Peace is One Wicked Problem
Editor’s Op-Ed - Peter Lemish, plemish@gmail.com

The term — Wicked Problems — is a popular way to pose complex social-environmental issues that require new ways of thinking and acting. Examples of Wicked Problems in Southern Illinois include: environmental migration, or ways we need to manage living with the consequences of climate change; and, dealing with the poverty conundrum of intertwining tenacles of generational class and racial injustices as well as the need for more equitable educational, employment, and health care services.

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

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

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

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

I can illustrate this by simply inserting a hyphen, to re-define: Resolution so emphasizes that significant conflicts, often at the core of wicked problems, can never really be solved, rather they require a continu-ous process of managing, or re-solving conflicts, over and over again. This is because authentic conflicts morph through the consequences of changing circum-

stances, even when skilfully managed efforts are applied.

Consider a common example: Former partners need to re-negotiate divorce agreements regarding shared responsibilities for raising their children due to one partner moving to a job in a different local. This situ-

ation can arouse emotions of the deep-scared remain-
ts of the conflict. Humane management will advance the partners’ use of mutual respect, patience, compassion, and finding creative ways to achieve a win-win-win arrangement for former partners and their children.

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

lenged by differing needs and interests that occur when living together. This is true for micro-organisms in na-

ture or all manner of social engagement – from friend-

ship to marriage and family life to school classrooms, businesses, civic organizations, governments, nations, and international relations. Conflict occurs continually in all these situations, as well as within ourselves, and therefore, we must consider the multiple possibilities available to us to manage conflicts.

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

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

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

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

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

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

Action, too, need to be taken. And, to our com-

munity’s credit, a wide span of actions and activism are related by our authors about work being advanced in Carbondale: From ways to find inner peace through meditation to learning how to use nonviolent com-

munication in everyday interactions. Socially, you can read and understand the same as well as organizational efforts to work with veterans, confront racial injustices, care for our environment, protect actions by our govern-

ments, as well as coming full circle – link global issues to local challenges.

Whether captured in poems, articles or photo-
graphs, our the Nonviolent Carbondale Coalition’s main conclusions in assembling this publication is that our community has the foundations and capacities to continue to advance a culture of peace and peacemak-

ing, and so be recognized as a Compassionate City.

This is something we hope you will contemplate during the meetings of the Peace History Conference (October 24-26) as well as in the 60+ events and exhibits taking place throughout the city during the 11 Days for Peace - October 18-28.
Local initiatives, policies, and projects. A commitment to increase compassion through launching a Compassionate Cities campaign, of Louisville, St. Louis, Springfield, Chicago and communities around the world have committed to at our community with compassion, estimate World”. Armstrong writes that, “We must look who live, work or hang out in Carbondale seem simple. Some steps require an entire community. The first step is to “Learn About Compassion.” about the important step of having compassion [see box] was written collaboratively and yet, the Charter is a clear and succinct 312- countries representing every faith.

learning can be accomplished in isolation, but university town, where people utilize our cultural institutions and seek out extracurricular learning opportunities, people, who live, work or hang out in Carbondale seem to naturally understand the value of learning together.

The second step is to “Look at Your Own World”. We encourage you to look at your community with compassion, estimate its strengths as well as its weaknesses, and assess your ability to take action. Learning can be accomplished in isolation, but

If you consider how the 11 Days are organized, you’ll understand why Carbondale is so well equipped to launch an official Compassion Cities campaign. For each 11 Days, Nonviolent Carbondale’s participants commit to work with area contacts, individuals, and organizations.

We simply ask them to use the theme during a specific 11 day period, to share the details of their “11 Days for Peace” publicly their own events along with the entire 11 Days for Peace program in terms of resources and enthusiasm of multiple people. Each time, that effort has been made willingly. Participation has been extensive. The events come pouring in.

