

**Supplement to Issue # 253:
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*available online at our website
as downloadable pdf*



Occasional Online Supplement to Peaceways, the newsletter of the Central Kentucky Council for Peace and Justice
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This supplement is designed to accompany our regular *Peaceways* newsletter. It contains additional text, information, commentary, and resources that did not fit our printed version of the newsletter due to the costs involved in printing and mailing additional pages. This is the first month we have offered this service, which we are planning to offer occasionally as circumstances warrant.

If you have any questions or concerns please do not hesitate to contact the editor at peaceandjusticeky@gmail.com.

Peace Education in Kentucky –Additional Information

In their September 2011 issue, *Kentucky Living Magazine* featured an excellent roundup of peace education in the state. Titled “Peacemakers,” the article by Carol Holzhausen Hunt and Alan J. Hunt and is available online at <http://bit.ly/PeaceEducation>. (We have also uploaded a version at googledocs: <http://bit.ly/KYLiving2011PeaceEd>). Below is an excerpt from the much longer article.

“I can easily say that Peace and Conflict Studies has been and forever will be my favorite class,” says Kristy Karnes, a student at Bluegrass Community and Technical College (BCTC) in Lexington. “I feel like I have become an all-around better person—I listen and grow.”

Claudia Gonzalez, another BCTC student from Lexington, believes that her peace studies class was a “true life lesson in war and peace around the world, a lesson which I will hold for the rest of my life...The ethnocentric blindfold which had kept me from giving importance to issues other than those in my own back yard was lifted.”

What is peace education? Peace education is a relatively new area of study, interdisciplinary in nature. A college focus area, certificate, or minor typically includes one to three required peace studies

courses, along with a selection of two to five courses in social and economic justice, cultural studies, ecology, philosophy, women’s studies, theology, conflict resolution—and a service-learning component.

Examining models from the past, students determine what it would take to build a peaceful society, a world where conflicts are resolved actively, not passively, in nonviolent ways. Students also learn that peace and justice must go hand in hand.

After completing his peace course at BCTC, Ryan Smith of Nicholasville observes, “One thing that has become undeniably obvious during our recent conflicts is that war only digs the hole deeper. The new century will require a new approach to solving disputes.”

For complete article see the magazine website at <http://bit.ly/PeaceEducation>.

(Should you have difficulty with that link, we have also uploaded a version at googledocs: <http://bit.ly/KYLiving2011PeaceEd>).



Report from the Stand Down/Homeless Fair

by volunteer Cari Marino

I am a senior at the University of Kentucky who volunteered for the Central Kentucky Council for Peace and Justice by helping out at the Stand Down Homeless Fair (Thurs. Oct 20). As a social work student, I have volunteered and interned many places but never worked with the homeless population. My stereotypes of who they are, why they are homeless, where they are going, were, I imagine, similar to many people's when we have not had an experience with homeless individuals. While I was volunteering I got to know two gentlemen and what I learned left me questioning all the ideas I had about homeless people and what I thought I knew.

One gentleman had a substance abuse problem. He grew up in Kentucky, but all of his family and friends have either passed away or moved far away. He moved to Chicago where he had a good job, got laid off, couldn't find a job there and decided to move back to Kentucky thinking the job market would be easier here. Well it wasn't, and he has yet to find a job or have any insurance for help to put him in any rehabilitation services for his substance abuse, which he knows he has to stop because of his health condition. The gentlemen looked to be around my age or perhaps his upper 20's and looked like any other normal person I would see on the street. I never expected him to be homeless.

The other gentleman was a veteran who had fought in the U.S. Air Force and was from the Virgin Islands. He has no family or friends here as they are all back in the Virgin Islands and he does not have the means to get back to there. His impression meant everything to me as his few last words to me were "I should have stayed in the Air Force." It blew my mind that many of our homeless people are our veterans who have fought for our freedom, and now they aren't able to make ends meet or put food on the table.

I believe more people should volunteer their time with the homeless to get to know them and have a similar eye-opening experience to what I had. Meeting real people opened my mind and heart to wanting to help them and to take a step back before I believe the stereotypes about people just because I have no experience with them. Whether a person is a veteran or not, I realize now that not everyone who is homeless decided to be that way, and most of them were just ordinary middle class people like us who have fallen on hard times. ☺

Peaceways—a Way of Life

by volunteer Maribel Díaz Guzmán Zavala

I came from México to visit my older brother in Lexington in October and decided to explore different kinds of opportunities in the city—I was thinking that it is always great to be able to help out the community no matter where you are. So while I was new and there was much I did not know, all of a sudden I saw a sign for the "Central Kentucky Council for Peace and Justice" from the street, and it was my opportunity to help. I worked in México in different non profit organizations so you could say I have the tendency already in me.

Seeing "Peace and Justice" was a strong sign to me because in México we are living in a hard time without safety conditions and peace. This is a major issue for us, not only because we lack safety (this is just the symptom) but because we end up living in a hostile environment. The environment that we live in is the result of our own decisions. If you are responsible and committed to your community, you will be able to raise your voice and say what the right thing to do is, and become tolerant, patient, and honest by doing so; then you are going to have a positive impact in your community.

