

# PEACEWAYS



Issue # 208

May 2007

The Newsletter of the Central Kentucky Council for Peace and Justice

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## Making our work for peace and justice more effective — stay tuned for changes

by Kerby Neill

The Central Kentucky Council for Peace and Justice is passionate about educating, organizing, and acting on issues of peace and justice. Born in the nuclear freeze movement of the 1980's, the Council is currently experiencing a renaissance as the US has blundered into a horrific war in Iraq and issues of social justice stand in sharp relief in a time of globalization. It is critical for the Council to be more than reactive to these events. Indeed, the complacency of many of us who believe in peace and justice has contributed to this crisis.

We are working to strengthen our organization so that we can better address the woeful understanding of many of our fellow citizens with respect to peacemaking and confront the injustices that leave so many in precarious circumstance—lacking necessities, freedoms, or a voice in their future. In the coming months we will be making exciting additions to our board, exploring options for office space that can help us be more effective, and forging new projects.

The forces arrayed against the struggle for peace and justice are daunting. Our Kentucky sage, Wendell Berry, speaking of groups that support peace, justice, conservation, and sus-

tainability laments, "I can't help but notice that this movement or this consciousness that I am calling redemptive, and am moreover a part of, is not only the losing side in our current public struggles, but in terms of standing and influence is hardly a side at all."

Peacemaking is not a marginal, vague, or fuzzy endeavor. It is the courageous, thoughtful, nonviolent pursuit of values we hold most dear. Serious peacemaking, as demonstrated by Gandhi and Martin Luther King, is not for the faint of heart. We at the Council reject the idea that we as a people are so socialized to the ways of violence and so steeped in radical individualism, consumerism, and the inevitability of economic exploitation that resistance is futile. We believe most of us cherish hopes for a more peaceful, just, and locally sustainable world to pass on to our children and grandchildren.

We need alliances and the help of those who share our hopes. We will be keeping our faithful *Peaceways* readers abreast of our efforts. As the Council prepares to celebrate its 25<sup>th</sup> birthday in 2008 we invite those who share our hopes to join us, to dramatically increase the knowledge of peacemaking in our community, to promote justice, to encourage local sustainability, and to empower each other.

"Find out just what people will submit to, and you have found the exact amount of injustice and wrongdoing which will be imposed on them; and these will continue until they are resisted. The limits of tyrants are prescribed by the endurance of those whom they oppress."

—Frederick Douglas, 1857

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Printed on recycled paper.

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## The Central Kentucky Council for Peace & Justice

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*Peaceways* is published ten times a year by the Central Kentucky Council for Peace and Justice, PO Box 363, Lexington KY 40588.

Submissions of articles or items in the Calendar are welcome. Contact the editor, Michael Fogler, at (859) 299-3074 or michael@lexingtonguitartrio.com. Deadline: the first Wednesday of the month.

The views expressed in *Peaceways* are those of the authors, and do not necessarily reflect the views of the Central Kentucky Council for Peace and Justice.

# Invitation: join Mountain Justice Summer Camp

by Dave Cooper

Want to get involved in the exciting and fast-growing citizen movement to stop mountaintop removal coal mining in Appalachia?

Want to meet interesting, caring, committed students and activists from all over the US who are organizing to stop the destruction of some of the oldest and most biologically diverse hardwood-forested mountains in the world?

Want to hang out and have fun, while learning more about Appalachian Mountain ecosystems and the fascinating culture of Appalachian communities and people?

Then come to Mountain Justice Summer 2007 Training Camp, May 20-28! Check out this cool two minute video about Mountain Justice Summer:

<http://www.youtube.com/watch?v=7uWY14kJack>

This is the third year for our Training Camp, and this year promises to be the biggest and best yet! Building on our momentum from the incredible front-page news coverage at Mountain Justice Summer Spring Break, our camp will be held this year at Narrow Ridge Earth Literacy Center in the mountains outside of Knoxville, Tennessee. The low registration fee (\$50 - \$150 sliding scale) will pay for all workshops and delicious food.