Next Steps

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

Randy Osborn, Director of Carbondale Boys and Girls Club, recently wrote a letter to the editor of the Carbondale Times. He wrote about businesses, volunteers, and service organizations coming together to help that organization. He wrote, “Carbondale should be smiling at its collaborative spirit. We are good at this.” Randy wrote about one small example, but that example could easily be extended to the entire area. In fact, the Carbondale Interfaith Council, which has members from a wide variety of religions, has a wonderful diversity of people, multiple community service organizations and coalitions working together on compassion initiatives every year.

Securing funding is another step, although seeking compassion does not necessarily need money. The Carbondale Public Library secured $2,500 in grant funding from the American Library Association (ALA) and the Fetter Institute to support the 11 Days for Compassion co-organized by Nonviolent Carbondale. The Carbondale Human Relations Commission and Nonviolent Carbondale would like to see the library become a Compassion Cities campus, offering resources and hosting programming on compassion. The library library subsequently won an ALA Excellence in Library Programming Award for that effort, because a library that has libraries that should and do play a key role in community outreach and public dialogue. The award

About our Authors and Poets

Michelle Riestra is a graphic artist who works at SIU, and its marketing director of the John A. Vianen Library. She is also an editor for upcoming, a student of UNA-Illinois history and anthropology, and is the author of a book of poetry and fiction. She is a native of Carbondale and has worked for the city and county for 17 years. She is also a member of the Board of Directors of the Nonviolent Carbondale Charter for Compassion.

Karen Lucas is a graduate student in the Department of Education and the College of Health, Human Services, and Recreation at Southern Illinois University at Carbondale.

Alexis Ama Anzor is from Ghana in West Africa, and came to Carbondale to undertake doctoral studies in Speech Communication at SIU. She works for the Southern Illinois University Carbondale Media Arts. Her research focuses on health communication practices.

Gay and Kathlyn Hendricks. She enjoys sharing these roots, acts, and stories of the world. She has worked on, and is currently developing, a series of...
Views of Carbondale’s Veteran Activists

BY SHARON WITTKE

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

Hugh Muldown

Hugh Muldown graduated from Southern Illinois University in 1966, the same year Martin Luther King Jr. and Bobby Kennedy were assassinated. The Viet Cong launched the Tet Offensive and Chicago was rocked by the “police riot” during the Democratic National Convention.

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

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

"Some of us got提名ed to be members of an activist group of what we considered to be the first generation of activists, 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 attitude of opposition to what was ostensibly and clearly a brutal and unjustifiable war, waging our young men — primarily young women, as women played a very limited part in the actual war — although they played major role in the anti-war movement." Muldown was a principal founder of the Carbondale Peace Center, established in 1973. The Center's office was in the University Christian Ministry building at 913 S. Illinois Ave.

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

Several coexisting groups involved in what is now called the Peace Coalition of Southern Illinois, Muldown said.

Muldown said he worked on several projects during the late 1960s through the 1970s, including an anti-war program at John A. Logan College called the Literacy Corporation. "That was an interesting project because we employed a lot of people, some of whom were graduated students within the Community Development Program here," he said.

Muldown also promoted the Shriver Solar Project, which eventually became a non-profit organization.

Imam Abad Haqq

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

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

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

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

Haqq said he had just come out of the military and found the Black 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 while he was still a student in high school watching the civil rights movement unfold. "I said to myself, 'What did we do in this country to deserve such treatment?' That question has stayed with me since I was a sophomore or junior in high school. I never really found a satisfactory answer.

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

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

Haqq said he chose to be a member of the Nation of Islam in 1973 and was probably a turning point in moral and spiritual life.

"There were so many movements back then — so many choices, some on the extreme end and some in the mainstream," he said.

"The Nation of Islam was my choice of movement to stay with.

"Haqq, who has been active in civic organizations such as the National 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.

"When I left the service of my friends, I grew up, when I fell into the wake of the 1960s and was then, what I'm doing over the years, most of them say that fits me," he said.

