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. Rooted in the work of Eben Howard-Evans and Carl Steinitz, these wicked problems are complex, interrelated, and possess inherent contradictions. They challenge our ability to see problems in new ways and to find meaningful solutions. By naming them as wicked problems, we are acknowledging the complexity and the interconnectedness of the issues we face. Wicked problems include environmental degradation, economic inequality, and social injustice. Solving them requires a shift in mindset, a willingness to embrace uncertainty, and a commitment to continuous learning and adaptation. Peace, as a wicked problem, invites us to consider how we can work together to create a more just and sustainable world. Peace is not just the absence of conflict but a process of co-creation and mutual understanding. It requires us to engage in difficult conversations, to listen deeply, and to be open to new ideas and perspectives. By embracing peace as a wicked problem, we can work towards a more equitable and interconnected world.
Advan cing Carbondale’s Compassionate Com munity campaign

By DIANA BRAWLEY S U S S M A N

Compassion invites us to look within our community with compassion, estimate its potential for change. It might not take an entire community to make a difference, but it might take one small example, but that example could easily be turned into the entire community. We have an opportunity to work together to break down political, dogmatic, ideological and religious boundaries. Rooted in a principled determination to transcend selfishness, compassion can break down political, dogmatic, ideological and religious diversity ~ to cultivate an informed empathy with the suffering of all human beings—even those regarded as enemies. It is also necessary in both public and private life to refrain consistently and unflaggingly from every form ofitori, and injustices. It is the path to enlightenment, and indispensable to the creation of a just economy and a peaceful global community.

Twelve Steps to a Compassionate Life

About our Authors and Poets

Michelle Roitman is a graphic artist who works at SUU, and is marketing director of This Able Veteran, a non-profit based organization that teaches breathing, yoga, and meditation, and provides humanitarian relief around the world. She is a full time job telling people’s stories. She is also a devoted father of two young children. She is a graduate of the University of Utah and maintains a business website, www.michelleroitman.com

Dave Christensen is a Senior Producer at WUTW/Carbondale, Illinois. He has a B.A. in Mass Communication and Media Arts. He is a scholar of change and a proactive community organizer in Carbondale, and Director of Gnome Interfaith Council. Travelling the world, he is an active citizen of the world and an extremist for love and justice.

Sarah Heyr has lived in Carbondale since 1982, has been active in a variety of social change activities, is a trained facilitator, and a member of the Carbondale Peace Coalition. She is a full time job telling people’s stories. She is a graduate of the University of Utah and maintains a business website, www.sarahheyr.com

Sarah Schneider is a graphic artist who works at SUU, and is a full time job telling people’s stories. She is also a devoted father of two young children. She is a graduate of the University of Utah and maintains a business website, www.michelleroitman.com

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Views of Carbondale’s Veteran Activists

BY SHARON WITTKIE

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

Hugh Muldown

Hugh Muldown. Muldown attended Southern Illinois University in 1965, the same year Martin Luther King, Jr. and Bobby Kennedy were assassinated; the Viet Cong launched the Tet Offensive and Chicago was redlined by "police" during the Democratic National Convention.

Muldown, who completed his undergraduate degree at St. Bonaventure in Allegheny, N.Y., said he was drawn to SIU because of his 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, Muldown said. "Some of us got married without the day-to-day cooperation of an activism which, 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 unjustified war, a waging of our young men — generally our young women, as women played a very limited part in the actual war — although they played major roles in the anti-war movement."

He said the Black Panthers were "on the side" of the community and the Black Student Union on campus. There are now weeks, who was also engaged in civil rights activism.

"I have to tell you, I was a student who was involved in the military and found the Black Panther a little too confrontational. Although he liked some of their programs, such as after school tutoring, the breakfast program and their conditions with health care. He said he had formulated a question about the waging his city, which was also a student in high school watching the civil rights movement unfold. "I said to myself, 'What did we do to this country to deserve such treatment?' That question has stayed with me even 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 southern states.

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

Haqq said it was his choice to be a member of the Nation of Islam in 1971 was probably a turning point in his 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 New Era Congress, the Human Rights Center and the Carbondale Interfaith Council, said there was no actual turning point in his life when he turned to community activism. "I said he not only founded the community activism as a career — he just become involved in social justice issues because of his lifelong concern for people."

"If I can't help one of my friends, I can't grow up, when I look at them what I've been doing over the years, most of them say that fits me," he said.