I have just returned from the site, and it is great: Earth-friendly straw bale buildings, solar power, beautiful mountains and streams, quiet and peaceful and remote.

We will offer a week of workshops and skill sharing, led by experienced, committed Mountain Justice Summer (MJS) activists.

MJS is a peaceful, non-violent movement. We use direct action and civil disobedience, and we do not engage in property destruction of any kind. Our campaign's goal is the elimination of mountaintop removal and all forms of steep slope strip mining in Appalachia, plus the genuine restora-

tion of lands and communities already affected by coal mining. Over the past two years MJS has conducted community listening projects and water testing of streams and wells; reviewed mining permits; participated in hearings and community meetings; organized conferences, huge protests, and gotten national media coverage in major newspapers and magazines, plus a new feature documentary film entitled Mountaintop Removal.

This year the MJS Training Camp will be at the Narrow Ridge Earth Literacy Center about 30 miles northeast of Knoxville, Tennessee. Narrow Ridge is 500 acres of hilly land surrounded by three Community Land Trusts dedicated to the practice of sustainable ecology. Camp, hike through the 100 acre Wilderness Preserve and swim in Clinch River.

Two aquifers provide fresh spring water and vegetarian meals are included. Volunteer & get to know people in the kitchens or relax in the library at the Resource Center. Soccer & Frisbee between workshops — Evening entertainment by Rising Tide Road Show, Appalachian Women Rising, Shadow Puppet Theatre, Fire Dancing, open mike, movies & popcorn. On site childcare is available.

Workshops and skill sharing include: Campus Organizing, Community Organizing, Appalachian Cultural Sensitivity, Ecospirituality, Environmental Law, First Aid, Fundraising, Legal workshop—Rights and Rules, Media Skills, Mountaintop Removal 101, Mountain Music, Nonviolent Direct Action, Oppression, Patriarchy & Strip Mining, Permaculture, Conflict Resolution, Plant Identification, Security Culture, Tree Climbing, Water Testing & Cartography field training, Web Designing

You can register online now at [www.mountainjusticesummer.org](http://www.mountainjusticesummer.org)

Please check back for website updates. Its low cost and its fun! We want you to join us — I look forward to seeing you there!

# 'Tough on Crime' policies create schools for crime

by Paschal Baute

Serious crises in Kentucky exist that are not being addressed in this political season. One has to do with our taxes and the other with criminalizing several groups of people among us. Corrections are a revolving door: 80% of inmates are addictive offenders and more than 60% are back in jail within three years.

More than 2/3 of our county jails, 72%, are overcrowded, according to the report of Crit Luallen, State Auditor. County budgets are over-strained, as money is not available even for needed medical services. Further many counties are supporting the county budget by warehousing state and federal prisoners, adding to the overcrowding conditions.

I can attest that I have been to one county jail in central Kentucky to offer both ministry and a proven program three times and could not get a hearing from the county jailer, which I was later told by the Corrections Cabinet Chief is against their directives.

State revenues for prisons has exploded from \$7 million thirty years ago, to over \$300 million today, an increase of about 4300%. We are currently spending about \$100,000 per inmate for year simply for warehousing. (This figure is from one AG candidate who is making this issue his main platform)

Kentucky, with its harsh 1975 sentencing code, puts in jail and prison more than three times as many as the average of the seven surrounding states. Governor Fletcher's Blue-ribbon Committee on Sentencing, started with enthusiasm by the judges, collapsed with Stumbo's indictments, and brief recommendations were not addressed by the legislature.

Although 80% of our prison and jail population is because of ADI, alcohol and drug addiction related offenses, yet programs for rehabilitation and transition are practically non-existent. The result is a revolving door with more than 60% returning to jail within three years.