I introduced myself to [several board members] and said I was willing to volunteer for *Peaceways*. Since then, I have had an incredible journey in Lexington, learning different ways to contribute. I would describe Lexington as a peaceful city, where people are warm and willing to help you. I can't believe all the support that I already had from almost everyone, even from strangers in the street when I get lost. It's been common, when I am looking confused, that someone near me will ask me if I need some assistance.

But I particularly enjoyed volunteering for *Peaceways* because the Council represents inclusion, vision and help. You can come here and the doors are wide open for everyone; you only need to raise your voice—no matter your economic or immigration status, race, religion or beliefs. I found that you can find connections here.

The most important point, if you get this message, is that you start to make a change! Then the mission will be accomplished.

*Editor's note: Maribel has since returned to México after her visit, but we extend a hearty **Thank You** for her willingness to pitch in, translate English materials into Spanish, and lend a hand wherever we asked.* ☺

UK Students Ask the University to Move Beyond Coal

This statement by Patrick Johnson introduced a proposal to replace UK's two coal plants with geothermal heating. He presented it to the Finance Committee of the UK Board of Trustees on Oct. 25.

I am here today on behalf of concerned students, parents, faculty, and alumni to formally request the University of Kentucky to consider renewable energy production in their continued discussion on improving campus facilities. We believe that in order for this great university to keep pushing towards its dream of one day becoming a top 20 research institution, it needs to be on the cutting edge of renewable energy production technologies. With worldwide pressure to move away from finite nonrenewable resources and a new administration appearing to prioritize the improvement of on-campus facilities, the perfect opportunity for change lies with the two coal-fired power plants that are currently in use on campus.

In 1977, a collection of amendments were made to the Clean Air Act. They established a permitting program to ensure that every new power plant meets the air quality standards established by the act in 1970. However, in a fateful policy compromise, existing power plants were exempted from the permit program -- they were "grandfathered" in. This amendment essentially has allowed toxic pollutants to steadily stream into local air supplies across the country at rates far above those allowed by the Clean Air Act. Both power plants on campus operate under this exception. This allows them to operate without scrubbers or air particulate pollution control. With close proximity to the hospital, and student classroom buildings and resident halls, thousands of people per day are subject to these plant's pollutants. This steady disregard for student, faculty, and patient health truly burdens public opinion regarding the priorities of the University of Kentucky.

Like most businesses and other universities, this administration and board has to prioritize the importance of saving money. The Office of Sustainability and Facilities Management are already in the process of launching productive campaigns to reduce electricity consumption on campus. These efforts should be commended for promoting positive environmental stewardship as well as saving the university on its utility bills. However, a school just 180 miles north of Lexington is in the process of a campus renovation project that will save the university approximately \$2 million a year in energy production costs. Ball State University, located in Muncie, Indiana is in the process of converting 4 coal-fired

boilers over to geothermal energy. The plants were comparable in size and function of those operating on our campus. Geothermal is the process of capturing thermal energy created and stored in the earth. Geologically, Muncie is very similar to Lexington, and a similar project could likely be launched at the University of Kentucky working to save money and improve the quality of public health.

As a result of this geothermal transition, Ball State is also able to appeal to prospective students who are looking to attend institutions who take the initiative to be on the cutting edge of new renewable and relevant technologies. Many students who are concerned about the health impacts of coal burning on campus, as well as the importance of investing in renewable energy, will now have extra incentive to attend Ball State. If the University of Kentucky wants to move towards a top 20 research institution, it will need to take every step possible to appeal to prospective students who are aware and knowledgeable about energy, public health, social and environmental policy decisions.

To be a steward of the earth in the 21st century, universities need to show their students that they are committed to helping create a sustainable future for generations to come. If this campus continues to burn coal, future generations of Kentuckians will continue to be oppressed and exploited in Appalachia as demonstrated by the longstanding tradition of the relationship between communities and the industry. As a land-grant institution, the University of Kentucky needs to take initiative and view the possible opportunities that could allow a progressive energy policy decision to be made. We urge you to make it a priority to do a geothermal and solar energy feasibility study during your continued discussion on the future direction of this campus. If not for the benefit of the health of the thousands of students, faculty and patients who have no choice but to breathe polluted air, do it for the benefit of the pocketbook of this university. More money saved on energy production means that more money can be spent moving the University of Kentucky towards its academic goals. Please take this plan seriously and understand the urgency we feel as you discuss the future of the university. We have gathered letters from students, parents, alumni and community members that stand in solidarity asking you to move the University of Kentucky towards cleaner air and renewable energy sources. Thank you for your attention and thoughtful consideration on these issues.



