting threads that connected the two groups had do with their experiences attending segregated schools as children. As previously mentioned, all three of the lifelong residents had attended Attucks grade and high school and were extremely proud of the quality of the education they received there.

They didn’t like segregation, but they genuinely loved their teachers and principals, and believed they had been held to very high

academic standards. Two former SIU students attended segregated schools in their hometowns, and said they had similar experiences.

They knew they didn’t have the latest textbooks and facilities, but they considered their teachers among the best in the profession. Many of their teachers and administrators had advanced degrees and insisted that their students perform at their very best because they would be judged differently than their white classmates when they went on to attend college. There was certainly no nostalgia for segregation, but there was clearly a sense that today’s kids are not getting the same kind of high quality education that they did.

For me personally, it was quite revealing to hear first-hand what life had been like in my adopted hometown not so very many years ago. I was familiar with most of their stories since I’ve known many of the group for the better part of three decades, but there was so much more that I didn’t know and could never fully appreciate.

What drove it home for me was an off-mic conversation I had with one of the men who had worked for the same company here where a long-time friend of mine had made his career. I casually asked him if he had known “so and so” since they both worked there at the time. “Yes, I did. And he’s one of the people who treated me the worst when I came on board.”

Several, but not all of the *Excellence is Colorblind* segments can be viewed at wsiu.org/television/infocusarchive/

Commission discusses how to end African American disparities

BY SARAH SCHNEIDER

A registration sheet passed around the Carbondale Civic Center was the first step towards the goal of the Illinois Commission to End Disparities Facing the African American Community.

The commission formed in 2011 held a public hearing Sept. 30 night to discuss healthcare, education and employment disparities facing the city.

While the commission will submit a report to the General Assembly by Dec. 31, the chairman of the commission, Sen. Mattie Hunter, said real change will happen when those in the community organize and raise a voice against injustice.

She asked those who raised concerns share their emails and meet on their own.

“The people of Carbondale need to get organized and mobilize themselves in order to be heard,” Hunter, a Chicago senator, said. “The citizens need to be registered to vote as well to really make a difference.”

Hunter said the commission has held several public hearings in cities with large African American populations, and she hears the same themes at each one; cities are still divided by race.

But Margret Nesbitt said she still has hope that a change can be made to the divided city of Carbondale.

“I am interested in the (commision) coming to Carbondale, because there is so much that needs to be done,” she said to the panel. “I have been involved in trying to make a change in the city I live in with hope that something will come out of it.”

Nesbitt spoke of the I Can Read program at the Eurma C Hayes Center.

“We decided in 1999 to start a reading program because a judge in the county jailhouse said the kids couldn’t read what they were being charged with,” she said.

While several community members addressed the need for more youth programs in the city, Kiah Anderson, a senior at SIU studying Social Work, said more programs are needed to support women in education.

“We need programs that are geared toward the progression of female students to define black womanhood,” she said.

Anderson stressed the need for race and gender pride to

rebuild the minds of girls. She spoke of the newly founded Sisters Interacting Successfully group at SIU which helps foster personal discovery and identify their personal strengths and weaknesses.

Anderson said there need to be similar programs in the community in order to promote higher education for girls.

“Have you asked (Illinois State Sen. Gary Forby and Illinois State Rep. Mike Bost) for money?” Hunter said. “Because you should.”

Hunter stressed that the Commission will form a report in order to promote change, but that if citizens are concerned, they should act. But Hunter did say the Commission will look into a issue raised by Dr. Ella Lacey. Lacey has been part of the community for 53 years, has three degrees from SIU and is a retired faculty member from the school of medicine.

“SIU is doing quite a bit of celebrating the fact that 37 percent of the population is African American students in this year’s freshman class. That’s pretty good. It says things are changing,” she said.

But she went on to say that number drops consistently in the sophomore, junior and senior classes and the percentage of graduate students is 7 percent. And she pointed out that only 3 percent of faculty members are African American.

“Those numbers are just striking to me and represent disparity, disparity, disparity,” she said. “The only category (in the SIU factbook) above 10 percent is service maintenance workers.”

She asked the commission to ask the university for data at various levels of the university.

“We want to know within colleges, within departments and units, is that the same representation happening?” she said.

Lacey said, though, she doesn’t think the numbers at SIU are unique from other universities and asked that the issue be addressed at all public universities.

After several different comments, Hunter requested those who spoke to send written statements to the Commission.

“In order to bring about change you need to make us aware of what’s going on so we can attempt to change it,” Hunter said.

Written testimonies concerning issues facing the African American community can be sent to webmail@aafc.org. For more information on the Commission, call 618-303-3860 or see aafc.org.

Community Racial Justice Coalition

BY THE REV. SONJA L. INGERBRITSEN

Some movies are great with popcorn. Others are best with open hearts and open minds. Such is the case with the short film “778 Bullets,” produced by SIUC professor Angela Aguayo, which documents an important piece of Carbondale’s racial history, the 1970 police raid on a Black Panther student residence. This provocative film is intended to engage conversation about racial issues, and is doing just that.

One of the film screenings took place at Church of the Good Shepherd United Church of Christ this summer. Over 50 people attended from a cross-section of the community. The conversation in the room after the film was spirited. While it began with comments and questions about the historical event depicted, it soon turned to a desire to address ongoing and contemporary racial disparities.

From that event, the Community Racial Justice Coalition was born. It is not meant to substitute for other active organizations and efforts already underway in the area of racial equality, but to support and supplement them. Participants have included a broad mix of people from concerned citizens to City Council members to SIUC faculty and staff to university students to clergy to other community organizers to public educators. Many have noted that there seems to be renewed energy to address these issues, and sense that “now is the time” to partner.

This new coalition is still in the information-gathering and formation phase. Recently, three initial working groups were identified. These will be looking into current activities, gaps remaining, and new advocacy and action opportunities related to achieving racial equity in the areas of public education, the police and court systems, and within SIUC. Other task groups may be created in the future.

Anyone from the community is welcome to participate. The next meeting is scheduled for Thursday, November 7, at 7 pm at Church of the Good Shepherd, located at 515 S Orchard Drive (corner of Orchard and Schwartz). Ongoing meetings are currently planned for the first Thursdays of the month at the same location.

For additional information or to request to be included on the coalition’s e-list contact Rev. Sonja L. Ingebritsen, pastor@goodshepherd-ucc.org or 618-457-2232.

Sexual Violence: A Threat to Peace

BY JENN FREITAG

I often ask audiences, in my work as a prevention educator, what women do to protect themselves at night? They quickly respond with a long list of suggestions: don't go out alone; always have your phone nearby; look under your car before you get in; carry your keys between your fingers; carry pepper spray; carry a knife.

Dealing with the fear of rape is a daily reality for many women. And, unfortunately, for most women worldwide, experiencing acts of sexual violence is not uncommon, especially when we consider it in all its forms: unwanted kissing and touching, child sexual abuse, sexual harassment, intimate partner sexual assault, voyeurism and stalking, sexual exploitation and trafficking, rape by acquaintances or strangers, street harassment, sexist and threatening jokes and comments, rape as a weapon of war.

Sexual violence is usually perpetrated by men towards — women, other men, individuals who identify across the LGBTIQ spectrum, and children — as acts of power and control. Such acts are intertwined with societal expectations for gender—especially masculinity—and often normalized by various media and institutions.

This is why folks who do gender violence prevention work call this “rape

culture.” It’s a society of cultural norms that create an environment that allows and even encourages sexual violence, and it often means that individuals who have experienced sexual violence are silenced and blamed for someone else’s violent actions. This means that survivors are less likely to report crimes, seek help, or tell anyone what happened, and this translates to less public acknowledgement of sexual violence on local and national levels.

Survivors of sexual assault are likely to experience the after-effects of trauma for years, or most of their lives—disrupting their personal peace and wellbeing.

But not only survivors have their lives changed - whole societies suffer when such a large portion of the population, along with their loved ones, must deal with the trauma of ongoing, culturally sanctioned, sexual violence.

This is why, in our local work to continue moving toward a culture of peace, we absolutely must consider the ramifications of sexual violence upon our community and how we can work together to prevent it.

I believe this begins with interrupting cultural ideas and attitudes that lead to the maintenance of rape culture.

Instead of blaming victims, we should place responsibility on those perpetrating sexual violence and focus our educational

efforts on the cultivation of empathy, compassion, and human respect for all potential perpetrators - and this means all of us.

To do so, we need to:

- believe victims when they come forward.
- engage in critical discussions about gender expectations that lead to cultural acceptance of rape.
- help one another realize that as community members, we are responsible for one another’s safety and wellbeing, and this means intervening, directly or indirectly, when we witness a situation that may lead to violence.
- start with language, speaking up when we witness jokes about sexual violence or comments that degrade anyone on the basis of their perceived gender or sexual orientation.
- take a proactive stance to create a culture of peace in which all of us are free from the individual and collective trauma of sexual violence. Ignoring sexual violence hinders our efforts to create a truly nonviolent and peaceful community.

Intertwined with other social justice issues related to race, class, ability, nationality and other systems of oppression, preventing sexual violence should be an educational, spiritual, and financial priority in our community.

About The Women’s Center

The Women’s Center was founded in 1972 by a group of local women volunteers who saw a need for providing safe shelter to women abused by their partners. Over 40 years later, The Women’s Center continues to work toward ending domestic and sexual violence in Southern Illinois and to assist individuals affected by these crimes.

Free, confidential support is available for people of all ages, abilities, genders, sexual orientations, cultures, and backgrounds.

The Rape Crisis Services program of The Women’s Center provides immediate crisis intervention, medical and legal advocacy, counseling, consultation for service providers, and education and training to Jackson, Johnson, Franklin, Perry, Saline, Union, and Williamson counties.

The Domestic Violence Services program provides a shelter for women and children, legal advocacy, counseling, case management services, transitional housing, emergency food and supplies, and education and training to Jackson, Franklin, Perry, Union, and Williamson counties.

The Women’s Center also provides a 24-hour crisis hotline for anyone affected by these issues at 800.334.2094.

The Women’s Center’s main office location is at 610 S. Thompson in Carbondale and services are also available at satellite and outreach offices located in Northeast Carbondale, Marion, and Benton.

For more information about The Women’s Center, visit thewomensctr.org or [facebook.com/thewomensctr](https://www.facebook.com/thewomensctr).

Why Did You Come to SIU?

Views of one student sparked by Carbondale’s recent decision to open all bars on Halloween

BY STAR DERRY

“Going out, getting drunk and having sex is not supposed to be part of the college experience. That’s not why you are here.” So stated SIU Director of Student Rights and Responsibilities, Chad Trisler, at a recent campus event - Responding to Sexual Violence on Campus – which took place on September 12, 2013 at Grinnell Residence Hall, on SIU’s Carbondale campus.

Mr. Trisler seems to have quite a different view from many SIU students, and the city seems to want to cater to them – witness the Carbondale Liquor Board’s recent decision to open all the city’s bars on Halloween.

So why did you come to SIU?

Choosing a college is a huge decision that should be based on more than one reason. When touring campuses, I was looking for what is inside: Quality professors and student organizations, livable dorms, and an overall positive campus. I wanted a university where I pictured myself succeeding. I reviewed a university’s grade stats, spoke to alumni, and

was thrilled at the high number of Chicagoans enrolled at SIUC.

However, as it turned out, viewing a university solely for the quality of life and educational opportunities it provided was insufficient. I needed to look at student culture and the entire community.

As a teenager, I didn’t think to look into the crime on and around campus, and certainly nobody at the open houses brought it up. Yet, in my first year at Southern, there was a shooting at my apartment building. I dealt with a harassing professor, and lived through some terrifying bomb threats. (Now I know the Communications Building houses a bomb shelter.)