Therefore, we are simply criminalizing two social problems: the prevalence

of addiction and non-child support, neither group of which is any better after months or years in jail

Many judges are opposed to the mandatory minimum sentencing for non-violent addictive offenders but their hands are tied.. Mandatory minimums give the power to the prosecuting attorney and take it away from the judge who could use judicial consideration of extenuating circumstances. Since previous offenses are escalated in severity, a person can end up with a mandatory ten years in prison for a third offense of driving without a license or a shoplifting charge.

The above facts do not even mention the color issues.

African Americans make up 15 percent of drug users, but account for 37 percent of those arrested on drug charges, 59 percent of those convicted, and 74 percent of all drug offenders sentenced to prison. Or consider this: America has 260,000 people in state prisons on nonviolent drug charges; 183,200 (more than 70 percent) are black or Latino (2006 ACLU report).

Black men are seven times more likely to be incarcerated, with average jail sentences about 10 months longer than those of white men. A total of 12% of Black men in their 20s are in our correctional system, that is about 1/8 of this age group. (National Urban League figures, released April 17) Incarceration is not an equal opportunity employer.

Since mandatory minimum sentencing first began for drug offenders, the Federal Bureau of Prisons' budget has increased by more than 2,100%, from \$220 million in 1986 to about \$4.4 billion in 2004. Incarcerating a drug offender costs \$22,000 annually. Because of mandatory minimum sentences, the number of drug offenders in federal prison grew from 25% of the total inmate population in 1981 to 60% in 2001. It is larger still now.

We incarcerate more people per capita than any other county in the world, including Russia. The prison industry is the greatest consistent growth industry

we have. Since the three strikes and you're out tough on crime politics became popular, California has build twenty new prison systems and one new university.

The vaunted war on drugs for which we spend \$50 billions per year is a total failure. It is like prohibition. As long as the demand is present and drugs (not the most dangerous—which are tobacco and alcohol) are prohibited by law, big money will be there.

We not only penalize ex-felons by not providing transitional services but also by denying them voting rights. Kentucky has one of the strictest rules in the nation for restoring voting rights to felons.

When we place people in jail and prison and do not offer programs for change and rehabilitation, we are using tax money to support schools for crime. There is no way any inmate can come out any better, any more able to make it in our society with regular job, family and housing.

What we have really accomplished in this country by our Tough on Crime policies is establish tax supported Schools for Crime, schools where the most learning in all the time available is learning new tips and contacts for better ways to support myself by dealing drugs

Many things can go wrong. We have just witnessed the rush to judgment of all parts of our society in the Duke Lacrosse team incident brought by a overly zealous prosecutor. These were white, upper middle class young men with expensive lawyers, yet the entire Duke campus, the Duke president and our society judged them wrongly and destroyed their reputations.

Over 200 convicted felons serving long prison terms have been exonerated and released because of DNA evidence, starting in 1989. This list does not include 199 murder exonerations and 120 rape exonerations. These were innocent persons who served prison terms. Truth in Justice, an independent West Virginia organization uncovered a

(Continued on page 6)

# A global justice movement is afoot

by Paul Hawkin

I have given nearly one thousand talks about the environment in the past fifteen years, and after every speech a smaller crowd gathered to talk, ask questions, and exchange business cards. The people offering their cards were working on the most salient issues of our day: climate change, poverty, deforestation, peace, water, hunger, conservation, human rights, and more. They were from the nonprofit and nongovernmental world, also known as civil society. They looked after rivers and bays, educated consumers about sustainable agriculture, retrofitted houses with solar panels, lobbied state legislatures about pollution, fought against corporate-weighted trade policies, worked to green inner cities, or taught children about the environment. Quite simply, they were trying to safeguard nature and ensure justice.

After being on the road for a week or two, I would return with a couple hundred cards stuffed into various pockets. I would lay them out on the table in my kitchen, read the names, look at the logos, envisage the missions, and marvel at what groups do on behalf of others. Later, I would put them into drawers or paper bags, keepsakes of the journey. I couldn't throw them away.

Over the years the cards mounted into the thousands, and whenever I glanced at the bags in my closet, I kept coming back to one question: did anyone know how many groups there were? At first, this was a matter of curiosity, but it slowly grew into a hunch that something larger was afoot, a significant social movement that was eluding the radar of mainstream culture.