What some of the world's most thoughtful scholars have to say on the issues the Occupy movement is bringing to our attention...

thoughts by board member Kerby Neill
contact: tkneill@earthlink.net

As protesting citizens of America and other nations “occupy” financial districts, parks, and plazas across the world, they are too often dismissed (at best) or forcibly displaced (at worst) by those elements of the establishment that are still doing quite well, thank you. They are patronizingly indulged as “naïve” or morally derided as “whiners.” Sure they have been slow to articulate “specific demands,” but that is understandable. One does not have to spend much time among them to grasp the scope of their worries and the immensity of the changes they feel necessary. In this they have some very sophisticated company—most of the world's most thoughtful scholars trying to look into the future of our global community. There are many of these scholars, but I will only cite a few, while noting that the common themes in their worries should give every one on this earth reason to pause and reflect.

Jacques Attali, is a French historian and economist, who has also served in government and founded and directed a major bank. Attali is passionate about democracy. In his *A Brief History of the Future* he perceptively traces the importance of business in the history for increased individual freedom and democracy.

The early merchant classes in European business centers became crucial to national economies and began to raise a middle class which challenged the arbitrary and centralized power of monarchs. It was the resistance of America's business class, both agricultural and mercantile that took the lead in opposing the tyranny of England's King George and supporting the American Revolution.

It is not surprising, therefore, that our Constitution originally offered the vote only to men of property.

While Attali celebrates the role of business and capital in the evolution of democratic institutions, he is also alarmed that uncontrolled capitalism threatens the very democracy it has helped create.

He sees growing disparities in wealth leading to the compromise, control, and ultimate destruction of democracies by wealthy corporations and elites. As global

corporations exceed the capacity of nations to control them in a world of shrinking resources and growing population he fears a period of deadly hyperconflict that will engulf the world in the lifetimes of today's elementary school children if not earlier.

James Kunstler, author of *The Long Emergency*, focuses on our growing energy crisis with fossil fuel rapidly declining, population rapidly growing, and climate change into the mix. Kunstler fears that we are “sleepwalking into the future,” a future that is likely to include “titanic international military strife over resources” – a future that will demand a global shift to more simple, local and sustainable life styles.

It is interesting that Kunstler, writing in 2005, also warned that our national mortgage lending was “out of control” and that high end homes were already beginning to sell at 20% below their asking price.

Jared Diamond, who has earned numerous national awards for his science and writing, gives us a powerful cautionary tale in his *Collapse: How Societies Choose to Fail or Succeed* and warns us that, “Our totally unsustainable consumption means that the First World could not continue for long on its present course, even if the Third World didn't exist and weren't trying to catch up to us.”

Since that Third World includes India, China, Africa, and most of Latin America, that is quite an “even if.”

Lester Brown, of the Earth Policy Institute, in his *World on the Edge*, suggest that the world is on the verge of environmental and economic collapse triggered by the same forces that concern the other writers mentioned above and that in America only a national mobilization on a scale similar to that of World War II is capable of averting national disaster.

So the Occupy Wall Street crowds have trouble coming up with specific policies. Of course they do! Many of them are young. They, not the elders of the current establishment, will face the future we, the truly naïve ones, have helped create for them.

Only a massive national wake-up can mobilize the expertise to develop and pursue the specifics we need and that wake up is not visible in the horizon of either of our political parties.

Petition to say “Sayonara” to Nukes in Japan

From former board member Mami Hayashida
mamihayashida@yahoo.com

Dear Friends,

As you know, Japan, my country of origin, was struck by a huge earthquake and tsunami earlier this year, which instantly killed more than 15,000 people. Before the country even had the time to comprehend what this meant, it was forced to deal with arguably the worst nuclear power plant problem this world has ever seen. Sadly, the battle to contain the mess at Fukushima Daiichi power plant is far from over (even though it has largely disappeared from the news media in US), and people in Japan are finding out more and more that the radiation contamination has spread much more widely than the TEPCO and the government initially admitted. Rather high readings of cesium 137 (half life: 30 years) have been measured even in some parts of Tokyo and other places that are hundreds of miles away and, according to one of the major newspapers in Japan, at least 3% of the land in Japan now has radiation readings exceeding the legal limit the government had set for residential/business/farming areas prior to the Fukushima accident. (The government is now in denial about those areas posing health risks.) As Japan is the size of California, but with a population about 1/3 of the U.S., that 3% includes many populous areas.

The only good thing coming out of this in Japan seems to be a sudden surge in people opposing the nuclear power, which was considered safe by the most until recently. More than 60,000 people marched in Tokyo last month, asking the government to shut down all the nuclear power plants currently in operation. Also, Nobel laureate (1997) Kenzaburo Oe and other artists/writers/scholars have started an effort to collect **10 million** signatures worldwide on the petition that demands the Japanese government to stop all the existing reactors and promote renewable energy. The petition will be submitted to the government and the prime minister next March. Even if it does not have an immediate impact on the decisions the Japanese government makes, I would imagine 10 million signatures will make the news worldwide, which, in turn, should make people think about nuclear power everywhere.