Haqq said he learned from the 1960s generation that over time, any movement becomes institutionalized, he said.

"Much of what we learned has been put in institutions," said Haqq.

He said, "We've come a long way, but we still have a long way to go."

"Many of the things that were active get dissolved or institutionalized," he said.

He 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 state mandate, but ask an individual to do things — they have to have some kind of social conscience. It's not something you are legislative," he said.

He said the 31 Days for Peace is a reminder of what we should do every day — being concerned and trying to be secure 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.

"I think the event is 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.

He 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 inequities don't hinder the people you're trying to help.

"I believe in the excellence in every human being. We have to find ways to help everyone. We have no right to give up on that potential in anyone, even when that person gives up on himself," he said.
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 African American community.

While the commission will submit a report to the General Assembly by Dec. 31, the chairman of the commission, Sen. Martin Sandoval, said real change will happen by mobilizing 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 as 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.

"We want to know within colleges, within departments that 'now is the time' to partner," Hunter said.

Five hundred people attended the SIU factbook) above 10 percent is service maintenance work."

"Good Shepherd United Church of Christ this summer. Over 50 local students attended a community for SIU students 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.

"The numbers are about the same for 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 that someone speaking 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@aschicago.org. More information on the Commission, call 618-303-3860 or see afsch.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 discusses the impact 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 local students attended a community for SIU students and is a retired faculty member from the school of medicine.

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I pictured myself succeeding. I reviewed a positive campus. I wanted a university where should be based on more than one reason.

Sexual violence is usually perpetrated by men towards — women, other men, individuals who identify across the LGBTQIA 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.

By Jenn Freitag

B Y S T A R D E R R Y

“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 Trinkel, 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.

As a teenager, I didn’t think to look for fireworks. It is all a great time for them. They scream, they fall. Sometimes they blow up fireworks. It is all great for them.

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 do we confront to advance peace and justice in Carbondale?

How can we — individually and as a community — do so?

www.peacemakingtree.wordpress.com

Thank you for your support. The Nonviolent Carbondale Coalition is dedicated to creating a culture of peace in Carbondale.

The Peacemaking Tree is dedicated to peace education and training. We welcome donations to support our work.

Volunteer

The Peacemaking Tree is a non-profit organization. Donations are tax-deductible.

Donate

The Center for Nonviolent Communication sponsors the Nonviolent Carbondale Coalition.

Nonviolent Carbondale Coalition Logo

About the Nonviolent Carbondale Coalition

The Nonviolent Carbondale Coalition is a community-based organization that works to promote nonviolence in our community. We believe that nonviolence is a powerful tool for change and that it can help us create a safer, healthier, and more just society.

The Nonviolent Carbondale Coalition was founded in 2000 by a group of individuals 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.

Nonviolent Carbondale Coalition Website

www.nonviolentcarbondale.org

Donate

The Women’s Center also provides a 24-hour crisis hotline for anyone affected by these issues at 800.354.2094. 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 dwomensctr.org or facebook.com/dwomensctr.
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.

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.

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.

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.

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 implement. We also have multiple service providers dedicated to providing high quality services to persons with disabilities.

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 offer this. 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.

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 get 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.

Insert: Funding is always an area of concern when offering services to any population. This is even more important when serving people with disabilities.

Administration 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!
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 Performing 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 theater. The 2013 conference at SIU shares this interdisciplinary approach, including panels and presentations which incorporate topics such as visual culture, theater 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 Coalition’s 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, 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, 2008), Performativity and Globalization (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, 6:30 PM in Geyer 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, afletcher@siu.edu or visit the Peace History Society website https://www.peacehistorysociety.org

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For the Peace History Conference, SIU, 2013

BY LUKE

Mendelsohn, the husband of Helen, convinces his fellow Greeks to inveigle 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, Mendelsohn 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 edicts, 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

“Deaths, methinks, will soon make her his bride – how I pity her! Thus will she plead to me, I know: ‘My father will thou slay me? Be such the wedding thou thyself must depart, we must taste glory’ – we must change

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 give blood-freezing threats sent I know to warn us against this foolish dare of a brother’s ruined honor but he will not listen to aught but his ever-boiling juices “We must depart we must sail we must taste glory” we must change the winds the searching 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 screaming twisting children are eaten like unripe figs peace will never sleep in him