I began to count. I looked at government records for different countries and, using various methods to approximate the number of environmental and social justice groups from tax census data, I initially estimated that there were thirty thousand environmental organizations strung around the globe; when I added social justice

and indigenous organizations, the number exceeded one hundred thousand. I then researched past social movements to see if there were any equal in scale and scope, but I couldn't find anything.

The more I probed, the more I unearthed, and the numbers continued to climb. In trying to pick up a stone, I found the exposed tip of a geological formation. I discovered lists, indexes, and small databases specific to certain sectors or geographic areas, but no set of data came close to describing the movement's breadth. Extrapolating from the records being accessed, I realized that the initial estimate of a hundred thousand organizations was off by at least a factor of ten. I now believe there are over one million organizations working toward ecological sustainability and social justice. Maybe two.

By conventional definition, this is not a movement. Movements have leaders and ideologies. You join movements, study tracts, and identify yourself with a group. You read the biography of the founder(s) or listen to them perorate on tape or in person. Movements have followers, but this movement doesn't work that way. It is dispersed, inchoate, and fiercely independent. There is no manifesto or doctrine, no authority to check with.

I sought a name for it, but there isn't one.

Historically, social movements have arisen primarily because of injustice, inequalities, and corruption. Those woes remain legion, but a new condition exists that has no precedent: the planet has a life-threatening disease that is marked by massive ecological degradation and rapid climate change. It crossed my mind that perhaps I was seeing something organic, if not biologic. Rather than a movement in the conventional sense, is it a collective response to threat? Is it splintered for reasons that are innate to its purpose? Or is it simply disorganized? More questions followed. How does it function? How fast is it growing? How is it connected? Why is it largely ignored?

After spending years researching this phenomenon, including creating with my colleagues a global database of these organizations, I have come to these conclusions: this is the largest social movement in all of history, no one knows its scope, and how it functions is more mysterious than what meets the eye.

What does meet the eye is compelling: tens of millions of ordinary and not-so-ordinary people willing to confront despair, power, and incalculable odds in order to restore some semblance of grace, justice, and beauty to this world.

Clayton Thomas-Muller speaks to a community gathering of the Cree nation about waste sites on their native land in Northern Alberta, toxic lakes so big you can see them from outer space. Shi Lihong, founder of Wild China Films, makes documentaries with her husband on migrants displaced by construction of large dams. Rosalina Tuyuc Velasquez, a member of the Maya-Kaqchikel people, fights for full accountability for tens of thousands of people killed by death squads in Guatemala. Rodrigo Baggio retrieves discarded computers from New York, London, and Toronto and installs them in the favelas of Brazil, where he and his staff teach computer skills to poor children. Biologist Janine Benyus speaks to twelve hundred executives at a business forum in Queensland about biologically inspired industrial development. Paul Sykes, a volunteer for the National Audubon Society, completes his fifty-second Christmas Bird Count in Little Creek, Virginia, joining fifty thousand other people who tally 70 million birds on one day. Sumita Dasgupta leads students, engineers, journalists, farmers, and Adivasis (tribal people) on a ten-day trek through Gujarat exploring the rebirth of ancient rainwater harvesting and catchment systems that bring life back to drought-prone areas of India. Silas Kpanan'Ayounng Siakor, who exposed links between the genocidal policies of former

(continued on next page)

president Charles Taylor and illegal logging in Liberia, now creates certified, sustainable timber policies.

These eight, who may never meet and know one another, are part of a coalescence comprising hundreds of thousands of organizations with no center, codified beliefs, or charismatic leader. The movement grows and spreads in every city and country. Virtually every tribe, culture, language, and religion is part of it, from Mongolians to Uzbeks to Tamils. It is comprised of families in India, students in Australia, farmers in France, the landless in Brazil, the bananeras of Honduras, the "poors" of Durban, villagers in Irian Jaya, indigenous tribes of Bolivia, and housewives in Japan. Its leaders are farmers, zoologists, shoemakers, and poets.