More about Oe's effort:

<http://bit.ly/AbandonNuclearPower>

So, I am doing my small part here to collect signatures and am hoping you will help me by collecting signatures from your family, friends, colleagues etc.

You can print out the petition form in English, collect signatures, and by early February, contact me (mamihayashida@yahoo.com) so that I can collect the signed forms. I will count all the signatures and send them to Japan. You can download the petition at the organization's website (which does not have much information in English) found here:
<http://sayonara-nukes.org/english>.

There are petition forms available in several other European languages as well. I urge you to share this concern with many of your friends and family.

While I do not know whether (or how) this world can exist without any nuclear power (I would like to think it is possible), I have always been of the opinion that an earthquake-prone country like Japan has no business building nuclear power plants. I have been keeping up with the news in Japan – if you have any questions about what the Japanese mainstream (and not so mainstream) media are saying about the reactors and radiation contamination, contact me at my email address (mamihayashida@yahoo.com). I will answer as much as I can.

Editor's note: from the sayonara-nukes website, these directions:

■About the Petition Form■

In Japan, a personally signed petition is still more forceful than an Internet-based signature. Therefore, please print out the English petition form (pdf file)

Here are some instructions:

The petition consists of two pages which have to be submitted together. Please staple together the 1st page with the petition text and the 2nd page with your signatures.

The final deadline of this petition is February 28, 2012.

Some further notes:

You can write your name and address in your native language.

Petitions from foreign citizens living outside Japan are valid as long as the petition is addressed to the Japanese Prime Minister. In case the petition is addressed to the National Diet (House of Representatives) or the Upper House, petitions from foreigners living outside Japan are not valid.

There is no age limit. Signatures from children are also valid.

In principle, a petition has to be signed personally. In case of children or disabled persons, it is accepted if someone signs the petition on the person's behalf.



Excerpt from the book *Wrestling with Free Speech, Religious Freedom, and Democracy in Turkey* by James C. Harrington

excerpt submitted by Mehmet Saracoglu,
contact: Mehmet.Saracoglu@uky.edu.

Note: This article is comprised of selections from “Chapter 1 – “A Painful Prosecution, but Ultimately a Step Forward” of the book *Wrestling with Free Speech, Religious Freedom, and Democracy in Turkey: The Political Trials and Times of Fethullah Gulen*. About the author: James C. Harrington, a human rights attorney with nearly four decades of experience, is founder and director of the Texas Civil Rights Project. He has taught at the University of Texas School of Law for twenty-five years. Harrington has handled landmark civil rights cases, written and published widely and served on human rights delegations in different areas of the world.

Political trials have run throughout the course of human history. Often they have intertwined themselves with religious issues especially when the powers of “church and state” have aligned in mutual interest. In western tradition and culture, the trials of Socrates, Jesus, Galileo, the Inquisition, the Salem “witches”, and John Scopes stand out in history.

One of the more exceptional political trials in recent times involved the eight-year long prosecution of Fethullah Gulen in Turkey that finally concluded in his favor in mid-2008. It was a prosecution with amazing behind-the-scenes maneuvering and intrigue. It has received little attention in European countries and the United States, but has great ramifications both in and outside Turkey because it involves the rise of a moderate, democratic movement in the Sufi Islamic tradition and the effort to suppress it.

In short, this book is about the trial of an influential thinker, a trial engineered by opportunistic members of the establishment. They felt threatened by the popular movement succored by Gulen’s example, and were buttressed by the malicious false claims of a chronically sensationalist media enterprise. Eventually, however, Gulen’s foes were undone by reforms sponsored by the European Union, the trenchant skill of his lawyers, and the good fortune of landing before an unbiased set of judges.

It is sometimes puzzling to understand how an ascetical, self-effacing, charismatic individual like Gulen, a moderate Islamic teacher now in his early 70s and living in the United States for health reasons, came to be such a threat to the Turkish Establishment that it devoted so much energy against him, even to the point of prosecuting him over an eight-year period, beginning in 2000.

Gulen, a stalwart proponent of democracy, has devoted his life to writing and preaching personal spirituality; emphasizing the importance of an upright life and helping less fortunate people; promoting interfaith dialogue and non-violence; and underscoring the importance of education and scientific knowledge. Yet he had to spend much of his 60s defending himself and his movement against trumped-up and spurious charges.

Gulen attracted large numbers of people to his message and inspired thousands of individuals to dedicate their lives accordingly. He drew crowds to him, which disconcerted the established powers, which felt threatened with the possibility of seeing their privileged status quo upended through the workings of this non-violent preacher of sorts, who exhorted everyone to democratic participation in their society.

The Gulen trial is reflective of the struggle within Turkey between the established secularist military and economic order and a more open, popular movement that, in part, seeks religious liberty; it is a struggle between an *ancien régime* for which freedom for religion means officially suppressing religious practice in public life and a movement that seeks to freely exercise religious beliefs in a secular state.

There is an interplay with Turkey and its plans to enter the European Union and secretive intervention by the U.S. Administration at the time to bar Gulen from attaining visa status in the United States, where he had come for medical attention, during the same period the prosecution was going in Turkey.