I grew up just south of Chicago and was no stranger to scary news stories, but since moving here, I have never felt safe in Carbondale.

The weekend begins on Thursday at SIUC. Sitting at my desk in my near-campus apartment, I hear my peers wandering to and from the main strip, most of them drunk. They scream, they fall. Sometimes they blow up fireworks. It is all a great time for them.

Fridays are usually home to thinned-out classes. In one of my classes, I listened to a girl tell the tale of how she broke her arm this weekend - yep, while intoxicated. She said, “it was awesome!”

Going to college --at least I thought-- was an extension of high school, but you get to pick your classes and feel like an adult. If you worked hard enough, you would be prepared to get a job and be ready for adult life.

Well, we all know by now that a degree doesn’t guarantee a job, but what does going to college guarantee? “A good time?”

When did college become the time to be wild? Why is drinking such a necessary component of the experience?

Sexual violence is one consequence of alcohol abuse

When going to college - on any campus- students need to be aware that college women may be more prone to being sexually abused than in previous times of their life. In fact, one in four women are sexually assaulted during their four years of college, and many of these assaults involve use of alcohol and

other substances. Such events not only create a horrible memory, they change lives. Dealing with the trauma afterwards can be even worse than the actual event, as many victims engage in painful self-blame.

Often, friends, who know what happened, shame these victims. Yet, when someone is hurt by the actions of another it is never their own fault. It is important to show compassion and the community needs to be prepared with the right resources for situations such as helping women, and men, deal with all forms of sexual assault, and especially rape.

So, in response to the question – why did you come to SIU?, my response is that college is not a time to collect memories we regret. College should be a time when we work to realize the opportunities afforded us to earn a higher education degree, to better oneself, and prepare for the future.

Get excited for the future. Coming and succeeding at SIU is our opportunity. Let’s take advantage of it.

The Peacemaking Tree

A Nonviolent Carbondale Coalition Initiative

Imagine a culture of peace in Carbondale: A city in which compassion, equality, social justice, and nonviolence are part of our everyday actions and decisions.

Respond to these questions on our website*:

- What challenges should we confront to advance peacemaking in our city?
- How can we - individually and as a community - do so?

* www.peacemakingtree.wordpress.com



October 16, 2013

Thanks and Acknowledgments...

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Enjoy!

Peter Lemish, Editor ~ Christian Holt, Copy-editor, Designer.

Please send comments, feedback, and proposals for our next publication to the editor at plemish@gmail.com

Living, Learning & Leading

On getting around Carbondale with Disabilities

Living by Dean T. Reece

Living in an urban area has its challenges, though none are impossible if you have a disability and live in a town that cares for the quality of life experienced by all its residents. Carbondale has many great attributes to offer persons with mobility impairments, like many great sidewalks, nice stores for shopping, a few nice parks, and one apartment building that's set up really well for people with disabilities. Carbondale also has a very nice university with faculty members who, generally, care about students who have some form of disability. We also have multiple service providers dedicated to providing high quality services to persons with disabilities. However, these considerations will only take you so far. . .literally: The lack of reliable, safe transportation makes doing basic everyday activities extremely dangerous to people who utilize wheelchairs. Though it is true that driving in a wheelchair is faster than the pace of an able-bodied person walking down the same street, you may not realize the amount of time it takes a wheelchair driver to travel a short distance, such as from your apartment to campus or to the grocery store. Did you know that a motorized wheelchair moving at full speed will only go 4 to 6 miles per hour, when the average speed limit in town is 30 miles per hour for an automobile? This means that I have to give myself 25 minutes of drive time in my chair for every 5 minutes of the distance traveled by an automobile driving at the legal speed limit. In addition, sometimes weather conditions make it extremely uncomfortable to be out in exceptionally cold weather. Not only are the roads wet during a rain and slippery if there is snow, precipitation can cause severe or irreversible damage if it enters your chair's electrical system. An incredibly huge misconception is that a person who utilizes a motorized wheelchair only needs hand controls equipped on a wheelchair accessible van or adapted automobile, and they will be able to operate a vehicle safely without any problems. WRONG! What many people do not realize is that you must have fine motor skills, be able to react instantly when danger arises, and you also need to be able to see ahead so that you would have enough time to respond should something happen. In short, driving a motorized wheelchair requires skill and can be accomplished safely when drivers of all vehicles and the city act responsibly. To do so, the City of Carbondale must improve the conditions that make safe travel possible. After all, we all deserve to realize the quality of life that many of you take for granted, and that we all deserve.

Learning by Natalie M. Smith

When Dean speaks of those who have misconceptions, if not a general lack of understanding, about persons with disabilities, he is speaking about people like me. For instance, when I first met Dean, I failed to grasp why the lack of accessible transportation in Carbondale is so profoundly critical. Matt F., a SIU alum and Carbondale resident, who utilizes a motorized wheelchair, explained it directly: "When it comes to doing anything [...] from finding employment to just going to a movie [...] it's the transportation—or lack thereof—that's the problem." He and Tanya L., another SIU graduate and resident who uses a wheelchair, shared with me some of their concerns. They made me aware that the city's only taxi services, Ace Taxi and Yellow Cab, have no wheelchair accessible vehicles. I also learned that the Jackson County Mass Transit shuttle, though accessible, runs weekdays only and serves riders on a priority basis (e.g., a person who needs groceries can get passed over if another has a doctor's appointment). SIU's Saluki Express bus system is accessible, but its many drawbacks include severely limited space for riders in wheelchairs, and reduced or no availability during school breaks. Tanya explained that even when people can use their wheelchairs for daily tasks that require travel, it is still not as simple as it might seem to a person like me. Concerns include how chair driving decreases wheelchair life and durability, and that not all sidewalks are safe for wheelchairs—assuming that there is a sidewalk. "Part of the reason why [we often travel] in the street is that some residential areas don't have sidewalks. Like [the area that Matt needs to travel] to go to work, it's just a big hill." It is imperative that people like me, people who do not currently experience disability, become aware of how our privilege grants us access to a better Carbondale—and a better world. But we do not deserve it any more than do Tanya, Matt, Dean, and George.

Leading by George Lowery

One of the most important qualities of leadership is problem solving. So, solving the transportation problems of persons with disabilities is a true test of our town's leadership, as the transportation system used by persons with disabilities in both the City of Carbondale and Southern Illinois University must be improved. The mass transit system offered by the university that also serves the public does a very good job, as a unit. However, some drivers that operate buses need disability sensitivity training. For example, there are cases when certain drivers refused, outright, to pick up passengers with disabilities at certain stops just because of the time it will take to load them at that location. Instead, persons with disabilities are told, sometimes quite rudely by certain drivers, that they must go to either the University Mall pick up location or to the SIUC Student Center pick up location. Not only is the legality of such action questionable, these types of action show a lack of understanding about the disabled community by both the bus service and the City of Carbondale. A similar problem with sensitivity exists with the staff of the Jackson County Mass Transit District. Most of the staff at that agency will tell all patrons that they are booked. Sometimes this is true. However, in this rider's experience, most of the time, with a little effort on the part of the dispatch staff, most riders needs could be accommodated. I know this for a fact because I found staff attitudes to be greatly improved when the management of this agency handles my transportation needs, instead of the drivers or dispatch staff. Another area where serving persons with disabilities needs good leadership to improve is in the service hours of the Jackson County Mass Transit District: Namely, they only provide transportation from 7:30AM to 5:00PM, and only during the week. Yet, the lives and transportation needs of people with disabilities in Carbondale do not end at 5PM or on Friday evening. True, people with disabilities can use the university bus service for these down-times. However, there are places inside and outside of Carbondale where people with disabilities have a right to go not served by the university bus. An effective leader would solve this problem by increasing the hours and days of service offered by mass transit to extend beyond the university bus service. Another way for a good leader to address issues related to serving the transportation needs of people with disabilities would be to create monthly passes for unlimited rides by seniors and people with disabilities. Not only will this better meet these populations' needs, but it would also increase ridership, therefore justifying the request for additional government funding. Inset: Funding is always an area of concern when offering services to any population. This is even more important when serving people with disabilities. Administrators of SIU's accessible van service must also believe that our needs for transportation end at 9PM, and only during the school week. This simply is not true. Yes, the main purpose of this service is academic in nature. An effective leader might address these problems by extending this service to match the emergency safety transportation offered by SIU's Department of Public Safety, as well as weekends. Lastly, a good leader needs to address the transportation needs of former students who are current residents and have disabilities. Other departments on campus offer services to former students. The accessible van service does not. I understand this is due to funding. One solution is to assess a fee for service to former students that covers the increased insurance needs associated with extending the service. Also, have any rider who is not a student must sign a liability waiver. As you can see, there are many problems with transportation options available to people with disabilities in Carbondale. I have posed many solutions that are easy and cost effective to implement. Who is the leader who will rise to the challenges the three of us are posing, and deal with the transportation problems raised here, and with many other aspects of our lives? And, oh, by the way, a good leader will also ask us about how he or she can deal with the full range of issues related to living with disabilities in Carbondale?



Carbondale’s 11 Days for Peace ~ Peace History Society Conference

October 18 - 28, 2013

October 24 - 26, 2013

Schedules ... and a bit more

Peace History Society Conference 2013 at SIU

BY ANN FLETCHER

The Peace History Society is excited to hold its 2013 conference at Southern Illinois University on October 24-26. Reflecting the organization’s interdisciplinary tradition, this year’s conference theme is Envisioning Peace, Performing Justice: Art, Activism, and Cultural Politics in the History of Peacemaking.

Founded in 1964 to encourage and coordinate national and international scholarly work that addresses the conditions and causes of peace and war, the Peace History Society’s membership boasts a range of scholars and students from across the globe, in such disciplines as history, anthropology, economics, sociology, literary studies, performance studies, military affairs, political science, and theatre. The 2013 conference at SIU shares this interdisciplinary approach, including panels and presentations which incorporate topics such as visual culture, theatre and performance, civil rights, popular memory, performance protest, and transnationalism.

In addition to those presenting papers, faculty from SIU’s Colleges of Mass Communications and Media Arts and Liberal Arts will serve as chairs and commentators for a number of panels.

The conference committee has teamed with the Nonviolent Carbondale Coalitions’ 11 Days for Peace to include art and memorabilia exhibits, an installation of “peace-inspired clothing,” poetry readings, music, and a book signing. More than 20 venues combine to offer a “Peace Tour” (See listing on page 8-9.)

This year’s conference also includes the SIU Department of Theater and School of Music’s performance of the musical *Ragtime*, based on the novel by E.L. Doctorow. Set at the turn of the twentieth century, featuring three distinct social classes, *Ragtime* dramatizes racial strife and workers’ struggles, and contrasts the plight of immigrants on the Lower East Side with the immense wealth of the Robber Barons.

The 2013 keynote speaker will be Dr. Tony Perucci, Professor of Performance and Cultural Studies at the University of North Carolina-Chapel Hill. Dr. Perucci’s work speaks directly to both the larger conference themes and the Peace History Society’s interdisciplinary approach. His book, *Paul Robeson and the Cold War Performance Complex: Race, Madness, and Activism* (University of Michigan, 2012) highlights the intersections between politics, performance, radicalism, and race. He has also published in such journals as *TDR: The Drama Review, Text and Performance Quarterly*, and *Liminalities*, and edited several books including *Iraq War Cultures* (Peter Lang 2011), *Performance Adaptations* (Cambridge Scholars 2010), and *Violence Performed* (Palgrave 2010).