The movement can't be divided because it is atomized — small pieces loosely joined. It forms, gathers, and dissipates quickly. Many inside and out dismiss it as powerless, but it has been known to bring down governments, companies, and leaders through witnessing, informing, and massing.

The movement has three basic roots: the environmental and social justice movements, and indigenous cultures' resistance to globalization — all of which are intertwining. It arises spontaneously from different economic sectors, cultures, regions, and cohorts, resulting in a global, classless, diverse, and embedded movement, spreading worldwide without exception. In a world grown too complex for constrictive ideologies, the very word movement may be too small, for it is the largest coming together of citizens in history.

There are research institutes, community development agencies, village- and citizen-based organizations, corporations, networks, faith-based groups, trusts, and foundations. They defend against corrupt politics and climate change, corporate predation and the death of the oceans, governmental indifference and pandemic poverty, industrial forestry and farming, depletion of soil and water.

Describing the breadth of the movement is like trying to hold the ocean in your hand. It is that large. When a part rises above the waterline,

the iceberg beneath usually remains unseen. When Wangari Maathai won the Nobel Peace Prize, the wire service stories didn't mention the network of six thousand different women's groups in Africa planting trees. When we hear about a chemical spill in a river, it is never mentioned that more than four thousand organizations in North America have adopted a river, creek, or stream. We read that organic agriculture is the fastest-growing sector of farming in America, Japan, Mexico, and Europe, but no connection is made to the more than three thousand organizations that educate farmers, customers, and legislators about sustainable agriculture.

This is the first time in history that a large social movement is not bound together by an "ism." What binds it together is ideas, not ideologies. This unnamed movement's big contribution is the absence of one big idea; in its stead it offers thousands of practical and useful ideas. In place of isms are processes, concerns, and compassion. The movement demonstrates a pliable, resonant, and generous side of humanity.

And it is impossible to pin down. Generalities are largely inaccurate. It is nonviolent, and grassroots; it has no bombs, armies, or helicopters. A charismatic male vertebrate is not in charge. The movement does not agree on everything nor will it ever, because that would be an ideology. But it shares a basic set of fundamental understandings about the Earth, how it functions, and the necessity of fairness and equity for all people partaking of the planet's life-giving systems.

The promise of this unnamed movement is to offer solutions to what appear to be insoluble dilemmas: poverty, global climate change, terrorism, ecological degradation, polarization of income, loss of culture. It is not burdened with a syndrome of trying to save the world; it is trying to remake the world.

There is fierceness here. There is no other explanation for the raw courage and heart seen over and again in the people who march, speak, create, resist, and build. It is the fierceness of what it means to know we are human

and want to survive.

This movement is relentless and unafraid. It cannot be mollified, pacified, or suppressed. There can be no Berlin Wall moment, no treaty-signing, no morning to awaken when the superpowers agree to stand down. The movement will continue to take myriad forms. It will not rest. There will be no Marx, Alexander, or Kennedy. No book can explain it, no person can represent it, no words can encompass it, because the movement is the breathing, sentient testament of the living world.

And I believe it will prevail. I don't mean defeat, conquer, or cause harm to someone else. And I don't tender the claim in an oracular sense. I mean the thinking that informs the movement's goal — to create a just society conducive to life on Earth — will reign. It will soon suffuse and permeate most institutions. But before then, it will change a sufficient number of people so as to begin the reversal of centuries of frenzied self-destruction.