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

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

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

oh god what will be the end

III. This beautiful child has stepped ashore and only the crown 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 share of his madness approaches he will moor his delirium upon her small still-forming breasts “Bless her” he commands and no one moves blessed her as proof that we may move against any who stand opposed to our honor

blest her and no one moves

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

IV. How any of us lived after our comedies became bones in the foreign desert how any of us have outlived the screaming child at our soul’s edge how any of us could spit a word that may make the heart rest itself for a few breaths

she dies I do not say the wind was for us or at least and the child was lost to our unrelenting gaze only this blind lie will live or the screaming of the birds within my mind will finally prevail

I cannot scrape away the darkness and be

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By R, buckminster fuller

"It is now highly feasible to take care of everybody on earth at a higher standard of living than any have ever known. It no longer has to be you or me. Selfishness is unnecessary. War is obsolete. it is a matter of converting our high technology from weaponry to living.

- R, Buckminster Fuller
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<tr>
<th>Day</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday, Oct 18</td>
<td>Sustainable Film Series: The Dhamma Brothers 5:30 PM Longbranch Coffeehouse, 100 E. Jackson St.</td>
</tr>
<tr>
<td>Saturday, Oct 19</td>
<td>Peace History Society Conference &amp; Peace Flag Opening Reception 9 AM Morula Library Rotunda, 105 N. Parrish Dr.</td>
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<tr>
<td>Sunday, Oct 20</td>
<td>Morning of Mindfulness 8:00-11:30 AM Carbondale Public Library, 405 W. Main St.</td>
</tr>
<tr>
<td>Monday, Oct 21</td>
<td>Concert &amp; Sing-along for Peace 7 - 8 PM Church of the Good Shepherd, 515 S. Orchard Dr.</td>
</tr>
<tr>
<td>Tuesday, Oct 22</td>
<td>Family Style Story Time: Peace &amp; Compassion 10 AM Carbondale Public Library, 405 W. Main St.</td>
</tr>
<tr>
<td>Wednesday, Oct 23</td>
<td>A Short History of the Peace Coalition of Southern Illinois, 1893-2013 9 AM Morula Library Rotunda, 105 N. Parrish Dr.</td>
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<tr>
<td>Thursday, Oct 24</td>
<td>Open Meditation 3 PM Morris Library Room 110a, 105 N. Parrish Dr.</td>
</tr>
<tr>
<td>Friday, Oct 25</td>
<td>The Gathering 7 PM Church of the Good Shepherd, 515 S. Orchard Dr.</td>
</tr>
<tr>
<td>Saturday, Oct 26</td>
<td>Peace History Society Conference 1:30 PM Morris Library Rotunda, 105 N. Parrish Dr.</td>
</tr>
<tr>
<td>Sunday, Oct 27</td>
<td>Sunday Service Message of Peace 10:30 AM Carbondale Unitarian Fellowship, 105 N. Parrish Dr.</td>
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</tbody>
</table>
Exhibits throughout the 11 Days
1983-2013: 30 Years of the Peace Coalition of Southern Illinois History in Flyers & Notices.

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 – 4 PM, 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 – 5 PM
- SIU Law Library Mon-Thur: 8 AM - 4 PM, Fri: 8 AM – 6 PM
- Sat: 9 AM-5 PM Sun: 1-9 PM 110 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, 125 S 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, 1000 Faner Dr, SIU.
Museum Sculpture Garden, Faner Hall, 1000 Faner Dr, SIU.
Labyrinth, Church of the Good Shepherd, 515 Orchard Drive.
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Museum Sculpture Garden, Faner Hall, 1000 Faner Dr, SIU.
Labyrinth, Church of the Good Shepherd, 515 Orchard Drive.
Sufi Park Community Garden, 500 block of North Springer Street.
William Marberry Arboretum, 1400 East Pleasant Hill Road.

Let’s create an economy based on peace instead.

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

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
Prayer for an end to violence*

by Sarah Heyer

In light of these 11 Days for Peace we look within ourselves to find strength and courage to live nonviolently in ourselves, in our homes and in our communities.

We know that the language we use in our thoughts and words has great power to affirm the words of others, as well as the power to destroy. We direct our thoughts, words, and actions to affirm life in ourselves and others.

We are aware that what we say and do serves as a powerful example to all those around us.

We strive to be messengers and witnesses of the peace and love that nourishes our lives.