- Three events, in particular, are open to the public free-of-charge:
- Opening Reception, October 24, 8:00 PM, in Morris Library Rotunda;
 - Dr. Perucci’s Keynote Address, October 25, 1:30 PM in Guyon Auditorium, Morris Library;
 - Dr. Perucci’s Book Signing and Reception, October 25, 4:30 PM, in Old Main Lounge, SIU Student Center.

Day registration passes are available at the conference (Thursday evening & Friday, Morris Library Rotunda).

For more information contact: Anne Fletcher, Professor, Department of Theater, afletch@siu.edu or visit the Peace History Society website <http://www.peacehistorysociety.org/>

Co-sponsors of the Peace History Conference include: SIU — Office of the Chancellor; Office of the Vice Chancellor for Research; College of Liberal Arts - Departments of History, Speech Communication, Theater and School of Art and Design; College of Mass Communication and Media Arts — Departments of Cinema and Photography, Radio-TV-Digital Media, and School of Journalism; Fine Arts Activity Fee Committee; Graduate and Professional Student Council; History Graduate Students Association; Morris Library; Paul Simon Public Policy Institute; University Honors Program; University Museum; American Society for Theatre Research; American Theatre and Drama Society; Carbondale Convention and Tourism Bureau, and more.

For the Peace History Conference, SIU, 2013

BY LUKE

Menelaus, the husband of Helen, convinces his fellow Greeks to invade Troy to recapture his abducted bride. Even though Olympian gods had intervened and helped engineer the abduction of Helen, by Paris, the son of Priam the King of Troy, Menelaus and his brother, Agamemnon organized an army to invade the land of the Trojans

It is said that when Artemis, the hunter-goddess, became angry at the supposed arrogance of Agamemnon and his brother, she stopped all the winds at the harbor of Aulis, where the invading army of the Greeks awaited to embark. The only appeasement for Artemis was the sacrifice of Iphigenia, the daughter of Agamemnon. After initially agreeing to the sacrifice, Agamemnon reverses his decision, but is thwarted by his brother. Agamemnon’s family accompanies Iphigenia (who has been falsely told that she is to be given to the great war hero, Achilles as his bride). In the telling of this story by Euripides, in his play, *Iphigenia at Aulis*, Artemis relents, substitutes a deer for the sacrifice and removes Iphigenia to safety. That is the telling of the story by Euripides. And others.

Only This Blind Lie

“Death, methinks, will soon make her his bride -- how I pity her! Thus will she plead to me, I trow: “My father will thou slay me? Be such the wedding thou thyself mayst find, and whosoever is a friend to thee!” -- Agamemnon, *Iphigenia at Aulis*, by Euripides

I.
In night’s late hours
or when the sun’s wagon should be moving in the morning clouds

the unnatural birds
flocks of crows
and hawks gave blood-freezing threats sent I know to warn us against this foolish dare of a brother’s tarnished honor

but he
will not listen to aught else but his ever-boiling juices “We

must depart we must sail we must taste glory” we must change the winds the screeching clouds the mind of whatever force sends these countless warnings

moving through the camp he fixes his red eyes on the boys and forces them to bow and bend to his hunger

scream- ing twisting children are eaten like unripe figs peace will never sleep in him

II.
And now the foolish mouth of the charlatan tells him

make peace with whoever you have slighted you will not find rest until

you have devoured all hope in those who watch with you and

that is so and that is finally clear even as this whirling demonic dust never ends

oh god we mutter and snarl and rasp oh god what will be the end

III.
This beautiful child has stepped ashore and only the crows and hawks are heard none of us seem capable of breath

she moves us away like the tides afraid to touch the sands where she walks

the shore of his madness approaches he will moor his delirium upon her small still-forming breasts

“Bleed her” he commands and no one moves bleed her as proof that we may move against all who stand opposed to our honor

bleed her and no one moves no one

he reaches for this trembling child and drags her to the world’s edge

IV.
How any of us lived after our comrades became bones in the foreign desert

how any of us have outlasted the screaming child at our souls’ edge how any of us could spit a word that may make the heart rest itself for a few breaths

I do not say she died I say the wind was for us at last

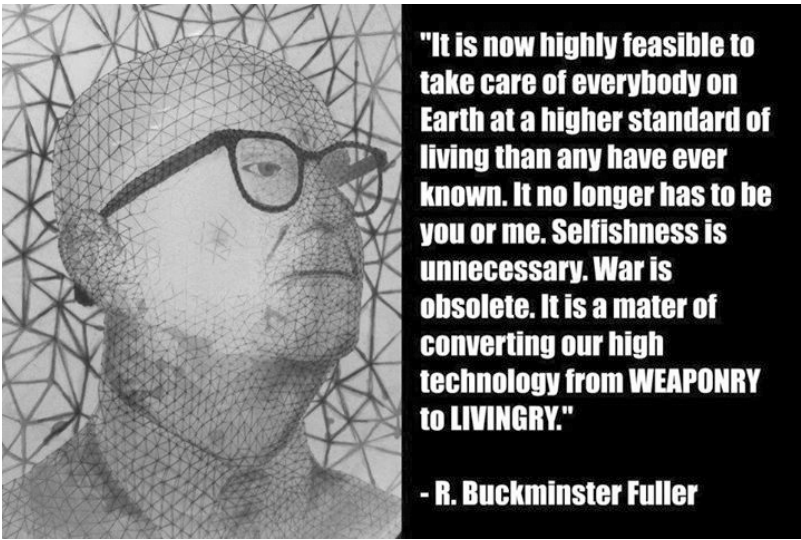
and the child was lost to our unrelenting gaze

only this blind lie will live

or the screeching of the birds within my mind will finally prevail

I cannot scrape away the darkness

and be



EVENTS DURING THE 11 DAYS FOR PEACE

For more information about events, please visit www.nonviolentcarbondale.org ~ or ~ Facebook: Nonviolent Carbondale



FRIDAY, OCTOBER 18

Sustainable Film Series:

The Dhamma Brothers

5:30 PM

Longbranch Coffeehouse, 100 E. Jackson St.

SATURDAY, OCTOBER 19

Fair Trade....Striving for Peace both Near and

Far, Noon

1:30 PM

Neighborhood Co-op Grocery, 1815 W. Main St.

How Muslims Apply the Concern for Peace and Justice from the Qur'an and the Life of Prophet Muhammad,

4 PM (also at 2pm on Sunday 10/20)

Masjid An-Nur, 505 N. Wall St.

SUNDAY, OCTOBER 20

Morning of Mindfulness

8:00-11:30 AM

Carbondale Public Library, 405 W. Main St.

Creating Peace Flags, 12:30 PM

Carbondale Unitarian Fellowship, 105 N.

Parrish Dr.

How Muslims Apply the Concern for Peace and Justice from the Qur'an and the Life of Prophet Muhammad

2 PM (also at 4 PM, Saturday 10/19)

Masjid An-Nur, 505 N. Wall St..

MONDAY, OCTOBER 21

Painting a Peace Mandala,

10:30 AM - Noon

Dayemi Parent/Child Collective, 214 E. Jackson St.

Concert & Sing-along for Peace

7 - 8 PM

Church of the Good Shepherd,

515 S Orchard Dr./Corner Orchard & Schwartz

TUESDAY, OCTOBER 22

Family Style Story Time: Peace &

Compassion

10 AM

Carbondale Public Library, 405 W. Main St.

A Short History of the Peace Coalition of

Southern Illinois, 1983-2013

6 PM

Gaia House, 913 S. Illinois Ave.

WEDNESDAY, OCTOBER 23

Open Meditation

3 PM

Morris Library, Room 110a

Horton Hears a Who!

5 -7 PM

Boys and Girls Club of Carbondale

Gymnasium, 250 N. Springer St.

Creating a Culture of Peace on the Street: A

Dialogue about Street Harassment

7 - 8:30 PM

The Women's Center, Inc., 610 S. Thompson St.

THURSDAY, OCTOBER 24

UN Day celebration: Why the United

Nations Matters in 2013

7:00 PM

SIU School of Law, Lesar Building,

SIU campus, 1150 Douglas Drive

Peace Exhibition Opening Reception

4:30 - 6:30 PM

Surplus Gallery at the Glove Factory

(102 S. Washington St.)

Queer Mentors Presents: *Dreams deferred:*

The Sakia Gunn Film Project

6 PM

SIU Student Center, Illinois Room,

1255 Lincoln Dr.

Peace Exhibits

5:30pm

Morris Library Rotunda

Peace History Society Opening Reception

(Open to the public as well as conference

attendees)

8 - 9:15 PM, Morris Library Rotunda

Ragtime (The Musical)

7:30 PM

McLeod Theater, SIU Communications

Building, 1100 Lincoln Dr.

FRIDAY, OCTOBER 25

Peace History Society Conference

(Paid conference registration required)

Keynote Address, Peace History Society

(Open to the public as well as conference

attendees)

Morris Library, Guyon Auditorium, 1:30 - 2:30 PM.

Peace Exhibits

5:30 PM

Morris Library Rotunda

Take Back the Night March

6pm: Activities at The Women's Center

(610 S. Thompson St.)

7pm: March departs from Gaia House,

913 S. Illinois Ave.

Ragtime (The Musical)

7:30pm, Oct. 24-27 Thur-Sat 7:30 p.m.,

Sun. 2 p.m.

McLeod Theater, SIU Communications

Building, 1100 Lincoln Dr.

SATURDAY, OCTOBER 26

Peace History Society Conference

(paid conference registration required)

Silent Meditation Retreat: The Four

Foundations of Mindfulness

8 AM – 5 PM

Carbondale Unitarian Fellowship,

105 N. Parrish Dr.

For Kids' Sake - Make Art for Peace

9 AM – 1 PM

Carbondale Community Farmer's Market at

the Carbondale Community High School

Parking Lot

1301 E Walnut St. Entrance off Giant City Rd.

Weekly Vigil for Peace

Noon – 1 PM

Town Square Pavilion Corner of 51N and

13W, Illinois Ave. & Main St.

Planting for Peace

1 PM

Peace Pole in Friendship Plaza (northeast

corner of Mill St. and Illinois Ave.)

Buckminster Fuller Dome Tour

2 – 6 PM

407 S. Forest Ave.

Community Cinema: *The State of Arizona*

2:30 PM

Carbondale Public Library, 405 W. Main St.

Sufi Park Organic Community Garden

3 -5 PM

500 N. Springer St.

Walking Together in the Circles of Peace

3:15 – 5 PM

Labyrinth Peace Garden, outside Gaia House,

913 S. Illinois Ave.

Ragtime (The Musical)

7:30 PM

McLeod Theater, SIU Communications

Building, 1100 Lincoln Dr.

SUNDAY, OCTOBER 27

Sunday Service Message of Peace

10:30 AM

Carbondale Unitarian Fellowship, 105 N.

Parrish Dr.

Ragtime (The Musical)

2 PM

McLeod Theater, SIU Communications

Building, 1100 Lincoln Dr.

778 Bullets

2:30 PM

Carbondale Public Library, 405 W. Main St.

Center for Development in Central America Speaking Tour & Potluck Supper

3:30 - 6:30 PM

Carbondale Unitarian Fellowship,

105 N. Parrish Dr.

MONDAY, OCTOBER 28

Peace Flight

3:30 PM

Turley Park, 1300 W. Main St.

Nonviolent Carbondale Peace &

Compassion Reception

5 – 7 PM

Boys and Girls Club of Carbondale

Gymnasium, 250 N. Springer St.