"I have learned from the 1960s process that a lot of times, any movement becomes institutionalized," he said.

"Much of what we have learned is put in institutions," he said.

Haqq said different social movements have created different social movements that are similar to some of the things they were active about got resolved or institutionalized.

"But the thing is that there are going to work on this year, so you can look back next year and say, this is what we accomplished," he said.

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

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

Carbondale Peace and Justice Activist Extraordinaire

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

Maggie Parker died on August 31, 1985, but her work continues to inspire others to work to rid the world of these lethal and wasteful weapons. As a longtime member of the Church of the Good Shepherd UCC in Carbondale, she dedicated her early political consciousness-raising to the teaching and activism of former President Lyndon B. Johnson.

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

As a member of Carbondale Women United, who served multiple terms as president, vice president, secretary and treasurer; a member of Carbondale’s Church at the United States of America annual sale to fight world hunger for more than 20 years, she was a member of the Peace Coalition of Southern Illinois. Maggie served as treasurer for 26 years. She was involved in organizing PCQ’s distributive shopping, Women’s Communion Day, Tax Day actions, visits from Parents for Peace to carateus in Colombia. She participated in weekly vigils at Tean Square opposing the Iraq and Afghanistan wars, and other peace-related events. She was the first recipient of the Award of The Southern Illinoisan encouraging rational policies of his militarism and more support for humanitarian aid. Her work as leader of the Peace Coalition kept an active organization from its beginning.

Parker’s legacy, perhaps best known as coordinator of the Good Samaritan Food Pantry for 22 years, but she was also a major mover in many areas of the Carbondale community, valued for her intelligence, positive attitude and skill at organizing and connecting various groups.
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. 30th to discuss healthcare, employment and education disparities facing that community.

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

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

"The people of Carbondale need to get organized and mobilize themselves in order to be heard," Hunter, a Chicago voice against injustice.

While the commission will submit a report to the General Assembly by Dec. 31, Hunter, the chairman of the commission, will submit a report on what's going on so we can attempt to change it," she said.

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

"We want to know within colleges, within departments at various levels of the university, " she said.

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

Lacey, president of SIU and Lacey has been part of 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 are unique from other universities and asked that the issue be addressed at all public universities.

After several different comments, Hunter requested that she be able 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.

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**Sexual Violence: A Threat to Peace**

**BY JENN FREITAG**

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

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

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

This is why folks who do gender violence prevention work call this "rape culture." It’s a society of cultural norms that create an environment that allows and even encourages sexual violence, and it is often individuals who have experienced sexual violence who are silenced and blamed for someone else’s violent actions.

This means that survivors are less likely to report them, seeing no value in what happened, and this translates to less public acknowledgment of sexual violence on local and national levels.

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

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

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

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

Instead of blaming victims, we should place responsibility on those perpetrating sexual violence and focus our educational efforts on the cultivation of empathy, compassion, and human respect for all potential perpetrators — and this means all of us.

To do so, we need to:

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

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

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**About The Women’s Center**

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

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

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

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

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

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

For more information about The Women’s Center, visit therbwomenscenter.org or facebook.com/therbwomenscenter.

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**Why Did You Come to SIU?**

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

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**BY STAR DERRY**

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

For me, SIU has quite a different view from many SIU students, and the city seems to want to cater to them — witness the Carbondale Liquor Board’s recent decision to open all the city’s bars on Halloween.

So why did you come to SIU?

Choosing a college is a huge decision that should be based on more than one reason. When touring campuses, I was looking for what is inside: Quality professors and student organizations, livable dorms, and an overall educational opportunity it provided was instrumental in which compassion, equality, social justice, and human rights were at the forefront, especially when we consider it in all its forms: unwanted kissing and touching, child sexual abuse, sexual harassment, intimate partner sexual assault, voyeurism and stalking, sexual exploitation and trafficking, rape by acquaintances or strangers, street harassment, sexist and threatening jokes and comments, rape as a weapon of war.