The Gulen prosecution is an anomaly of sorts because although being political, it intersects with religion in a different sense. The Turkish establishment ratcheted up the prosecution, accusing Fethullah Gulen of undermining and subverting Turkey’s singular secularity, which Mustafa Kemal Ataturk, the Republic’s liberator, founder, and first president, established and wrote into constitutional stone.

The prosecution of Fethullah Gulen is also ironic because he is categorical in his professed belief that Turkey remain a secular state and because he is a de facto leading proponent of a moderate way of Islam that is

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**Excerpt from *Wrestling with Free Speech, Religious Freedom, and Democracy in Turkey*
by James C. Harrington**

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unique to Turkey. In American terms, this would be comparable to mainline Christian traditions in the United States in which people live out their religious beliefs, but hold to a secular society in which church and state are separate. There are two sides to the First Amendment coin: no establishment of religion and the right to freely exercise one's religious beliefs. Turkey is wrestling with that model, as have Americans for the last hundred years. The shifting fortune of the Gulen prosecution plays out on this stage.

This all unfolds against the backdrop of Turkey seeking entry in the European Union. As part of Turkey's eventual admission, the EU has required major constitutional reforms, many of which coincided with Gulen's trial and reflect enhanced protection of free speech and religious expression. Gulen in the end benefited from this; and his eventual success against prosecution, in turn, helped advance these principals of civil liberty in Turkey's struggle to become a more democratic society and one which is more respectful of human rights.

The Gulen prosecution is about more than simply freedom of religious expression. It is about an ongoing struggle to shift economic structures, the rise of a new Anatolian bourgeoisie versus the established Istanbul/Ankara bourgeoisie (or to use a more colloquial expression, the "Black Turks" versus the "White Turks"); it is about a grassroots movement to shift political power, attempting to wrest self-governance from an entrenched, non-transparent regime. The Gulen prosecution is a chapter in the still uncompleted book about Turkey's tentative and tenuous movement toward greater democracy.

Mehmet notes: Fethullah Gulen was voted the "World's Top Public Intellectual" in the 2008 Foreign Policy/Prospect Magazine Poll. For more information about Fethullah Gulen and his works: <http://en.fgulen.com/> and <http://www.fethullah-gulen.org/biography.html>

This excerpt submitted by Mehmet Saracoglu, contact: Mehmet.Saracoglu@uky.edu.

What Works? Evaluating Interfaith Dialogue Programs

From the United States Institute of Peace website, (www.usip.org) you can find a downloadable pdf report by Renee Garfinkel dated July 2004 "What Works? Evaluating Interfaith Dialogue Programs": <http://www.usip.org/publications/what-works-evaluating-interfaith-dialogue-programs>.

From the lengthy summary, we excerpt these first points:

- Religion has been, and will continue to be, a powerful contributing factor in violent conflict. It is therefore essential to include religion and religious actors in diplomatic efforts.
- Interfaith dialogue brings people of different religious faiths together for conversations. These conversations can take an array of forms and possess a variety of goals and formats. They can also take place at various social levels, and target different types of participants, including elites, mid-level professionals, and grassroots activists.
- Interfaith dialogue programs may resemble secular peace-building programs in some ways. In other ways, though, religious content and spiritual culture are infused throughout the programs, distinguishing them from their secular counterparts.
- Evaluation requires that a program develop a clear statement of its goals, methods, and outcomes. Making these explicit at the outset helps sharpen thinking by providing an explicit yardstick by which to measure a program's success.
- Over time, the knowledge accumulated through these types of evaluation will expand our understanding of the actual and potential roles of religious dialogue in international peacemaking.

The website includes this note about the report:

Interfaith dialogue is an increasingly popular response to religious conflict and religious nationalism. While practitioners employ a variety of approaches, the underlying purpose of all interfaith dialogue projects is to enhance religious tolerance and promote peaceful coexistence. Despite the increasing popularity of interfaith dialogue, rarely are these dialogue projects subjected to rigorous efforts to evaluate their impact and effectiveness. To help address this gap, the Religion and Peacemaking Initiative of the U.S. Institute of Peace commissioned a study that resulted in this publication. The project director and author of this report is Renee Garfinkel, a practicing clinical psychologist and Research Scientist at the Institute for Crisis, Disaster, and Risk Management at George Washington University.



Human Rights and the Homeless

“Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world . . .

“Everyone has the right to a standard of living adequate for health and well-being, including food, clothing, housing and medical care, necessary social services and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his [or her] control.”

(from the Preamble and Article 25 of the Universal Declaration of Human Rights)

by Billie Mallory, CKCPJ board member
contact: 859.285.5211.

Perhaps when the Declaration of Human Rights was drafted and adopted by many world leaders of the United Nations, those leaders thought the Declaration was necessary only to safeguard the rights of people living in undeveloped or Third World countries, or war-ravaged regions.