EXHIBITS THROUGHOUT THE 11 DAYS
1983-2013: 30 YEARS OF THE PEACE COALITION OF
SOUTHERN ILLINOIS HISTORY IN FLYERS & NOTICES.

Mon - Fri: Noon - 5 PM
Gaia House, 913 S. Illinois Ave.
50 NOBEL PRIZE WINNERS
Wed - Thur: 11 AM - 5 PM; Fri-Sat: 11 AM-6 PM; Sun: Noon - 5 PM
The Science Center of Southern Illinois, University Mall, 1237 East Main.

ART 4 EMPOWERMENT
Mon-Fri 9:30 AM - 5:30 PM; Sat-Sun 9:30 AM - 7 PM
Carbondale Civic Center Corridor Gallery, 200 S. Illinois Ave.

CONFLICT ZONE
Tue-Fri: 10 AM - 4PM; Sat: 1 - 4 PM
University Museum, Faner Hall, 1000 Faner Drive, SIU.

PEACE EXHIBITION
Tue. Oct. 22-Thu. Sat. 26, 2-6 PM
SIU Surplus Gallery at the Glove Factory, 102 S. Washington St.

PICASSO'S GUERNICA IN 3D
Daily: 8 AM - 4:30 PM
Architecture Gallery 119, Quigley Hall, 875 Normal Ave.

**UNITED NATIONS DISPLAY:
THE IMPORTANCE OF U.N. PEACEKEEPING**
• Carbondale Public Library Mon-Thu: 9 AM - 8 PM;
Fri-Sat: 9 AM-6PM; Sun: 1- 6 PM, 405 W. Main St.
• Morris Library, SIU Thu. Oct. 24, 5:30 - 8 PM, Fri. Oct 25, 5:30 PM
• SIU Law Library Mon-Thu: 8 AM-9 PM; Fri: 8 AM -6 PM;
Sat: 9 AM-5 PM; Sun: 1-9 PM, 1150 Douglas Dr.

WORKING FOR PEACE IN SOUTHERN ILLINOIS
Mon-Fri 8 AM - 4:30 PM, Library Hall of Presidents,
Morris Library, SIU; beginning 10/21

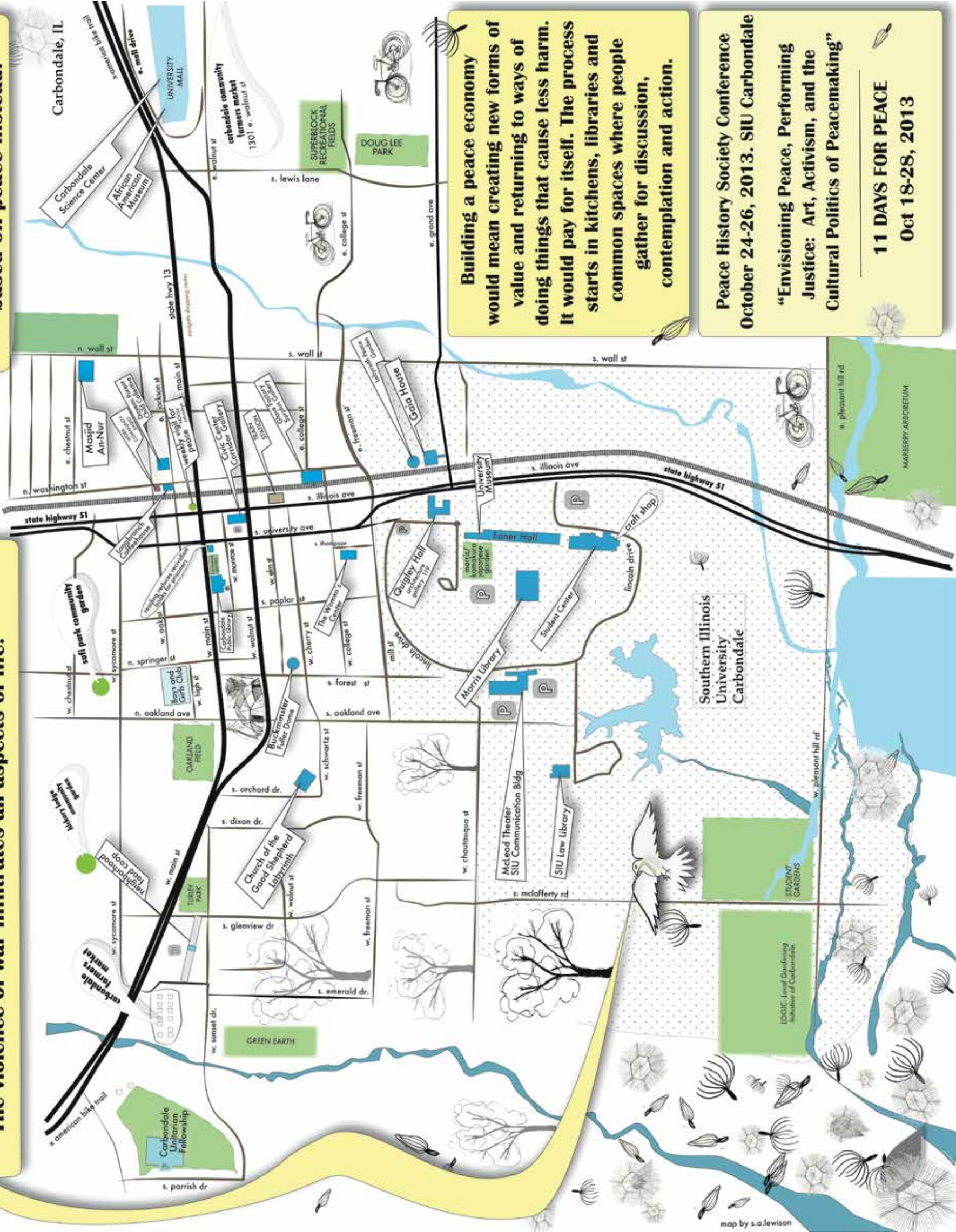
ACTIVITIES THROUGHOUT THE 11 DAYS
Random Tokens of Kindness, Mon-Fri: 10 AM-8:30 PM;
Sat. 10 AM -5 PM
Student Center Craft Shop, SIU Student Center,
1255 Lincoln Dr.

THE PEACEMAKING TREE PROJECT
October 1 - Nov 1
<http://peacemakingtree.wordpress.com/>

PLACES OF REFLECTION
Japanese Garden, Carbondale Public Library, 405 W. Main St.
Dorothy Morris / Kamakura Japanese Garden, Faner Hall, SIU.
Museum Sculpture Garden, Faner Hall, 1000 Faner Dr., SIU.
Labyrinth, Church of the Good Shepherd, 515 Orchard Drive.
Labyrinth Peace Garden, Gaia House, 913 S. Illinois Ave.
Dorothy Morris / Kamakura Japanese Garden, Faner Hall, SIU.
Museum Sculpture Garden, Faner Hall, 1000 Faner Dr., SIU.
Labyrinth, Church of the Good Shepherd, 515 Orchard Drive.
Labyrinth Peace Garden, Gaia House, 913 S. Illinois Ave.
Sufi Park Community Garden, 500 block of North Springer Street.
William Marberry Arboretum, 1400 East Pleasant Hill Road.

**War affects the most vulnerable among us.
The violence of war infiltrates all aspects of life.**

**Lets create an economy
based on peace instead.**



Building a peace economy
would mean creating new forms of
value and returning to ways of
doing things that cause less harm.
It would pay for itself. The process
starts in kitchens, libraries and
common spaces where people
gather for discussion,
contemplation and action.

Peace History Society Conference
October 24-26, 2013. SIU Carbondale
“Envisioning Peace, Performing
Justice: Art, Activism, and the
Cultural Politics of Peacemaking”

11 DAYS FOR PEACE
Oct 18-28, 2013



Leaders asked: What are the challenges we should confront to advance Carbondale as a culture of peace?

INTERVIEWS BY SARAH SCHNEIDER

Ella Lacey:

“You belong to any number of communities,” Ella Lacey said.

Lacey is a volunteer with the ‘I Can Read’ program at the Eurma C Hayes Center on the Northeast side of town. She is a retired health education professor from Southern Illinois University Carbondale and obtained three degrees from the university.

She teaches her students at the after-school program about the importance of being part of the community and contributing back, as she does now.

“You have to get the pulse of the community were you are,” she said. “And I think that is something we leave out of teaching kids sometimes. Maybe they don’t have a sense of community at all anymore.”

Lacey said the after-school program focuses on much more than just reading in order to help develop the student as a better citizen.

“It’s not just reading and education, we work on behavior and try to work on it in a constructive way. If a child discovers they have some abilities, sometimes some of the bad behavior goes away,” she said.



“Children come from an environment bigger than ‘I Can Read’ and bigger than the school, but many times we are able to work with the student in a constructive and caring environment. So if you can get the behavior in line, you can get other things in place.”

But the community has to work together to ensure if a child runs into trouble there is a constructive way to help them get out of trouble. She said she teaches that to the children in the program as well.

“You are a citizen all day long,” she said she tells the students. “If you get along well with yourself and do your best, that is peace.”

Margaret Nesbit:

“How can a person who didn’t finish high school, and who has no degree think about employment?”

Margaret Nesbit is a volunteer with the ‘I Can Read’ Program at the Eurma C Hayes Center in Carbondale. She says the biggest problem the community is facing is education.

“There is a lack of African Americans finishing high school in a pool that’s equal to the other races of people,” she said. “So at the top of our list has to be education.”

Nesbit and several other members of the community with backgrounds in education started the program in 1999 as an after-school program to enhance children’s reading skills. And every day after school, she and other volunteers are attempting to help children with the most basic skill they need to succeed; reading. She said education is the most important thing the community can reinforce with a child.

“Education and employment run hand in hand. Because if you get a job, healthcare and all those benefits put you in line,” she said.

The program puts all of its emphasis on reading with the thought that if a student can read, they can do the rest of their homework. But along with reading, the program



focuses on attitude.

“We try to change the attitude of the children living in the poverty area. Because you live there doesn’t mean you can’t get out,” she said. “I went to an all-black school and we had black teachers and we learned how to be respectful. Because everyone you ran across was a part of your life.”

And Nesbit said she has seen an attitude change in the children who come to the program. While the children stop going to ‘I Can Read’ around middle school, they keep up with the student’s progress.

“We graduated four children last year out of high school and they went on to college,” she said.

Jane Adams: City Councilmember



“A peaceful community presupposes that all members of the community, whether permanent or temporary, behave toward others in ways that do not endanger or threaten their personal security. When a significant number of people engage in violent acts toward one another and do not respect others’ homes and property, a community’s peace is

disrupted.

Too many people in Carbondale, particularly those living in the southeast part of town (areas with many student apartments) experience crimes that make them insecure in their persons and in their homes. These crimes

include murders involving people who know one another, a significant number of which apparently involve drugs; shootings that take place where large numbers of young people are gathered; rapes; armed robberies, sometimes accompanied by gratuitous beatings; and burglaries, as well as lesser thefts, assaults, and threatening behaviors. Some of this is inevitable in a university town with large numbers of young people, though Carbondale’s rates are significantly higher than other university towns. We must find effective ways to decrease the levels of interpersonal violence and increase levels of personal security.”

Councilwoman Adams said it is important to note different neighborhoods have varied amounts of crime and the highest crime rates are in the heavily student neighborhoods on the Northeast side of town, referencing neighborhoodscout.com



Lee Fronabarger: City Councilmember

“I think having foot and bicycle patrols in various parts of the community could help to start making Carbondale a more peaceful community and to let citizens know our Police Officers are here to work with citizens throughout the city and in their neighborhoods.