Inspiration is not garnered from litanies of what is flawed; it resides in humanity's willingness to restore, redress, reform, recover, reimagine, and reconsider. Healing the wounds of the Earth and its people does not require saintliness or a political party. It is not a liberal or conservative activity. It is a sacred act. ■

*Paul Hawken is an entrepreneur and social activist living in California. This article is adapted from **Blessed Unrest**, to be published by Viking Press. ©2007 Independent Media Institute. All rights reserved.*

*Reprint Notice: This article appears in the May/June 2007 issue of **Orion magazine**, 187 Main Street, Great Barrington, MA 01230, 888/909-6568, (\$35/year for 6 issues). Subscriptions are available web:*

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"In order to rally people, governments need enemies. They want us to be afraid, to hate, so we will rally behind them. And if they do not have a real enemy, they will invent one in order to mobilize us." Thich Nhat Hanh — Vietnamese monk, activist and writer.

# The media bought the war in Iraq

From Fairness and Accuracy In Reporting (FAIR)

If you missed the April 25 airing of the Bill Moyers documentary "Buying the War," Moyers explained in the introduction:

"The story of how the media bought what the White House was selling has

not been told in depth on television. As the war rages into its fifth year, we look back at those months leading up to the invasion, when our press largely surrendered its independence and skepticism to join with our government in marching to war."

The program highlights the lonely

efforts of several journalists who raised essential questions about the Bush administration's rationale for invading Iraq—particularly Charles Hanley of the Associated Press, and Knight-Ridder's Jonathan Landay and Warren Strobel. Their efforts stand in stark contrast to their mainstream colleagues, who did little to assess claims from the White House.

In one revealing response, NBC anchor Tim Russert explains his reason for not raising sufficient doubts about what Dick Cheney and others were saying on his program: the skeptics weren't calling him. "To this day, I wish my phone had rung, or I had access to them," he told Moyers. Do major media figures like Russert really think they've done their job if they just wait around for critical sources to come to them? And the idea that NBC's Washington bureau chief didn't have "access" to prominent skeptics like Scott Ritter and Daniel Ellsberg is just laughable.

"Buying the War" does an invaluable job of bringing to PBS's audience a critique of media failures that is, perhaps unsurprisingly, seldom heard in mainstream media. A year ago, FAIR's magazine Extra! (3-4/06) praised those reporters who got the Iraq story right:

<http://www.fair.org/index.php?page=2847>

And in 2004, Knight-Ridder's Landay appeared on FAIR's CounterSpin (3/19/04) to talk about the media's reliance on dubious intelligence supplied by Ahmed Chalabi's Iraqi National Congress:

<http://www.fair.org/index.php?page=1935>

FAIR associate Norman Solomon makes the point in the PBS documentary that the pundits who got everything wrong on Iraq have seen their careers thrive. Solomon's analysis of how media opinion-shapers have helped promote war for decades can be seen in the film War Made Easy. For those in the New York Area, FAIR is hosting the world premiere screening at the Anthology Film Archives on May 14, 2007. For information on how to get tickets, please visit:

<http://www.fair.org/index.php?page=102>

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## Tough on Crime = Schools for Crime (continued)

rogue technician in police evidence lab who believed that being charged meant guilty and slanted evidence for many years before he was caught. He destroyed a number of lives. See Truth in Justice web site for more information.

The Governor's Blue Ribbon Commission began with sincere judicial enthusiasm but collapsed, arguably, because of "politics." The first requirement of a Justice system is that it be "Fair." Fair is written into the law for prosecutors, judges, and for all persons in the court. We have shown that racial profiling exists, that social problems of addiction and non-child support are criminalized.

Auditor Luallen's report on county jails made 14 recommendations for better county jail oversight, etc. The Governor's Blue Ribbon Commission on Sentencing made five recommendations. Tax paid salaries created those studies which are not knowingly being addressed by any political entity. Attention, study, and remedy must not be left to politics and political consideration.

We ask that those running for Governor and Attorney General pledge to request and create a permanent independent Blue Ribbon Commission on Sentencing, which would include a Citizens Review Board that can address and make recommendations in these matters. Composition would include reps from all relevant factions: prosecuting attorney, judge, correctional system, but a majority of citizens. Its aim would be to study these issues without pressure of politics and to make recommendations. This board would serve an oversight and review board to address the large number of changes needed to make our system both less burdensome financially, more fair and just and more

remedial.