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

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

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

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

Sexual violence is one consequence of alcohol abuse.

When going to college — on any campus — students need to be aware that college women may be more prone to being sexually assaulted than in previous times of their life. In fact, one in four women are sexually assaulted during their four years of college, and many of these assaults involve use of alcohol and other substances. Such events not only create a horrible memory, they change lives. Dealing with the traumas afterwards can be even worse than the actual event, as many victims engage in painful self-blame.

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

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

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

On getting around Carbondale with Disabilities

Living by Dean T. Reece

Living in an urban area has its challenges, though none are impossible if you have a disability and live in a town that cares for the quality of life experienced by all its residents.

Carbondale has many great attributes to offer persons with mobility impairments, like many great sidewalks, nice stores for shopping, a few nice parks, and one apartment building that’s set up really well for people with disabilities. Carbondale also has a very nice university with faculty members who, generally, care about students who have some form of disability. We also have multiple service providers dedicated to providing high-quality services to persons with disabilities.

However, there are considerations that will only take you so far—literally. The lack of reliable, safe transportation makes doing basic everyday activities extremely dangerous for people who utilize wheelchairs.

Though it is true that driving in a wheelchair is faster than the pace of an able-bodied person walking down the same street, you may not realize the amount of time it takes a wheelchair driver to travel a short distance, such as from your apartment to campus or to the grocery store.

Did you know that a motorized wheelchair moving at full speed will only go 4 to 6 miles per hour, when the average speed limit in town is 30 miles per hour for an automobile? This means that I have to give myself 25 minutes of drive time in my chair for every 5 minutes of the distance traveled by an automobile driving at the legal speed limit.

In addition, sometimes weather conditions make it extremely uncomfortable to be out in exceptionally cold weather. Not only are the roads wet during a rain and slippery if there is snow, precipitation can cause severe or irreversible damage if it enters your chair’s electrical system.

An incredibly huge misconception is that a person who utilizes a motorized wheelchair only needs hand controls equipped on a wheelchair accessible van or adapted automobile, and they will be able to operate a vehicle safely without any problems. WRONG! What many people do not realize is that you must have fine motor skills, be able to react instantly when danger arises, and you also need to be able to see ahead so that you would have enough time to respond should something happen.

In short, driving a motorized wheelchair requires skill and can be accomplished safely only when drivers of all vehicles and the city act responsibly. To do so, the City of Carbondale must improve the conditions that make safe travel possible. After all, we all deserve to realize the quality of life that many of you take for granted, and that we all deserve.

Learning by Natalie M. Smith

When Dean speaks of those who have misconceptions, if not a general lack of understanding, about persons with disabilities, he is speaking about people like me.

For instance, when I first met Dean, I failed to grasp why the lack of accessible transportation in Carbondale is so profoundly critical. Matt F., a SIU alum and Carbondale resident, who utilizes a motorized wheelchair, explained it directly: “When it comes to doing anything [...] from finding employment to just going to a movie [...] it’s the transportation—or lack thereof—that’s the problem.”

He and Tanya L., another SIU graduate and resident who uses a wheelchair, shared with me some of their concerns. They made me aware that the city’s only taxi services, Ace Taxi and Yellow Cab, have no wheelchair accessible vehicles. I also learned that the Jackson County Mass Transit shuttle, though accessible, runs weekdays only and serves riders on a priority basis (e.g., a person who needs groceries can get passed over if another has a doctor’s appointment). SIU’s Saluki Express bus system is accessible, but its many drawbacks include severely limited space for riders in wheelchairs, and reduced or no availability during school breaks.

Tanya explained that even when people can use their wheelchair for daily tasks that require travel, it still is not as simple as it might seem to a person like me. Concerns include how chair driving decreases wheelchair life and durability, and that not all sidewalks are safe for wheelchairs—assuming that there is a sidewalk.