Also sponsorship of more community wide events and festivals for the community to gather together could foster a more peaceful community.

I also believe the new Outdoor Family Aquatic Center, which I have been working on with several other dedicated community members for over 8 years now, will help to provide summertime recreation and educational opportunities for all ages in the community.”

Interview with WSIU’s Jennifer Fuller

BY SHARON WITTKE

Jennifer Fuller, news producer and morning anchor for WSIU radio, grew up in Carterville and graduated from SIU’s Department of Radio & Television. She earned her Master’s Degree from University of Illinois-Springfield in Public Affairs Reporting. This interview took place in September; excerpts here focus on her thoughts about Carbondale’s emerging culture of peace.

You’ve interviewed many of Carbondale’s civic leaders. Who among them made a particularly strong impression on you?

Reverend Bill Sasso, whom I believe retired recently from the Unitarian Fellowship, is always been willing to reach out and share the work; not just that he was doing, but about what so many others are doing. I’ve always been really inspired by that. He was never one to step up and say “I’m doing this,” it was always “we” or in many cases, “this is what they’re doing and I’ll be happy to get you in touch with them.”

Margie Parker was also really influential in the peace movement. It’s really easy to point to people who are dignitaries and support things like this, but I really like to hear from the people who are just walking down the street and see something and say, “Well that’s not right and I’m going to change it.” And they do.

Those two stand out to me, but it’s a parade of people and that’s inspiring, too, that there’s so many people who want change.

Mary Pohlmann, who did a lot with the “Map Your Neighborhood” program, which, on its most basic level, is an emergency plan-

ning program. But it is also about reaching out and meeting people who live around you and finding out more about them. What better way to understand who we all are.

Do you have any thoughts you’d like to share regarding Carbondale’s “11 Days of Peace” initiative?

I’m always interested when people come together to share their experiences and to understand each other better. It has become so commonplace for us to see and hear through the media and even through our own personal interactions with each other, how different we all are and how this will never change. This group has been fighting this group for thousands of years, so why should we even bother? But then you see programs like this – the 11 Days for Peace, Compassion, and for Food Justice - you have all kinds of different people are working towards one goal. And they don’t have any problem with any of the things that we would think they might. I really like watching this evolve and I’m excited to see where it goes in the future.

What challenges do you think Carbondale faces in creating a culture of peace?

I think that [...] the media does have something to do with the perception that we can never get past whatever conflict is going on right now. Being able to gain the attention that is needed, and keep that attention, is really hard in today’s society where we pick up the phone and see what’s happening every 30 seconds. Or, if you’re a parent, you’re running kids from activity to activity day in and day out.

It’s very hard to maintain focus on one

particular thing. I think that’s the biggest challenge. If you sat down and talked to people about the goals and the bottom lines of these programs, they would, almost to a person, say, “Oh yeah, that’s a good idea, we should do that. I can’t do that today – maybe next month.” Being able to keep the awareness up and keep the attention of people that this is still something we’re working on is the biggest challenge.

How do you resolve any personal, moral, ethical or philosophical conflicts you may have when you interview someone whose values significantly differ from your own?

I try to keep my own personal feelings tucked away unless it’s an issue that’s so universal in what people are saying or thinking about it. What I try to think about is that the people who are listening to my interviews or my reporting don’t have the opportunity to do the research that I have done. So I need this person to say what they want to say in their own words. I try to keep it as clean and clear as possible. I honestly cannot remember a time when I interviewed someone and

thought, “I completely disagree with you.”

What do you love most about your job?

I think that’s one of the other things I really like about my job is that I like to see all these different perspectives on things. I think everyone deserves their own opportunity to tell their story. I’m just the person that they go to let that happen. We live in such a great country that allows people to say what they want. I just allow them to do that and hopefully give a little perspective to people who are unfamiliar with that line of thought or that way of living.

I like that it changes every day and I like that I get to meet so many different people. That happens in anybody’s life – you just bump into people here and there that you get to talk to. But here people want me to hear what they’re saying and they want me to tell their stories.

I can’t even begin to think about all the people I’ve talked to just in the short time I’ve had in this career – people I couldn’t even begin to compete with in terms of what they’ve done with their lives.



70 Years of Peace Work at Gaia House Interfaith Center

BY TREESONG

Gaia House Interfaith Center is a student and community center located at the crossroads between the SIU campus and Carbondale community. As the organization celebrates its 70th anniversary, members are examining the Center’s long history of peace, social justice, and environmental advocacy.

The Center was incorporated as the Student Christian Foundation in 1943, at the initiation of Southern Illinois Normal University, President Roscoe Pulliam. This ecumenical campus ministry aimed to provide for students’ social and spiritual development. For example, the Center may well have been the first racially integrated campus ministry in the nation, taking a remarkable first step in bringing together students of diverse beliefs and backgrounds.

Initially, the Student Christian Foundation served as a social and spiritual center, offering meals, dances, housing, and religious programming for students. In 1961, the organization built a community center at the corner of Illinois and Grand that it still calls home today. This new location at the crossroads between university and community proved to be a welcoming venue for many social change movements.

As popular counterculture emerged locally and nationally during the 1950s, ‘60s, and ‘70s, the Center became a central hub for new forms of activism and new types of cultural, economic, political, and spiritual discourse.

Students and community members came to the Center to participate in national and international movements by holding discussions, organizing events, and establishing new organizations. Examples of their peace and social justice work included participation in Mississippi Summer, Clergy and Laity Concerned about Vietnam, draft counselling during Vietnam War, and provision of meeting and event space to variety of other peace, social justice, and environmental organizations.

Erected north of the main building, one of Buckminster Fuller’s geodesic domes became Synergy, a resource center where people dealing with substance abuse, domestic violence, the draft, and other complex personal and political challenges could go to be accepted and supported.

The presence of this hub of community organizing and discourse during a time of critical cultural reflection had a lasting effect on Carbondale. Several groups active today, including the Peace Coalition of Southern Illinois and the Student Environmental Center, trace part or all of their origins back to discussions and events that took place at the crossroads of Illinois and Grand.

The Center continued to be a venue for community organizing around peace, social justice, and the environment during the 1980s and ‘90s. The Peace Coalition and other groups demonstrated there in opposition to various military actions; including, guerrilla warfare training at Fort Benning, sanctions levied against Cuba, the Gulf War, sanctions and air strikes against Iraq, and the war in Kosovo.

The Student Environmental Center organized and supported campaigns to protect the Shawnee National Forest and take action on other environmental issues.

Along the way, the Center’s campus ministry expanded from its ecumenical Christian roots to become a genuinely interfaith community.

The Center started the 21st century with unveiling a new labyrinth on the spot where Fuller’s Synergy dome once stood. Now known as the Labyrinth Peace Garden, this labyrinth is managed by an independent organization and is currently undergoing a revitalization campaign to enhance its natural beauty and develop future programs related to peace, social justice, and spiritual living.

In addition to offering a space for individual and group spiritual exploration, the labyrinth site also hosted peace and social justice events related to 9/11, the invasions of Afghanistan and Iraq, celebration of the life and vision of Buckminster Fuller.

Gaia House also served as a meeting space for student and community activists during Occupy Carbondale’s presence across the street on the SIU campus.

More recent peace activities include marches and rallies against drones, and participation in Nonviolent Carbondale’s 11 Days initiatives.

In honor of its 70th anniversary, Gaia House organized Be the Change, a series of social justice, environmental, and spiritual events planned in cooperation with other local social change organizations. This series has included events related to human trafficking, child abuse, women and social justice, marriage equality, fracking, food justice, and climate change, along with the many faith and belief traditions of Gaia House.

Given its broad mission and the region’s economic circumstances, the Center has at times struggled to sustain itself financially. Most recently, the Center experienced a financial crisis in 2012. Supporters organized a series of fundraising events and a new membership program. These efforts were successful in keeping the Center open. Currently, the Center is funded through a combination of community donations, membership dues, and fundraising events such as the Christmahanukwanzadan winter holiday celebration.

As the need for voices and actions in support of peace, social justice, and environmental sustainability continues, members of Gaia House look forward to continuing the work of social change in decades to come; to providing a spiritual perspective on this work; and to serve as a place where organizations and spirited people can call home.

Peace Coalition of Southern Illinois 30 years and going strong—unfortunately:

BY GEORGEANN HARTZOG

Ongoing Activities

A weekly Peace Vigil initiated during the first years of the Peace Coalition’s life was revived and has continued since December 2001, shortly after it became clear the Bush policies were meant to perpetuate war. (See article about the life of this vigil by Cathy Fields)

Annual observance of Tax Day used the heavy Post Office traffic to point out that the US far outstrips the rest of the world in military spending, diminishing the amount of pie available to “meet human needs.”

PCSI has for many years observed Hiroshima Day as a reminder that: the nuclear war remains a threat to humanity; the United States is still the only country to have used this destroyer; enough material still exists to annihilate us all; and, use of depleted uranium weapons in the Balkans and Iraq continues to spread its poison.

While many visits to Congressional offices, letters and petitions were undertaken throughout the 30 years PCSI has existed, the desired impact always seemed elusive, as the strength of the Congressional-Military-Industrial Complex continues to grow.

From nearly the beginning of its existence, the Peace Coalition Newsletter has had a circulation of more than 200 persons. Since the early 1990s it has been edited by E.G. Hughes, who, with his wife Cathy Field, has produced the pithy, straight-to-the-point ‘And Another Thing’ editorial in each issue.

While, today, relationships are more informal, some of the original faith organizations have remained essential in co-sponsoring PCSI programs and activities. They include

The Peace Coalition of Southern Illinois [PCSI] began in 1983 with a five-person meeting, inspired by a locally organized conference on nuclear disarmament. In the months that followed, approximately 14 persons attended PCSI monthly meetings. Many liaised with faith-based groups, as well as Southern Illinoisans for Nuclear Freeze and the Mid-America Peace Project.

During the 1980s, the PCSI included groups working on issues such as the wars in Central America, economic justice, prisons, racism, and other human rights issues.

During the “big” wars of the next two decades, the PCSI helped establish the Coalition for Mid-East Peace in 1990; and the Committee against War in 2002, as the “War on Terror” took the deadly turn to Iraq.

During the Clinton years, when no peace dividend materialized, smaller numbers of PCSI activists continued to mark events, to remind ourselves of the consequences of a militarized society and pattern of threats. For example, bombing our enemies to make a point and an illegal intervention in Kosovo that defied the United Nations.

Mission of the Peace Coalition

“The purpose of our coalition is to increase the effectiveness of projects which promote peace. We understand peace to be a process which promotes non-violent resolution of conflict, justice and human rights, love and nurturance of humankind and tolerance of diversity. To accomplish our purpose, we exchange information and coordinate activities among local groups. We also plan and implement our own projects as a community-based coalition.”

the Carbondale Unitarian Fellowship, Southern Illinois Quaker Meeting and Church of the Good Shepherd UCC.

While not taking part in partisan politics since becoming affiliated with the Fellowship of Reconciliation, PCSI has leaned heavily on the analyses of and cooperation with the Shawnee Green Party in addressing issues of military policy, human rights and the environment.

Remembering our navigators

A significant loss to the Peace Coalition occurred in 2011 when Margie Parker died. She had been there from very near the beginning, soon took over managing the treasury, and was always the steadfast pillar that kept the Peace Coalition organized,

on track to continue confronting issues, as a constant reminder that there are alternatives to violence.

More recently, we lost the active participation of Celeste Williams, who took over from Margie until family health issues pulled her elsewhere.