We ask that such a permanent Blue Ribbon Commission be chaired initially by distinguished law faculty, taking turns between Kentucky Law schools, beginning with Dr. Robert Lawson, UK faculty, who has already studied and written extensively about these systemic problems, and who is known and respected throughout our legal community.

To the candidates for governor and attorney general: what shall be your priorities in addressing these issues of money, taxes, sentencing, revolving doors and lack of programs in our Schools for Crime that is our current Correctional system in Kentucky? Currently our elected officials have no process for making sure their own recommendations are considered or implemented.

Kentucky has taken the lead in our Drug Court System, which is helping reduce recidivism. Let us also take the lead in addressing other issues as wasted taxes and unfair policies. A permanent oversight commission seems the only way to address these issues. ■

*Rev. Dr. Paschal Baute is a pastoral psychologist in Lexington. He is the facilitator of the Fierce Landscape for the Spiritual Warrior, now in its 5<sup>th</sup> year at the Fayette County Detention Center. Contact [pbbaute@paschalbaute.com](mailto:pbbaute@paschalbaute.com) to volunteer!*

*Fact sheets on all these issues can be found at [www.paschalbaute.com/writing](http://www.paschalbaute.com/writing), and then down to last blog on left panel, "Kentuckians..." This article is signed by the following groups: Kentuckians Expecting Effective Justice, Kingdom Purpose Ministries, The Spiritual Growth Network of Kentucky, Opportunity Work and Learning, Inc. Other groups concerned with Fairness, Peace, Justice, etc. are being solicited.*

# Events at a Glance

<i><b>Date/Time</b></i>	<i><b>Event Description</b></i>	<i><b>Contact</b></i>
Saturday, May 19 12:00 noon - 8:00 pm	<b>2<sup>nd</sup> Annual Lexington Peace and Global Citizenship Fair</b> , Sponsored by BCTC Peace & Justice Coalition. BCTC Cooper Campus, next to the UK football stadium. Information booths, children's activities, entertainment. A great place to gather with like-minded friends!	Rebecca Glasscock, 246-6319
May 20 - May 28	<b>3<sup>rd</sup> Annual Mountain Justice Summer Training Camp</b> . See page 2 for all the details. ●	Dave Cooper, 299-5669
	"Thou shalt not be a victim. Thou shalt not be a perpetrator. Above all, thou shalt not be a bystander." —Holocaust Museum, Washington, DC	
1 <sup>st</sup> Wed. of the month, 7:30 pm	<b>CKCPJ Board Meeting</b> , Friends Meeting House, 649 Price Avenue. All welcome.	Kerby Neill, 293-2265
Every Sunday 6:00 pm	<b>Sustainable Communities Network</b> , Third Street Stuff, on N.Limestone near the corner of Third St. <a href="http://www.SustainLex.org">www.SustainLex.org</a>	Jim Embry, 312-7024
1 <sup>st</sup> Wed. of the month, 4:00 - 6:30 pm	<b>Franciscan Peace Center</b> , 3389 Squire Oak.	Pat Griffin 230-1986
Every Thursday, 5:30 - 6:00 pm	<b>Interfaith Prayer Vigil for Peace</b> , Triangle Park in downtown Lexington.	
2 <sup>nd</sup> Wed. of the month, 7:00 - 8:30 pm	<b>Humanist Forum of Central Kentucky (AHA)</b> , Unitarian Univerisalist Church, 3564 Clays Mill Rd.	Dick Renfro, 255-7029
3 <sup>rd</sup> Thursday of the month,	<b>Kentuckians for the Commonwealth (KFTC)</b> , Episcopal Diocese Mission House, corner of 4th St. and Martin Luther	Janet Tucker, 389-8575
New meeting schedule TBA soon.	<b>Lexington Living Wage Campaign</b> , Community Action Council, Georgetown St., Lexington.	
1 <sup>st</sup> Tuesday of the month, 7:30 pm	<b>Bluegrass Fairness Steering Committee</b> , KCCJ office, 112 N Upper St.	Paul Brown, Chair, heme1588@yahoo.com
4 <sup>th</sup> Thursday of the month,	<b>Central Kentucky Coalition to Abolish the Death Penalty</b> , Central Librrary, downtown.	Will Warner, 278-9232
1 <sup>st</sup> Monday of the month, 12:00 noon - 1:30 pm	<b>Kentucky Migrant Network</b> , Cooperative Extention Building, 1141 Red Mile Place.	Andrea Tapia, 268-3353