“Part of the reason why we often travel in the street is that some residential areas don’t have sidewalks. Like the area that Matt needs to travel to go to work, it’s just a big hill.”

It is imperative that people like me, people who do not currently experience disability, become aware of how our privilege grants us access to a better Carbondale—and a better world. But we do not deserve it any more than do Tanya, Matt, Dean, and George.

Learning by George Lowery

One of the most important qualities of leadership is problem solving. So, solving the transportation problems of persons with disabilities is a true test of our town’s leadership, as the transportation system used by persons with disabilities in both the City of Carbondale and Southern Illinois University must be improved.

The mass transit system offered by the university that also serves the public does a very good job, as a unit. However, some drivers that operate buses need disability sensitivity training. For example, there are cases when certain drivers refused, outright, to pick up passengers with disabilities at certain stops just because of the time it will take to load them at that location. Instead, persons with disabilities are told, sometimes quite rudely by certain drivers, that they must go to either the University Mall pick-up location or to the SIUC Student Center pick-up location.

Not only is the legality of such action questionable, these types of action show a lack of understanding about the disabled community by both the bus service and the City of Carbondale.

A similar problem with sensitivity exists with the staff of the Jackson County Mass Transit District. Most of the staff at that agency will tell all patrons that they are booked. Sometimes this is true. However, in this rider’s experience, most of the time, with a little effort on the part of the dispatch staff, most rides could be accommodated. I know this for a fact because I found staff attitudes to be greatly improved when the management of this agency handled 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.

Inset: 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 5PM, 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 Envisioning Peace: Performing Justice: Art, Activism, and Cultural Politics in the History of Peacemaking.

Founded in 1964 to encourage and coordinate national and international scholarly work that addresses the conditions and causes of peace and war, the Peace History Society’s membership boasts a range of scholars and students from across the globe, in such disciplines as history, anthropology, economics, sociology, literary studies, performance studies, military affairs, political science, and 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 these 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, based on the novel by E.L. Doctorow. Set at the turn of the twentieth century, featuring three distinct social classes, Ragtime dramatizes racial strife and workers’ struggles, and contrasts the plight of immigrants on the Lower East Side with the immense wealth of the Robber Barons.

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

Three events, in particular, are open to the public free-of-charge:

- Opening Reception, October 24, 8:00 PM, in Morris Library Rotunda.
- Dr. Perucci’s Keynote Address, October 25, 1:30 PM in Guyon Auditorium, Morris Library.
- Dr. Perucci’s Book Signing and Reception, October 25, 4:30 PM, in Old Main Lounge, SIU Student Center.

Day registration passes are available at the conference (Thursday evening & Friday, Morris Library Rotunda). For more information contact: Anne Fletcher, Professor, Department of Theater, afletcher@siu.edu or visit the Peace History Society website http://www.peacehistorysociety.org/

For the Peace History Conference, SIU, 2013

BY LUKE

Mendesau, the husband of Helen, convinces his fellow Greeks to invite Troy to sacrifice 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, Mendesau 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 enters, 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

“Dead, methinks, will soon make her his bride--how I pity her! Thus will she plead to me, I trow: ‘My father will thou slay me? Be such the wedding thou thyself wilt make peace with whosoever you have slighted? you will not find rest until you have drown all hope in those who watch with you, and that is so and that is finally clear even as this whirling demonic dust never ends oh god what will be the end

III. This beautiful child has stepped adobe 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 mourn his delirium upon her small still-forming breasts “Bless her” he commands and no one moves blessed her as proof that we may move again who stand opposed to our honor blessed her and no one moves no one he reaches for this trembling child and drags her to the world’s edge

IV. How any of us bled after our comrades became bones in the foreign desert how any of us have outlived the screaming child at our souls edge how any of us could spit a word that may make the heart rest itself for a few breaths I say the wind was for us at last and the child was lost to our unrelenting gaze only this blind lie will live or the screening of the birds within my mind will finally prevail I cannot scrape away the darkness and be
EVENTS DURING THE 11 DAYS FOR PEACE
For more information about events, please visit www.nonviolentcarbondale.org or Facebook: Nonviolent Carbondale

FRIDAY, OCTOBER 18

Concert & Sing-along for Peace 7 - 8 PM Church of the Good Shepherd, 515 E. Jackson St.