Hugh Muldoon, too, has been involved from the beginning. He keeps the Coalition alive, inspiring action, and keeps wide networks of people in touch with one another. He also made sure PCSI had a home for its activities while he was director of the Interfaith Center.

A visitor to one of our meetings many years ago, from a Chicago immigrant advocacy group, commented that he was relieved to be working, there, on a specific issue, as opposed to the myriad things that the PCSI talked about that day.

True, keeping our eyes on multiple needs may diminish participation in our meetings... unless the guns are roaring. Unfortunately, despite 30 years of activism, they continue to do just that.

During the 11 Days for Peace, a review of some of the activities of the Peace Coalition will be available at the Gaia House/Interfaith Center with a display of flyers and notices from over the years and a video showing of past activities. See details elsewhere.



Carbondale’s Longest Vigil for Peace and Justice

BY CATHERINE FIELD

In case you’re wondering, the honor for the longest-running antiwar protest in American history goes to Concepcion Picciotto, a fixture in LaFayette Park, Washington DC, since 1981, right across from the White House. She has been there continuously, demanding nuclear disarmament. Not long ago US Park Police dismantled Concepcion Picciotto’s makeshift shelter in the dead of night. Her associates set up a new one nearby. Her vigil continues.

The act of protesting long and protracted wars eventually turns into a protracted process itself. Achieving military and foreign policy objectives through the quick, decisive use of “shock and awe” has always been more of an aspiration than an accomplishment. The US has been continuously at war since 2001—longer, if you include the various cold wars and proxy wars.

In December 2001 a group in Carbondale began staging a recurring demonstration known as the Vigil for Peace and Justice. For over 600 times now we have gathered at a busy downtown corner to hold up signs for an hour, every single Saturday. You might have seen us.

Our vigils are nonviolent in action, never posing a threat to person or property. Some of us are even scrupulous about picking up litter so the corner is in better shape for our having been there. Although occasionally vigilers shout back at passing hecklers—an act contrary to the spirit of nonviolence—the event is usually as peaceful as intended.

Dr. Martin Luther King believed only nonviolent protest produces public sympathy. But nonviolence isn’t for sissies. It involves giving up something of value.

Much of the power of any group lies in the knowledge of what it could do, if it chose. Protesters tip their hand by openly embracing nonviolence, and lose not only the element of surprise—will they break things and hurt people?—but also much of the spontaneity attracting and keeping creative people over time. Nonviolent activists risk being framed as too old or weak or unimaginative for anything but “a march in a circle.” Sometimes the only surprise possible is our perseverance. Sometimes the creativity is in the work we do on ourselves, to make ourselves remember what America wants us to forget: that we are still at war.

- Are you still there?
- We are still there.
- Are you ever going to stop?
- We devoutly hope so.

Seemingly directed at the passing public, the event is really quite self-contained and sociable. We chat with each other throughout the hour, visiting, making plans, circulating petitions, amusing ourselves with in-jokes or signs not seen by passersby. Like churchgoers, we have our ways to avoid boredom while engaging in ritual. Like them we have our cliques and our potlucks.

Of all the rude things yelled at us by passersby, the most frequent is some variant of the old imprecation, “Go home, Hippies!” To which we reply, “We are citizens. On this corner we are home.”

Creating a peaceful environment

BY SARAH HEYER

Jeff Biggers remembers his grandfather telling him, “The abuse of the land was always connected to the abuse of the people” (*Reckoning at Eagle Creek*, New York: Nation Books, 2010, p. 28).

The wisdom of a coalminer in the 1950s is still relevant today. As a community, we show respect for each other by respecting our environment. The town that values land stewardship is a town that promotes a culture of peace among its residents.

At Keep Carbondale Beautiful, an affiliate of Keep America Beautiful, our mission is litter control, waste reduction, community beautification, and environmental education. We work to advance the connection between the natural environment and the overall quality of life in a community.

The educational component often means raising awareness about this connection. For example, a new all-native flower garden on Grand Avenue draws attention to the natural beauty of Pyles Fork Creek. Until recently the creek

was treated more like a trash receptacle, but that is changing with the placement of a few extra trash cans as well as the flower bed, and more diligence by adopt-a-spot volunteers. The message we’re projecting is, “Look! It’s a beautiful world. Be at peace with it.

“... and find your place in it.” Local farmers markets allow Carbondale residents to shorten the distance between table and field – eliminating miles and intermediaries – and maybe to shake the hand that actually harvested the produce. Such markets are critical to sustainable farms, sustainable economies, and sustainable towns. KCB assisted in locating the winter market at Thomas School. This, in turn, added an element of inclusion, widening the circle to include more Carbondale neighborhoods.

This year, KCB has been seeking community responses to the question, “What would you do to make Carbondale more beautiful?” Many of the answers show an awareness that

stewardship of the land is not a static relationship. It takes time, people, resources, and passion to develop and maintain stewardship projects. Many entities, governmental and private, are working on our ongoing projects, such as:

- New trees have been planted every year since 2009 to recover from the damage of “Ada May”, the May 8, 2009 derecho.
- Community gardens have been added to churches and neighborhoods throughout Carbondale.
- Ongoing efforts to make more room for bicyclists are leading to a pedestrian/bike path along the railroad tracks. It will run from Park to Main and have trees for shade and benches for resting (or meditating).

In conclusion, nothing evokes feelings of peace like Mother Nature. Take the drive from Carbondale to Marion: it’s not a joy ride, and we might remem-

ber that Crab Orchard Lake hosts a Superfund site, but looking out over the expanse of water can be relaxing and a reminder that our natural state is one of peace. The presence of heron or egrets in the shallows invites us to connect with the natural world. Studies have shown the calming effects of fish swimming in an aquarium or even green plants added to an office environment.

Back on city streets, planners know that trees and other landscaping along roadsides can pacify traffic, improving safety and quality of life. If you do right by the land, in tune with the local ecology, you’ll create a peaceful environment. Often people will follow suit and do right by each other.

Keep Carbondale Beautiful is a small non-profit that supports and complements all kinds of environmental efforts, often working with the City of Carbondale, the Carbondale Park District, and the Saluki Volunteer Corps. More information is on their website: keepcb.org

Community radio and seeds of environmental justice

BY JANET DONOGHUE

It’s been almost overwhelming to reflect on the range of topics and guests that have been spoken over the last eight years on Greenhouse Rebellion. I guess that is to be expected, after all, as I often say on the show, “where is the environment NOT?”

The show has allowed me to interview performers, activists, community organizers, city officials, students, professors, and generally people from every walk of life, usually working with commitment and passion for something they believe worthy.



Greenhouse Rebellion is broadcast every Friday from 12-2pm on WDBX 91.1 FM, and focuses on the local to global and personal to political issues of our environment.

Highlights include such topics as: gender discrimination, pollution, pipelines, art activism, marriage equality, climate change, divestment, genetically modified food labeling, art activism, biking, civic livability, toxic cosmetics, superfund sites, fracking, farming and food justice. What do all these issues have in common?

They could all fall under the rubric of environmental justice. Environmental justice as defined by the U.S. Environmental Protection Agency (EPA) is: “The fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies. Fair treatment means that no group of people, including racial, ethnic, or socioeconomic group should bear a disproportionate share of the negative environmental consequences resulting from industrial, municipal, and commercial operations or the execution of federal, state, local, and tribal programs and policies.”

For me, this means that environmental activism is not just about nature and our relationship to it, or simply “going green,” it involves really evaluating and acting on the social, economic, and cultural factors that involve inequity and degradation.

So why “Greenhouse Rebellion?”

Writing this article prompted me to reconsider the relationship between environmental justice, rebellion, and peace. Rebellion might initially seem

incongruent with peace, but I have my reasons.

I named the show after having the opportunity to spend some time with the very inspiring, Grace Lee Boggs. Grace is an activist, writer, and speaker with seven decades of political involvement and experience that cover a rich history of U.S. social movements such as civil rights, women’s rights, and worker rights. She received her doctorate in philosophy in 1940, but realized as a minority woman that she faced considerable barriers to basic success.

Now 98, I met her the year she turned 90, and had the honor of spending several days with her in Detroit after being chosen to participate in a Wayne State seminar on communication and activism. She took the group on a tour of some very important urban community gardens and introduced us to young media activists.

This experience was not only transformative for me, a local resident remarked during the seminar, “anyone who has ever tried to get anything done in Detroit, usually ends up in Grace’s living room at some point.”

I bring her up because having spent most of her life as an activist, “fighting” for so many worthy causes, it was her remarkable passion for peace that touched me so deeply, and remains with me. She reminds me that there is no peace without environmental justice, and no justice without peace.

I was surprised when she chose to speak in terms of rebellion, yet it was very specifically what she called “righteous rebellion”. She described this as direct action, rooted in and initiated for a greater moral

good. That impressed me. Such rebellion isn’t violent but intentional action. It has everything to do with, as she suggested, “how we struggle.”

How we struggle makes all the difference between success and failure, as well as the longevity of our commitment and action.

As I plot along over the years, with all the issues that environmental justice churns up, it has become crucial to contemplate and reframe “how we struggle.”

I sometimes reason on the radio show that “survival can be fun.” I don’t say this to trivialize issues, in fact I take them very seriously. But this statement is about responding to the alarmist narrative that so often accompanies environmental discourse. I don’t want our response to environmental issues to be something we have to endure.

Yet, looking at climate issues means having some difficult conversations and acknowledging that we play a role in a very real problem. There will be struggle - that is the nature of advancing environmental justice. Yet, week after week, with each radio interview, I am reminded that people are modeling and working for solutions. That is how they struggle, and we are better for it.

On broadcasting environmental justice

It’s an honor, but it hasn’t always been easy to put a show on-air week after week for eight years, but it is part of how I choose to struggle.

Recently I learned that the term “broadcast” relates, etymologically, to the agricultural practice of spreading and sowing seed.

The historical context of “broadcast” seems perfect and fitting when I consider the importance of community radio to environmental justice goals and peace. It allows me to think like a farmer, a nurturer that facilitates growth.

Yet, the seeds are each individual’s works, highlighted from week to week.

The greatest reward has been to see positive things happen and change over time - to see the seeds sprout and bear fruit.

When I think of all the guests I have interviewed, all the passionate people who have come to broadcast their works, they are all engaged in a “righteous rebellion” much like Grace Lee Boggs, who has spent most of her life cultivating and sowing the seeds of justice and peace, having community radio as a tool, to broadcast these issues, means we have a chance to cultivate them.

One Peace - In Many Forms

Guide to Local Meditation Groups

BY BETSY HERMAN

Many images come to mind when we talk of peace: a windswept prairie, the sounds of a trickling brook, the smell of home-baked bread, and also meditation.

Practicing meditation brings the individual mind, and thus the larger world, towards peace. Meditative states of mind are vital sources of energy, like food, water, breathing and sleep.

Here in Carbondale, diverse groups of people have discovered the peaceful, individual and collective benefits of regular meditation. Some groups that offer open, free meditation sessions for the general public, and one for a specialized population, include the following, along with their meeting times, locations and brief descriptions of their spiritual traditions and techniques:

Shawnee Dharma Group
Gaia House: Tuesdays, 7 p.m. until about 8:30 p.m.

Tradition is eclectic Buddhism, including Zen and Vipassana meditation. Meditations last 30 minutes. Sessions start with 15 minutes of talking, followed by a 30-minute meditation, and a short reading

and discussion. As Gillian Harrison says, books read recently by the group include Toni Packer’s The Wonder of Presence and the Way of Meditative Inquiry.

Awakening Heart Dharma Group of the Carbondale Unitarian Fellowship Carbondale Unitarian Fellowship: Sunday, 7 p.m.