* Adapted by Sarah Heyer from hymnal
http://www.stmarycanandaigua.org/
St. Mary’s Church, Canandaigua, NY

THE CHILDREN’S DREAM OF PEACE

by Dave Christensen

It came one night
To the children, all of them, Around the world, as a dream, A dream of peace.

How did it come? Where did it come from? Who knows? From a simple prayer? A flash of inspiration?

Each child awoke with questions: Why do they teach us to hate? Why do we fight? Why do we kill each other? And if we can’t all be friends Can’t we get along? Without killing, without hate, Without taking advantage of each other?

Each child also awoke With an idea Why can’t the world Have a day with no one Harming another person? Why can’t the world have a day When everyone shares with others, When everyone helps someone else? All of the children Took their questions And those ideas And planned them In the minds And hearts Of their parents And all grownups. And grownups thought: “A foolish idea! But why not try The children’s idea for one day?” So each grownup in his or her heart, Each in his or her mind decides And encourages others To open their minds and hearts – For just one day.

“Old hatreds will not be resolved By looking only to the past. But why not set aside Old hatreds and anger for a day? Why not try acceptance and helpfulness And fairness for just one day?” And it was agreed So a “day of peace” comes to be. Hour by hour, As the world turns, Peace comes as mamá, First in each heart And each family, Then on each farm, in each village Each town, each city.

Four words for America: “Bring Our Troops Home.”

by Treesong

They are cartoons for breakfast waking up at the crackle of TV dawn for their Recommended Daily Allowance of Superman and He-Man Batman and Spider Man. When John was five and Tim was six they formed their own Justice League of America.

John donned a ragged red bath towel and an oversized blue shirt and jeans smeared in corn syrup blood. A dozen others shared the stained red pavement a field of corpses decomposing in the sun. A crowd swarms around them like hornets buzzing with curses stinging the people on the ground on the ground here on this pavement or off in the quicksand of some distant desert.

Tim’s brisk walk to class is broken at the sight of bystanders and buckets of blood. He marches over in his crisp camouflage uniform and his father’s leather belt with the brass buckle. One of a dozen others. Another beat of the drum Another heartbeat another bomb drops on the ground here on this pavement another flash of inspiration? From a simple prayer? A flash of inspiration? A dream of peace.

And grownups thought: “A foolish idea! But why not try The children’s idea for one day?” So each grownup in his or her heart, Each in his or her mind decides And encourages others To open their minds and hearts – For just one day.

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The channel changes one last time
John stands in the station waiting for his Bat Utility Belt. Tim pauses in mid-step rigid as a plastic toy soldier. Tim pausestilting his head like the turret of a tank scanning the horizon. Another heartbeat another beat of the drum and without a second thought he resumes his march forward.

In the blink of an eye Tim is swallowed whole by the four-wheeled petroleum-chugging dinosaur lying in wait at the curb. As the beast crawls out of sight with Tim in its belly John stands in the station with his stomach churning burning hotter than an atom bomb. When the mushroom cloud clears the beast comes roaring back like the snow of nuclear winter.

The channel changes one last time finding John marching in a sea of humanity holding a dog-eared sheet of poster board. Four words etched in black alongside the face of a ghost a black and white echo of Tim’s face crying out for a brother’s battered body and the other coal-fired corpse congegating in a distant desert sun.
INTERVIEWS BY SARAH SCHNEIDER

Ella Lacey

“You belong to any number of communities,” Ella Lacey said. Lacey, 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 talked about the after-school program about the importance of being part of the community and contributing back, as she does. “You have to get the pulse of the community, 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 a bad behavior, 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. “It’s a child discovery, she said, when you’re 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 includes math, reading, writing, and science.

“Children enter from an environment where it was always ‘we’ or in many cases, ‘this is what the school is doing’ or ‘this is what the community is facing is education. ‘There is a lack of African Americans finishing high school in a person’s eye to the other races of people,’ she said. “So at the top of our list has to be education.”

She also has 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, and 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 public puts up a lot of money. So if you’re on reading with the thought that 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 can access 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 their reading.”

“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 murder 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; 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 in Carbondale have various crime rates and the highest crime rates are in the heavily student neighborhoods on the Northeast side of town, referencing neighborhoodscout.com

Margaret Nesbit: "How can a person who didn’t finish high school, and who has no degree think about employment?" Nesbit lives in Carbondale and is a retired health education professor from Southern Illinois University Carbondale and obtained three degrees from the university.