Today I write because I believe the Declaration of Human Rights must be applied to our fellow residents of Lexington who may be experiencing homelessness or abject poverty, suffering from mental illness, or chronic substance abuse.

Some of these, our neighbors—through no fault of their own except unemployment, divorce, domestic violence or other unexpected tragedy—may inadvertently lose their means of support and stable housing. Thus they become trapped in a downward spiral and are forced to living in a shelter, in their car, or eventually turn to the streets.

Our shelters are overflowing, our social service programs cut to the bare minimum, and we have even more strain on our limited resources by “dumping” from other counties and cities. Maybe you think you

know the picture of homelessness from Phoenix Park, the Hope Center or the panhandling bum on the street. However, the new “face of homelessness” includes the elderly, runaway teens, returning war veterans, and families with children. So shall we put them all away or lock them all up?

I do not want to see Lexington criminalize poverty by making it a public nuisance.

I think of the words of writer Paul Boden:

“Many cities, large and small, have reacted to the upsurge of those living on the streets with restrictions and public nuisance ordinances to criminalize public activities, such as panhandling, eating or sleeping in public parks or other public spaces. Whether intentional or not, these laws are disenfranchising tens of thousands homeless people. Instead of increasing treatment, social services and affordable housing options, we are shutting down such programs and building costly jails and prisons to house our mentally ill, addicted and poverty stricken people to get them out of sight. We deal with this public shame by trying to hide it rather than deal with it with effective treatment and programming, affordable housing options and social service support networks”

(I urge you to see his book *It's Madness: the Incarceration of Disabled Homeless People in the U.S.*)

I invite you to see many of these issues dramatically and bravely shared through personal stories of individuals who have experienced homelessness.

On Fri. Nov. 18 during Gallery Hop you have the opportunity to come to the Lexington Opera House. There, you can view art created by homeless veterans from 5-8pm.

Then, at 8:30 pm, I urge you to see the newly revised, multi-media play, “Don't Call Me Homeless, I Don't Call You Homed,” written and performed by the Street Voice Players, appearing courtesy of the Catholic Action Center. This inspiring play has traveled to Richmond, Georgetown, Frankfort and many other places and is again being offered in Lexington to raise awareness of the many issues that accompany homelessness.



Soldiers of Survival

by Billie Mallory, CKCPJ board member
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They are the walking wounded—the homeless
that have been defeated by life.

They suffer from mental illness and challenges,
substance abuse or any number of medical
ailments—young and elderly, unemployable and
unproductive; some have even defended our
country but can't find a place to live—
except in their own foxhole.

They are soldiers in a war of survival—the throw-
aways of our advanced society.

They cannot function, do not know how to ma-
neuver the system—scared and alone, unwanted
and uncared for—often living in their own heads.

They survive one day at a time—thinking about
their next meal and a safe, warm place to sleep.

They cannot plan too far ahead, the future is not
within their control—discouraged and defeated,
depressed and depleted—sometimes wondering if
they are dead or alive.

They are soldiers of survival—for them, the war
against poverty has been lost.

They are the casualties—walking wounded from
life.

Who will care for them?

Who will be next?

This the war we should be fighting—with homes
instead of guns and love in place of hate.

DID YOU KNOW:

The United States Department of Veterans Affairs has a
page on their main website devoted to “Homeless
Veterans”: www.va.gov/HOMELESS/resources.asp.
That pages lists a number of resources:

—The National Center on Homelessness Among Veter-
ans which has a mission to meet the VA's Five Year Plan
to End Homelessness. That initiative comes out of a
report titled “Opening Doors – Federal Strategic Plan to
Prevent and End Homelessness.” The Plan outlines an
“interagency collaboration that aligns mainstream hous-
ing, health, education, and human services to prevent
Americans from experiencing homelessness.”

You can get your downloadable pdf from
<http://www.va.gov/HOMELESS/NationalCenter.asp>.

—Project CHALENG (Community Homelessness As-
sessment, Local Education and Networking Groups) for
Veterans, “because no single agency can provide the full
spectrum of services required to help homeless Veterans
become productive members of society.”

See: <http://www.va.gov/HOMELESS/chaleng.asp>.

Board member Billie Mallory provides these statistics:

Nationally

9.5% of homeless population are veterans, though
veterans make up only 1% of the total population.

76,000+ veterans are considered homeless;
57% are sheltered, and 43% are on the street.

Almost 1 in 10 veterans become homeless at some point.

Locally

According to annual point-in-time count in January

-619 homeless veterans in Kentucky in 2010

-633 homeless veterans in Kentucky in 2011

-159 homeless veterans in Lexington in 2010.

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Nonviolence Glossary—"work" vs. work and collateral healing

From the Meta Center

<http://www.mettacenter.org/definitions/work-vs-work>

"It may be asked whether history at any time records such a change in human nature. Such changes have certainly taken place in individuals. One may not perhaps be able to point to them in a whole society. But this only means that up till now there has never been an experiment on a large scale in nonviolence... In this age of wonders no one will say that a thing or idea is worthless because it is new. To say it is impossible because it is difficult is again not in consonance with the spirit of the age. Things undreamed of are daily seen; the impossible is ever becoming possible. We are constantly being astonished these days at the amazing discoveries in the field of violence. But I maintain that far more undreamed-of and seemingly impossible discoveries will be made in the field of nonviolence."