Starts with a short period of simple chanting, then 25-30 minutes of silent meditation, followed by selected reading and discussion. The tradition, according to Martha Shum, is Tibetan and eclectic, and meditations are Vipassana style. The group has been Pema Chodron’s Start Where You Are!

Sunyata Center Group
Gaia House: Thursday, 7 p.m.; Sunday, 5 p.m.

The group tries not to be tradition oriented. Together they read books from different authors within Buddhism. Kathy Frith describes them as authors “Who we think we can learn something interesting from.”

Sessions usually start with 30 minutes of reading and discussion, followed by 30 minutes of meditation. Authors of books read include Sharon Salzberg, who studied

with monks in Burma; Joseph Goldstein; and Ajahn Samedho.

Art of Living Carbondale
Morris Library, Room 110a:
Wednesdays, 3 p.m.

15 minute open meditations. For those who wish to learn more, AOL offers a basic breathing course with evening hours during the week and daytime hours on weekend. As coordinator, I have personally found the breathing practices and meditations to be incredibly helpful for dealing with normal stress and maintaining health, energy, positivity, and peace. Meditations, guided and often recorded, derive from the Yogic tradition and contain some Sanskrit chanting.

Church of the Good Shepherd, United Church of Christ
Sundays, 10 a.m.

Silent meditation followed by a discussion. Group is currently reading - Comfortable with Uncertainty: 108 Teachings on Cultivating Fearlessness and Compassion.” As group leader Dona Reese explains: “We are an interfaith group. Although we are connected to the COGS, members are free to use any approach that they prefer. So far

we have been reading books that are from the Tibetan Buddhist Shambhala tradition. But we are open to choosing something from a different approach. We meditate for 20 minutes, read a passage, and then discuss. All are welcome, from any religious or non-religious spiritual perspective.”

Marion Prison Dharma Group
Friday evenings, Marion Federal Penitentiary.

Sessions are not open to the public, only to registered volunteers, according to Randy Osborn, group coordinator. Meditations usually last 20 minutes, out of a 90-120 minute session, and are Buddhist, primarily, but eclectic. Topics under discussion often cover general areas of practice and encourage all viewpoints and experience. Other than only meditating, the group also reads or views teachings, uses walking mediation and may be adding a chanting practice soon. The group has drawn from several Buddhist teachers including the Dalai Lama, Thich Nhat Hanh, and Pema Chodron.

At any of the above locations, you can find movements toward peace, which, instead of pointing fingers at others for causing violence, start with creating peace in one’s own heart and mind.

Glocality: Global is Local—and vice versa

On Linking UN Millennium Development Goals to Carbondale

BY OLGA WEIDNER

The UN is not a perfect institution, but it serves a near-perfect purpose: To promote global cooperation to address some of the world’s most pressing challenges that no single country can resolve alone.

Here’s a concrete proposal: Let’s integrate the UN’s global Millennium Development Goals into a local action plan for Carbondale.

In 2000, all UN member states committed to eight Millennium Development Goals [MDG], which aim to significantly reduce extreme poverty and disease, put the world on the path to greater environmental sustainability, and enhance international coordination around development by 2015. Since then the MDGs have made a huge impact in the lives of billions. Progress on MDGs can be viewed at www.un.org/millenniumgoals

Glocal efforts: Connecting you and the UN: Post-2015 UN development agenda

With less than fifteen months to the 2015 target time, UNA-USA is partnering with the UN on leading U.S. consultations. People across the world are discussing what will follow the MDGs, as UNA chapters across the country will continue to play a critical role in this discussion. The UNA Southern Illinois Chapter will initiate dialogue in November in our community on what will follow the MDGs — a Post-2015 UN Development Agenda.

UN Millennium Development Goals & Local Actions

While it is critical that the international community continue to work with urgency to achieve these development objectives, the UN’s view of success for local chapters and residents is to take up the campaign through local actions – with the global in mind. Here in Carbondale we can do the following to relate to each of the eight goals and make a difference in our community:

- 1. Eradicate extreme poverty and hunger:** Volunteer at local soup kitchens, donate to local food pantry, help locally provide food to those in need.
- 2. Achieve universal primary education:** Get involved in local literacy programs; donate children’s books to local “I Can Read” initiatives. Volunteer for after-school programs.
- 3. Promote gender equality and empower women:** Promote equal pay for equal work among local employers.
- 4. Reduce child mortality rates:** Encourage pregnant mothers to receive prenatal care through local health department authorities.
- 5. Improve maternal health:** Encourage mothers without adequate prenatal care to make use of programs and services through local health departments such as Jackson County Health Department.
- 6. Combat HIV/AIDS, malaria, and other diseases:** Participate in local initiatives to support resources to HIV/Aids, such as the Southern Illinois Coalition for HIV/ AIDS.
- 7. Ensure environmental sustainability:** Get involved in recycling efforts and initiatives that support green efforts.
- 8. Develop a global partnership for development**

About UNA in general and local chapter’s activities

The mission of the United Nations Assn.-USA and our Southern Illinois chapter is rooted in the founding principles of the United Nations: seek to advance UN causes – from global health and economic development, to education, and environmental sustainability.

Our Southern Illinois Chapter activities and events are planned to provide a unique forum to expand knowledge of international issues within our diverse community and take a more active role in the international arena by thinking globally but acting locally to help the global community advance peace, prosperity, and justice.

Our members, who come from all walks of life, are committed to fostering multilateral dialogue and community education on international affairs, the work of the UN and the activities of UNA-USA.

Our focus for the foreseeable future will be to advance the UN Millennium campaign. Thus, in November we will be initiating conversations/consultations throughout our Southern Illinois community on how we can mobilize the educational resources of our world to help create a more sustainable future and move beyond 2015.

As an example of how the local can relate to the global, our UN Association of Southern Illinois adopted Advocacy Position for U.S. Action in Syria was printed in the *Southern Illinoisan* on October 2 in the Guest View of the Editorial page.



Hospitality — a Measure of a Culture of Peace

BY ANGELA ANIMA-KORANG

The idea of moving out of your homeland to a foreign country has its challenges and rewards. It is both a daunting and exciting experience for students who come to the United States to pursue their scholarly dreams.

Whether for school, business, jobs, tourism, religious inclinations, or other reasons, international students at SIU share similar challenges coming to the United States and to Carbondale in particular.

Carbondale boasts of a large, diverse international community ranging from students to faculty to commercial business owners and workers. According to *SIU Today*, SIU recorded the highest number of incoming international students in 20 years this fall. SIU saw a 10.7 percent increase in enrollment, made up of undergraduate and graduate students from 120 countries.

Most of the non-students identified as foreigners have lived in Carbondale for the majority of their lives. Having come into the United States in search of jobs, some of these foreigners end up working as hired hands on farms, shop attendants, janitors, cab drivers, while, some, eventually, become business owners.

Whatever the motivation for coming to Carbondale, factors such as language, culture, change in diet, social and religious differences can hinder or buttress the unique experience of being a foreigner in Carbondale.

Louis, a first year Mining Engineering doctoral student, said: “I came to SIU because I wanted a quality education. One I would be proud of when I go back home, and that can help me find a high-end job back home.

I was first struck by the solemn atmosphere here. I met a lot of people and they all seemed pretty nice. I figured that moving here was not such a bad idea after all, I felt at home.”

Akwasi related: “Everyone was looking at me, asking about where I came from. It made me very uncomfortable and frankly, a little defensive since after answering over and over again that I was from Ghana, West Africa, most people had no idea where it was. I did not feel that I had to tell people over and over again where I came from just because I sounded different.” He added that since he first arrived, he has come to terms with the fact that his ‘foreign accent’ sets him apart, but now he feels that it is in a good way.

Most foreign students struggle daily to fit into SIU’s culture. However, as Akwasi related, being asked countless times to repeat a statement not only makes some students uncomfortable, but it breeds a sense of self-doubt among them.

Anushiya, a pre-med student, put it this way: “I was not one to second guess myself back home. But, here in class, I have to always think twice about what I am going to say and even how I will say it so my classmates understand me. I feel it affects my studies sometimes and that is not a good feeling.”

This language barrier affects not only students, but international residents as well. Joe and Gerardo both live in Carbondale and work at the International Grocery Store in Murdale Shopping Center, that serves the international community in Carbondale and many US-born residents, as well. Both have lived and worked in the area for 20+ years, and both keep to themselves while working at the grocery store, almost never interacting with patrons.

For Joe, the biggest barrier is that while he is fluent in Spanish, he speaks very little English. Gerardo speaks both languages frequently. Both men reported that Carbondale is the perfect place to live. Locals are welcoming, amiable, and very helpful to foreigners. Both contend that if given the choice to leave or stay, they will certainly choose to remain in Carbondale.

While it is not exactly an easy feat to accommodate all foreigners because of the very vast differences between cultures, some international residents cite the supposed parochial view that Americans have about the rest of the world as one reason why they feel like ‘intruders’ here. To be asked if your country has internet connection or how you heard about SIU and how you applied to the school, presents a challenge to internationals.

Rosemary from Kenya says, “I was asked if Kenya has internet access by my classmate during a class session. I realized that most people were looking at me, expecting me to answer. That upset me so much but I realized that on some level, he was just curious, so I answered him.”

This experience left her feeling more alone than normal as she begun to understand the extent of perception that some of her classmates might have of her. While this did not necessarily hinder her studies, it certainly made her more self-conscious about her home country.

While it is not a ‘walk in the park’ to live as a foreigner in Carbondale because of the day-to-day challenges with language, food, religion, culture, and social values, living in Carbondale is anything but unpleasant. Most internationals are happy with their choice to live here and are appreciative of the outstanding sense of calm and peace that the town presents. Carbondale’s peaceful atmosphere allows students to pay attention to their studies with little disruptions.

In the words of Joe Camora from the International Groceries, “peace here is very good, I love it in Carbondale.”

This statement succinctly sums up what the general view of peace in Carbondale actually is, from many foreigners’ perspective.

Nonviolent Communication in Carbondale

BY SUZANNE M. DAUGHTON

Happy, fulfilled people don’t start wars. They don’t beat people up, belittle their loved ones, or take things without asking. Of course, none of us are happy and fulfilled all the time. (“Oh, well. Nobody’s perfect!”)

But we don’t have to be. One of my favorite things about what Marshall Rosenberg calls Nonviolent Communication, commonly known as NVC, is that it does not require perfection. Instead, it helps us clean up the mess of minor and major conflict, stress, and hurt. NVC, or as it is sometimes called, Compassionate Communication, can be a powerful tool for reconciliation and healing. And it can be used proactively to mitigate or prevent conflict.

NVC works to help people get and stay connected, so that we can give freely and compassionately to ourselves and one another. When even one person is coming from this state of consciousness, the quality of interactions changes for the better, and situations are less likely to erupt into violence and misunderstanding.

Psychologist-turned-international peacemaker Marshall Rosenberg developed NVC in the 1960s.¹ His insight was that we are always acting from a desire to meet our own universal human needs (including the need to contribute to others, through empathy or action). In practical terms, we can most effectively get our needs met when we recognize what they are.

Obvious, perhaps, yet not always easy. This is due, in part, to our lack of what Rosenberg calls a vocabulary of needs.² He argues that we can best fulfill our needs under the following three conditions: (1) when we avoid inflicting judgment on ourselves or others; (2) when we willingly experience our feelings; and (3) when we make clear, specific requests.

NVC is deceptively simple in theory, and both challenging and rewarding in practice.

These skill sets take time to master. The consciousness is more important than the mechanics of the process, although the mechanics are helpful tools as we learn and gain confidence.