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

You’re interested 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 stop 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 to make a difference.

Mary Puhlmann, who did a lot with the “Map Your Neighborhood” program, which, on its most basic level, is an emergency planning 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 ever 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 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 challenge do you think Carbondale faces in creating a culture of peace?

I think that […] the media has something to do with the perception that we can never get past whatever conflict is going on right now. Being able to get 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 you walk down the street and you’re noticing 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 sit 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 to the side, unless it’s a really great personal issue that’s universal in what people are saying or thinking about. I try to think about is that the people who are listening and making the case or my reporting doesn’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 hope fully 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 want them 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.”
Gaia House Interfaith Center is a student and community cen-
ter located at the crossroads between the SIU campus and Car-
donale community. As the organization celebrates its 70th anniversary, members are examining the Center’s long history of peace, social justice, and environmental sustainability.

The Center was incorporated as the Student Christian Founda-
tion in 1943, at the initiative of Southern Illinois Normal Univer-
sity’s Reverend Paul L. Stampley. This 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 this nation, offering opportunities to bring together students of diverse beliefs and backgrounds.

Initially, the Student Christian Foundation served as a social and spiritual center offering meals, counseling, and religious programming for students. In 1961, the organization built a com-

The Center continued to be a venue for community activism activities, social justice, and the environment during the 1980s and 90s. The Peace Coalition and other groups demonstrated in opposition to various military actions, including, guerrilla warfare training at Fort Benning, sanctions levied against Cuba, the Gulf War, in opposition to various military actions; including, guerrilla warfare training at Fort Benning, sanctions levied against Cuba, the Gulf

In addition to offering a space for individual and group spiritual expression, 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 Blackwell Fuller.

Gaia House also served as a meeting space for students and community activists during Occupy Carbondale’s presence across the street on the SIU campus. More recent peace activity includes marches and rallies against drone, and participation in Nonviolent Carbondale’s 11 Days initia-

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.

Gaia House/Interfaith Center with a review of some of the activities of the Peace Coalition of Southern Illinois (PCSI) has existed, the desired impact was achieved, as the strength of the Congressional Mediation Industrial Coalition continues to grow.

From nearly the beginning of its existence in 1986, the PCSI Newsletter has had a circulation of more than 200 persons. In early 1990s it was 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.

Peers are more informal, of the original faith organizations have remained essential in co-sponsoring PCSI programs and activities. They include 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, the PCSI has leaned heavily on the analyses and of cooperation with the Shalom Center Party in addressing issues of military, human rights and the environment.

By GEORGEANN HARTZOG

Ongoing Activities

A Weekly Peace Vigil initiated dur-
ing the first years of the Peace Coalition’s life was revived and continued since December 1971, short after it became

The Peace Coalition of Southern Illinois (PCSI) began in 1983 with a five-person meet-

On December 1st, 1983 a group in Carbondale began staging a recurring demonstration known as the Vigil for Peace and Justice.

In case you’re wondering, the honor for the longest-run-

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The purpose of our coalition is to increase the effective-

The Center for the 21st century is unveiling a new landmark on the spot Fuller’s Stonehenge dome once stood. Now known as the Labyrinth Peace Garden, this labyrinth is managed by an independent organization and is currently undergoing a revital-

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CREATING A PEACEFUL ENVIRONMENT

BY SARAH HEYER

Jeff Biggers remembers his grand- father telling him, “The abuse of the land was always connected to the abuse of the people.” (Redlining at Eagle Creek, New York: Nation Books, 2010, p. 28). The wisdom of a community 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.

As Keep Carbondale Beautiful, an affiliate of Keep America Beautifulful, 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 Pyle 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.”

Local farmers market allow Carbondale residents to shorten the distance between table and field – eliminating miles and intermediaries – and to shake hands with a product that actually nurtured the produce. Such markets are critical to sustainable farms, sustainable communities, 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 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 the beautiful, it’s not a joy ride, and we might remember 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 herons 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 roadways can pacify traffic, improving safety and quality of life. If you do need to go into the local ecology, you’ll create a peaceful environmental. Often people will follow suit and do it together.

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 DONOHUE

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.

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, and more. The local focus on 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.”