— Gandh

This excerpt is from a book by Michael Nagler, *The Search for a Nonviolent Future*, Chap. 4

The distinction, work vs. "work" is necessary to stress that the beneficial results of nonviolent action often lie in the future. "Work" means the immediate and obvious effects, while work without quotes designates the resulting underlying and fundamental shifts brought about by nonviolence; in other words, it means 'does good work' not 'got what we wanted'. All action has consequences on various levels; a nonviolent actor always takes into account the intended *long-term* objectives and consequences and not just the more expedient or visible results. Because nonviolence can take time to address root causes of violence or injustice, people seeking immediate objectives often reject it on the grounds that nonviolence doesn't "work." Often they embrace violence because it satisfies an immediate need, while ignoring the long-term adverse consequences, thus lurching from crisis to crisis instead of improving things.

One can characterize the difference as follows:

Violence sometimes "works" but never works; while nonviolence sometimes "works" and always works.

A classic example of the difference is provided by the Gandhi-led Salt Satyagraha of 1930. At the cost of much suffering, the campaign produced virtually no change in the hated salt laws — but has been identified by historians as the turning point that led to the independence of India 17 years later.

About the Meta Center:

The Meta Center for Nonviolence was founded in 1982 by students of Sri Eknath Easwaran, including Michael Nagler, who is today the president of the organization. Arun Gandhi, one of the Mahatma's grandsons, once said that Sri Easwaran understood his grandfather "better than anyone around." [The center has] experimented with many educational methods to help ... see into the heart of nonviolence and share ... insights with anyone wishing to use or understand what Gandhi called "the greatest power at the disposal of humankind."

From the center's website:

'Collateral healing' is a term coined by Michael Nagler to parallel the euphemism 'collateral damage' used by the military to refer to (while implicitly denying the tragedy of) the civilians who are killed or injured in increasing numbers in modern armed conflict — even by 'smart' bombs! 'Collateral healing' refers to the fact that since nonviolence injects positive energy into a situation it will always produce positive results of some kind somewhere and at some time. Just as with the destructive counterpart, we cannot always tell what exactly these results will be. Unlike collateral damage, however we can always count on their being constructive.

When 35,000 Americans sent a message to the White House to "feed your enemy" when there was a severe famine in China during the Korean War there was no reply. It was revealed much later, however, that those 35,000 messages enabled President Eisenhower to deny a request by the Joint Chiefs of Staff to commence bombing beyond the Yalu river, i.e., in mainland China — an act that might have precipitated World War Three!

During the longstanding nonviolent campaign by the town of Budrus on the West Bank, a wonderful harmony among disparate elements of the community came about as a result of the superordinate ideal of nonviolent struggle. In this case the campaign was also successful for what it set out to achieve (see the definition of work vs. "work" at left).

In other words, whether a nonviolent action 'succeeds' or 'fails' in the short term with respect to explicit goals, it always induces positive changes, or 'collateral healing.'

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Letter to the editor by board member

Rabi H.D. Uriel Smith

This letter was published in the *Lexington Herald-Leader* Oct. 11 under the title "Get money circulating"

"The ability of a country to pay taxes must always be proportioned, in a great degree, to the quantity of money in circulation, and to the celerity with which it circulates."

This quotation from the Federalist Letter No. 12, paragraph 3, shows that the "multiplier effect," explained by economist John Maynard Keynes, was known already by the American founding fathers.

As Keynes showed, if the banks are unable to lend "seed money" to promising entrepreneurs, the government should temporarily step in to restart the money circulating, creating more jobs. The Tea Party movement, opposing any stimulus spending, is voting not only against rapidly developing new jobs, it is voting against the founding fathers.

You can reach Rabi Smith at hdu.smith@qx.net.

Letter to *Peaceways* Readers

By Michael Fogler

Dear *Peaceways* Readers:

At the risk of being thought of as a kook and a nut, I am coming out of the closet that I do not believe the official story of 9/11. After a lot of reading, I believe it is nutty to believe the official story. We were asked to believe by perhaps the most lying Presidential administration in US history that 19 amateur pilots got past security onto four different planes on the same morning, took control of large airliners, maneuvered them in highly sophisticated ways that even the most experienced pilots would have had a difficult time doing, got past the mightiest military establishment in the history of planet earth, including hitting the Pentagon an hour after hitting the World Trade Center towers, the Pentagon being the most protected airspace on the planet, and caused steel-reinforced skyscrapers to collapse in mere seconds when on no other date in history have any steel skyscrapers collapsed from fire, not in hours or days, much less in seconds symmetrically straight down onto a pile of pulverized dust. With apologies for the run-on sentence, but do you really believe that? The official story is the real conspiracy theory.