● *Denotes article in this issue containing more information.*



The Central Kentucky Council  
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"Prison is designed to break everyone's spirit and destroy one's resolve. To do this, the authorities attempt to exploit every weakness, demolish every initiative, negate all signs of individuality, all with the idea of stamping out that spark that makes each of us human and each of us who we are."  
—Nelson Mandela

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## Bits and Peaces

### The story of the happiest man in Cynthiana

by Dave Cooper and Jerry Redden

*Dave:* In the late 90's, Jerry and I both belonged to a voluntary simplicity group that met once a month in Lexington. The purpose of the group was to help us all simplify our lives, and also to reflect on the things in each of our respective lives that gave us the greatest joy. The idea was to orient our lives so that we lived more in accordance with our values.

Meanwhile we both worked at the 3M factory in Cynthiana, making post – it notes and trying to integrate our simplicity group concepts into our work lives. We went out for lunch about once a week together, and while driving through Cynthiana we would often see a rather unusual local character riding a bike fashioned with streamers, flags, a fair sized radio crudely attached to the handle bar and a squeeze type air horn which he would honk on special occasions.

"THE HAPPIEST MAN IN CYNTHIANA" we called him. His name was Harmon. Jerry always waved at Harmon and Harmon would grin and salute back by holding up his right arm and making the letter "c" with his curled fingers. I never did find out what that signal meant, but he always had his big smile when he did it. Harmon

looked like he really enjoyed his life.

*Jerry:* Harmon has a million dollar smile and one thing for sure, it's contagious.

I've had people tell me that they don't think that Harmon is playin' with a full deck. Not me, I have plenty of reasons for thinking he's a genius. I started to know Harmon personally one day when he pushed his broken bicycle into my yard and asked me to fix it.

I became Harmon's bicycle mechanic. It was obvious Harmon had very limited funds so no money exchanged hands. That's not to say Harmon didn't give something in return. I'll tell you about that a little later.

As I got to know Harmon, I realized we had at least three things in common. We both rode a bicycle thousands of miles a year. We were both leading a simplistic life style; but Harmon certainly outclassed me in this arena. Harmon is the grand guru of simplicity. All he owns is a run of the mill bicycle and I bet you could stuff his entire wardrobe in a couple of pillow cases. The grandest thing he owns is the biggest smile in town. For the third thing Harmon and I have in common, take your pick: it's either I'm not playin' with a full deck or the genius part.

Now, back to what Harmon gave me. I knew that Harmon's main income came from mowing yards, shoveling snow and the like. One day while I was

working on his bicycle I asked him how much he charged people for mowing their yard. His answer along with a little smile was "Whatever they give me." That right there was Harmon's gift to me. He taught me to just simply *trust* what the great mystery of life dishes out.

I moved from Cynthiana many years ago, but last year I was passing through Cynthiana and much to my delight there was Harmon on the other side of the street. I rolled the window down and hollered at the top of my lungs a huge "Hello." Not only did I get the biggest smile ever — I got two honks from the air horn. Smile! It's contagious!

"The human is the only animal that deals in that atrocity of atrocities: war. The human is the only one that gathers his brethren about him and goes forth in cold blood and calm pulse to exterminate his kind, and is the only animal that for sordid wages will march out...and help to slaughter strangers of his own species who have done him no harm and with whom he has no quarrel. ...And in the intervals between campaigns he washes the blood off his hands and works for 'the universal brotherhood of man'—with his mouth."

— Mark Twain