It’s an honor, but it hasn’t always been easy to put on 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 seeds. The historical context of “broadcast” seems perfect and fitting when I consider the importance of community radio to environmental justice goals and political organizing. It allows us to think like a farmer, a nursery that facilitates growth. Yet, seeds are each individual’s work, highlighted from week to week.

Yet, looking at current 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.

On broadcasting environmental justice

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Recently, I learned that the term “broadcast” relates, etymologically, to the agricultural practice of spreading and sowing seeds. The historical context of “broadcast” seems perfect and fitting when I consider the importance of community radio to environmental justice goals and political organizing. It allows us to think like a farmer, a nursery that facilitates growth. Yet, seeds are each individual’s work, highlighted from week to week.

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 one of Detroit’s more local 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 here because having spent most of her life as an activist, “fighting” for so many worthy causes, 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 refine “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 current 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.

For me, and it has been to see positive things happen and change over time - to see the seeds sprout and bear fruit.

I think of all the guests I have interviewed, all the passionate people who have come to broadcast their work, 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.


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 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 cooperation 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.

Global efforts: Connecting you and the UN: Post-2015 UN development goals

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 crucial 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.

About UNA in general and local chapter’s activities

The mission of the United Nations Association—USA and our Southern Illinois chapter is rooted in the founding principles of the United Nations: seek to achieve the UN’s core mission to address world issues 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.

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 UNA’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” initiative; 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

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 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 more beyond 2015.

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

BY BETSY HERMAN

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

Tradition is eclectic Buddhism, including Zen and Vipassana meditation.  Meditation last 30 minutes. Sessions start with 15 minutes of walking, followed by 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 Kemn Chodrön’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, 7 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 weekends. 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 Donna 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 Oehser, group coordinator. Meditations usually last 20 minutes, out of a 95-120 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 meditation 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 creating violence, start with creating peace in one’s own heart and mind.
Happy, fulfilled people don't start wars. They don't beat people up, before their loved ones and all their friends and family. 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 evade into violence and misunderstanding.

Psychologist-turned-international peace activist, 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 a healthy and creative action). In practical terms, we can most effectively get our needs met when we recognize what others are feeling.

Obvious, perhaps, yet not always easy. This is true, 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 some mechanics are helpful tools as we learn and gain confidence.

For example, in a moment of tension, take 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 our 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 uncertain 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.

Composing 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, 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 clients most of the day, and want to remain flexible about the length of the call"), then I am better able to trust, and to understand and appreciate your need to consider other priorities 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 2006.3

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's 10th Street School since 2008. I plan to continue to share through workshops and both private and organizational consulting.4

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

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


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

3 I am indebted to Susan Skey 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.cnc.org. Individual trainers also have their own websites: for example, Robert Gonzales of the Center for Living Compassion <www. living-compassion.org>; Susan Skey of New Depths <www.newdepths.org>... and Bree Jean of the Center for Compassionate Communication <www.speakingpeace.org>.

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

6 Tod Kingston 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 618-559-2478, or todkington@gmail.com.
Embracing injured veterans and leading them out of trauma

BY BEHESA 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 dog.

After Nathan returned home, it was clear he had changed—deeply. He was withdrawn, irritable, distant and moody. 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 left if people would just leave him alone.

Time passed, but Nathan descended into deeper depression, isolation, insomnia, hypervigilance. His drinking increased, his behavior, isolated, anti-social, friends 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?” Crying, 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 can honestly say I felt better.”

Twenty-two veterans take their 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 post-traumatic stress disorder—PTSD.

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 aims to assist 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 and the people they serve. Every veteran a service dog is assigned to must make a commitment to healing. They have to be ready for change, ready to rebuild their lives.

Trainees 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 respond to a veteran’s anxiety and panic triggers, provide comfort and relief from stress and anxiety; motivate the veteran to get out and interact with society; provide relief from the need to take medication; be an unobtrusive helper 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 Research Lab) and TAV President and Training Director Behesa 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 clinicians 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 team, as a unit, 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 makes 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 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 probably one of them. To everyone who makes this possible—you 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

TAV is not just about the veterans. It affects families, children, spouses, friends and communities. That means it affects all of us. A recent study from the National Academy of Sciences states: “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 only succeed with 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 triumphs 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 embrace the very soldiers who took action for America. Join TAV in bringing Americans veterans all the way home.

What can we in the community do?

Learn more and donate at www.thisableveteran.org.

- Get involved. Volunteer by emailing servicedogs@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.

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