For example, in a moment of tension, taking a moment to breathe and to remember that you and I are both simply human beings, with fears and longings, can help us to let go of what Rosenberg calls “enemy images” (blaming labels) of self or other. This is a huge step toward valuing my own needs as well as yours, which is, in itself, a huge step toward getting both of our needs met with joy and satisfaction.

While Rosenberg maintains that this state of compassion is natural, one reason NVC can be tricky is that most of us are culturally educated from childhood to remain ignorant of our needs and feelings. Even if we do recognize them, we are trained not to express them, and certainly not to express them with vulnerability!

Compounding the challenge and confusion, in common U.S. American parlance, the word “need” tends to be used in one of two (unhelpful) ways: either as a desperate, demanding expression of what we want (“I need you to call me when you are going to be late”), or as a sign of weakness (“You are so needy that I can’t stand being around you”). Rosenberg acknowledges the baggage clinging stubbornly to this word, and so sometimes we

substitute other words.

In NVC, we focus on the values most precious to us: we work toward what is most important to us in a specific interaction, relationship, or time in our lives. Needs are not quantifiable; rather, they are qualities that, when experienced, enrich our lives.³

In NVC, we learn to differentiate “needs” from the “strategies” we might use to meet needs. So I can request that you call when you are going to be late, without framing it as a non-negotiable demand. And if you decline to call me, but explain what other needs you are meeting (“I’ll be on the phone with my elderly mother, and want to remain flexible about the length of the call”), then I am better able to trust, and to understand and appreciate your needs for respect, consideration, choice, and understanding—and I am less likely to take it personally if you are not home when I expect you. (And when I am less defensive and reactive, you are less likely to perceive me as ‘clingy’ or ‘needy.’)

Learning accelerates, and deepens, in community. I’ve been a student of NVC for a decade. I read Nonviolent Communication three times, and still felt awkward and uncertain, until I began attending trainings and practicing with others regularly, beginning in 2006.⁴

In terms of local efforts to create a culture of peace in Carbondale, I began teaching Compassionate Communication at SIU in 2007, and have been teaching NVC at Carbondale New School since 2008. I plan to continue to share through workshops and both private and organizational consulting.⁵

Other local offerings include those of my colleagues-in-compassion, Tod Kington and Pandora Taylor, who co-facilitate an open practice group Thursday nights (5-6:30 at the Gaia House). This fall, they are teaching an eight-week introductory course.⁶

NVC has enriched my life immeasurably, and I delight in the community interest and support for this practice of healing, peacemaking, and self-discovery.

¹ References to Rosenberg come from his *Nonviolent Communication* (2nd edition), available from Puddledancer Press, Encinitas, CA: 2003.

² Rosenberg provides lists of universal human needs, as well as feelings, in Nonviolent Communication.

³ I am indebted to Susan Skye for this understanding, which she shared during a training in Eureka, MO (August, 2008).

⁴ For a list of resources for learning, see the Center for Nonviolent Communication website at www.cnvc.org. Individual trainers also have their own websites: for example, Robert Gonzales of the Center for Living Compassion <www.living-compassion.org> Susan Skye of New Depths <www.newdepths.org>, and Jeff Brown of the Center for Compassionate Communication <www.speakingpeace.org>.

⁵ I can be reached at Daughton@siu.edu, or 618-453-1887.

⁶ Tod Kington is an assistant instructor in the North American NVC leadership Program, which Pandora is currently completing. Tod is available for mediation, restorative circles, system development, and personal consultation. He can be reached at 618-559-2470, or todkington@gmail.com.

Embracing injured veterans and leading them out of trauma

BY BEHESHA DOAN
& MICHELLE ROSITCH

When Nathan came home from the Marines, he was not the young man who left. He had always been the life of the party, first to smile and say hello, ready to lend a hand, fierce defender of underdogs, a hero admired by his cousins. His parents and sisters adored him and he loved the family dogs.

After Nathan returned home, it was clear he had changed—deeply. He was withdrawn, insular, distant and troubled. His mom and dad made all the mistakes military parents tend to make. They wanted him to open up. They told him, “Son, just tell us what happened—we can handle it.” But Nathan couldn’t. Though he looked the same, he was NOT the same. Seemingly, part of him remained in that sandy desert.

As weeks turned into months, Nathan grew more depressed, withdrawn, and he began to have suicidal thoughts. All he knew was that he wanted to be left alone. All his parents knew was that their beloved son, who had managed to return home alive, now wanted to murder himself.

His father asked him if he would talk to someone—a therapist maybe. Nathan refused, believing that asking for help was a sign of weakness, that employers wouldn’t want to hire him, and that he’d be alright if people would just leave him alone.

Time passed, but Nathan descended into deeper depression, isolation, insomnia, hypervigilance. His drinking increased, risky behavior intensified, friendships faltered. His father called the VA suicide hotline, and an angel answered the phone that night. Then, everyone seemed to calm down—even Nathan.

When the rest of the family went to bed, Nathan came to his father who was sitting on the couch, crying. That was unusual. As Nathan approached, he asked in a voice that was quiet, but pleading, “Dad, will you hold me in your arms like you did when I was little?” Choking up, he reached for his son and pulled Nathan to his chest - and they both cried.

Nathan’s father said, “That turned out to be the most important 43 minutes of my life. I will always treasure it. I held him, again, the very next morning—when I cut him down from the garage rafter.”

Twenty-two veterans take their own lives - EVERY day. In fact, more veterans have died at their own hand than those who died in combat. Estimates are that over 600,000 returning vets suffer from psychological injuries of war.

This Able Veteran (TAV), a nonprofit organization located here in Carbondale, finds these statistics to be completely unacceptable and is dedicated to changing this situation. Launched in 2011, TAV assists our veterans achieve life after trauma. One of the main ways TAV realizes this mission is by training service dogs to support veterans with psychological and physical injuries.

How TAV Works

TAV believes in setting high standards for both dogs they train and veterans they serve. Every veteran accepted into the program must make a commitment to healing. They have to be ready for change, ready to rebuild their lives.

Trainers begin training custom-selected dogs long before veterans arrive at TAV’s campus. Obedience training is merely the first step. Over the course of up to 18 months, TAV’s service dogs are trained to: recognize and interrupt a veteran’s anxiety and panic responses; provide comfort and relief from stress and anxiety; motivate the veteran to get out and interact in society; provide reminders to take medication; be an unobtrusive helpmate in social settings and act as a social icebreaker; and provide support in challenging situations and encounters.



When the dogs are ready, veterans come to TAV’s campus to participate in the three week Trauma Resiliency Program. This is a profoundly emotional time, as the veterans become one with their canine partners. They learn who their dog is, what matters to the dog, how the dog learns, and what the dog needs. The dogs, in turn, begin to understand that all of their training makes sense when they’re with their own person who randomly displays the very signs they were taught to recognize. That’s when the magic happens.

The dogs learn to “step in” by letting their veteran know that anxiety is beginning to rise. This enables the veteran to break the cycle and regain a sense of control. Veterans’ courage, confidence, and motivation to face previously avoided challenges increase when they realize that the dog will intervene as needed.

Trauma Resiliency Program

The combination of the highly trained service dogs and the Trauma Resiliency Program are where the power lies in this process. TAV understands there is another critical piece to the puzzle of trauma recovery for those living with Post-Traumatic Stress Disorder (PTSD). The Trauma Resiliency Program developed at TAV is a collaborative effort of senior faculty member Dr. Rich Hunter (Ph.D., ABPP, of the Clinical Outcomes Group) and TAV President and Training Director Behesha Doan.

The aims of the Trauma Resiliency Program are to build psychological strength and resilience that enable the veteran to deal with emotional regulation; understand and control fear and anger; deal effectively with anxiety, depression, symptoms of PTSD and insomnia; manage life’s daily challenges; deal with intrusive thoughts; cope with traumatic memories and major losses.

Doan explains: “TAV training develops a partnership between the service dog and the veteran. The veteran is taught to attend to the dog during stressful encounters and to once

again be a leader. The dog responds appropriately, and the veteran sees success. As the dog becomes more and more attuned to the veteran, it becomes hypersensitive to changes in the veteran’s behavior and anxiety. Soon, returning to work, school, and life becomes something the veteran can visualize.”

Based on his experience working with the veterans in the TAV program, Dr. Hunter stated: “The amount of progress that I’ve seen with very seriously injured veterans from this program exceeds any that I’ve ever seen in my 50 years of practice.”

It Takes More than TAV

Using the veteran’s desire to stay connected to the dog as a motivator for recovery and balance, TAV, the veteran, the veteran’s family and their clinician work together as a team to achieve the goal of complete recovery. Upon the veteran’s return home from the TAV campus, their personal clinician’s work is enhanced because the veteran is highly motivated to keep the dog involved and perform exercises. Family members are included in certain parts of the training. This bonds family, the veteran, and dog as a unit, as a team, working together.

Over time, this support process enables veterans to realize recovery is achievable. Then the walls of isolation and despair they built ... begin to fall.

Results are what make things worth doing—and there’s no stronger testimony to the good work being done at TAV than from the veterans themselves:

- “This is the biggest shift I’ve had since I’ve stopped using drugs, since I tried to commit suicide. This is major. I can’t help but smile. This program is a game changer.” Steve.
- “There is nothing like it. It is like medication without the pills. It is treatment you want more of.” Luis.
- “My dog has changed my life. She brings more joy, helps me sleep and regulates my nightmares. It is allowing me to live my life again.” Henry



- “It is a lifesaver.” David
- “If I can do it, others can as well. I have hope.” Eric
- “I think the greatest thing that has come out of this... is everybody stands taller.” Kevin
- “It has changed my life. I am happy for the first time in years. I am a part of my family again.” Jason
- “Without This Able Veteran there would be a lot of vets that wouldn’t be here. I’m probably one of them. To everyone who makes this possible—thank you.” Jeremy

What lies ahead for TAV

Dogs, by their very nature, make many people feel better—but that isn’t enough. Currently, psychological service dogs are not supported or funded by the government. Research is needed in order to provide evidence to the VA from systematic studies that there are qualitative changes in the veterans’ lives.

Thus, TAV in collaboration with SIU Carbondale’s Anxiety, Behavior, and Cognition Research Lab, launched a study that aims to demonstrate the long-term efficacy of TAV’s PTSD service dogs and the Trauma Resiliency Program.

How to Help

PTSD is not just about the veterans. It affects families, children, spouses, friends and communities. That means it affects all of us.

Desperate people do desperate things. It is time for those of us who love America, love our veterans, ad love dogs to come together and join hands with those who are making a difference in the most significant of ways.

These men and women are our brothers, sisters, parents, neighbors and friends. They are in need.

TAV is stepping up to meet the needs of our nation’s defenders, but it will take supporters who love their freedom to expand TAV’s successes.

Bringing our veterans home will take everyday people - business people, corporate people, all of us - who see needs, values, and triumph of taking the hands of men and women who have fought for all of our freedoms, but came home changed, forever.

TAV reaches out a hand to our veterans, but needs many hands to to embrace the very soldiers who took action for America. Join TAV in bringing America’s veterans all the way home.

What can we in the community do?

- Learn more about or donate at www.thisableveteran.org.
- Get involved. Volunteer by emailing servicedog@thisableveteran.org.
- Join us as This Able Veteran’s current class of veterans will be officially paired with their service dogs at a graduation celebration on Oct. 25 at Kokopelli Golf Course Clubhouse in Marion, Illinois. Tickets are \$50 and available online at www.thisableveteran.org, at Schnucks and Extreme K-9 in Carbondale, and at People’s National Bank in Marion. The evening will include dinner, silent and live auction.