In the last 10 years, numerous 9/11 truth organizations have emerged. These include Architects & Engineers for 9/11 Truth (with over 1500 licensed professionals signing a statement that the official story of the collapse of the WTC buildings is physically impossible), Pilots for 9/11 Truth (who say that amateur pilots could not have done the flying that took place that morning), Firefighters for 9/11 Truth, Scientists for 9/11 Truth, Scholars for 9/11 Truth, Religious Leaders for 9/11 Truth, and on and on. These people are not kooks! They are professionals, trained in specific, relevant fields, to have knowledgeable opinions. The books of David Ray Griffin are particularly all-encompassing and well done. They're reasoned, and impeccably researched and documented.

Two big problems exist. One is that the mainstream media refuse to give any credence to the doubters of the official story, even when those doubters are highly knowledgeable, scholarly, and reasoned. If any media person wants to report on this, it is clear from the powers that be that such a media person would lose his or her job.

The second big problem is the official story believers among the people on the political left. I expect the people on the right who are into war to go with the official story. But I would love to see more people on the left really look into this. With an open mind, I believe you will not continue to believe in the official story.

This is so critically important! Our entire way of life as a nation over the last 10 years has been based on this fraud. If we can get more of the public to openly speak about this, we can expose this war on terrorism and its profound, unspeakable waste for the fraud that it is. Mark my words — and you might have to put this in a time capsule for our grandchildren to see — Bush, Cheney, Rumsfeld, Powell, Rice, et al. are one day going to be known as some of the greatest criminals in history.

You can reach Michael through his website at <http://michaelfogler.com..>

Just let the people see the facts

by Michael Fogler

(Editor's note: This article has been held for a number of months. Michael has been most patient during the time we sought a method to share it with Peaceways readers.)

An uncle of mine had a favorite expression: "Never let the facts stand in the way of a good theory." This was his way of poking fun at political beliefs that made no sense to him. Today we hear many proclamations (aka "theories") spouted out in the political arena that are bought by the American public. I think it's time to pull out the facts and keep exposing people to them.

A definite case in point is health care. Whenever someone mentions the single payer systems that are found in most of the nations on earth except the US, we're bombarded with: That's socialism (followed by a bunch of name-calling). Never mind that numerous capitalist countries in the world have this type of system. Never mind that these systems spend less money and have better outcomes than does our corporatized, private, for-profit, insurance-based system. I have wondered: what is it about lower costs and better outcomes that people don't understand? The answer is: the people don't have the facts; they mostly hear — and swallow — slogans.

Another example is income taxes. We're hearing over and over again that lower tax rates stimulate the economy and help everyone. And we hear that the debt, deficit, and size of government is because the government spends too much money, not because tax rates are low. On the surface that sounds reasonable. However, it has no basis in fact.

Look at the last several decades. When tax rates were higher, deficits were lower (or non-existent), and wages were higher. Check it out: compare the tax rates, along with prosperity measures and government deficits. All the things people are screaming about — smaller government, lower (or no deficits), higher wages, more prosperity for everyone — all of these things has happened when income tax rates were higher, especially when the top tax rate has been above 50%. Lower tax rates have produced less prosperity, more government spending, and more debt and deficits. Which then makes people cry out for more lowering of tax rates! You may recall that in the 1980 presidential campaign, the future Vice-President Bush called Reaganomics

(significantly lowering taxes and raising military spending) "voodoo economics." And he was right! After 12 years of Reagan-Bush, Clinton raised back taxes a bit and his wars were short. Clinton's tenure ended with a surplus. Bush II brought back "voodoo" (a combination of cutting taxes and multiple protracted wars), and voila, we had ballooning deficits and government spending.

While I'm on the topic of military spending, let's discuss this slogan known as "strong national defense." Strong national defense of course means enormous government spending. Strong national defense makes for a huge government all by itself. Strong national defense is the number one cause of national debt throughout the history of the United States. Every time our nation went to war, the government spending and debt went way up. Without our military endeavors, we would have very little of the debt we have now.

Current military spending is well over a million dollars a minute. It's a physically, psychologically, and ecologically destructive waste. Military spending is the epitome of big government, wasteful spending, and debt accumulation. And yet people say over and over again in the same breath that they want to rein in government spending and maintain a "strong national defense." The possibility of having those two things at the same time has no basis in fact.

What I'd like to see during the 2012 presidential campaign is for a candidate simply to show people the facts. Get some large graphs showing the history of tax rates while showing side by side with that, the corresponding government spending, the deficits, the wages of the people, and other measures of a stable economy and a prosperous population. Get another graph showing health care systems with their corresponding costs and health outcomes. Yet another graph showing our military spending versus the rest of the world would be good as well.

Just let the people see the clear facts. I think we need to have the politicians see the clear facts, too. Then, let's let the facts stand in the way of these bogus theories.

Michael Fogler edited Peaceways for 18 years. Still active in peace work, he now devotes much of his time to his career as a classical guitarist. See his website at <http://michaelfogler.com>.

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