Sustainable Film Series: The Dhamma Brothers 5:30 PM Longbranch Coffeehouse, 100 E. Jackson St.

SUNDAY, OCTOBER 20

Morning of Mindfulness 8:00-11:30 AM Carbondale Public Library, 405 W. Main St.

Creating Peace Flags, 12:30 PM Carbondale Public Library, 405 W. Main St.

Peace History Society Conference (paid conference registration required)
Peace Exhibits 1:30 PM Morris Library Rotunda

WEDNESDAY, OCTOBER 23

Open Meditation 3 PM Morris Library Rotunda

How Muslims Apply the Concern for Peace and Justice from the Qur’an and the Life of Prophet Muhammad 4 PM (also at 10 AM, Saturday 10/19) Masjid An-Nur, 505 N. Wall St.

FRIDAY, OCTOBER 25

Peace History Society Conference (paid conference registration required)
PeacExhibits 5:30 PM Morris Library Rotunda

SUNDAY, OCTOBER 27

Sunday Service Message of Peace 10:30 AM Carbondale Unitarian Fellowship, 599 E. Jackson St.

Nonviolent Carbondale Peace & Compassion Reception 5 PM Boys and Girls Club of Carbondale Gymnasium, 250 N. Springer St.

MONDAY, OCTOBER 28

Peace Flight 3:30 PM Boys and Girls Club of Carbondale Gymnasium, 250 N. Springer St.

Nonviolent Carbondale Peace & Compassion Reception 5 PM Boys and Girls Club of Carbondale Gymnasium, 250 N. Springer St.

For more information about events, please visit www.nonviolentcarbondale.org or Facebook: Nonviolent Carbondale
EXHIBITS THROUGHOUT THE 11 DAYS
1983-2013: 30 YEARS OF THE PEACE COALITION OF SOUTHERN ILLINOIS HISTORY IN FLYERS & NOTICES.
Mon - Fri: Noon – 5 PM
Gaia House, 913 S. Illinois Ave.

SO 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
Mon-Fri 8 AM - 4:30 PM;  Sat-Sun 9:30 AM – 7 PM
Architecture Gallery 119, Quigley Hall, 875 Normal Ave.

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

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

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

THE PEACEMAKING TREE PROJECT
October 1 - Nov 1
https://peacemakingtree.wordpress.com/

PLACES OF REFLECTION
Japanese Garden, Carbondale Public Library, 405 W. Main St.
Dorothy Morris / Kamakura Japanese Garden, Fener Hall, SIU.
Museum Sculpture Garden, Fener Hall, 1000 Fener Dr., SIU.
Labyrinth, Church of the Good Shepherd, 515 Orchard Drive.
Dorothy Morris / Kamakura Japanese Garden, Fener Hall, SIU.
Museum Sculpture Garden, Fener Hall, 1000 Fener 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.

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
by Sarah Heyer

In light of these 11 Days for Peace we look within ourselves to find strength and courage to live nonviolently 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 become witnesses and stewards of the peace and love that nourishes our lives.

* Adapted by Sarah Heyer from hymnal St. Mary's Church, Canandaigua, NY

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**THE CHILDREN'S DREAM OF PEACE**

by Dave Christensen

It came one night
To the children, all of the children, 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 childawoke 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 grow up.

And grow up thoughts: "A foolish idea! But why not try The children's idea for one day?"

So each grow up 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 manna, First in each heart And each family, Then on each farm, in each village Each town, each city.

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**Four words for America:**

**"Bring Our Troops Home.**"

by Treessong

They are cartoons for breakfast waking up at the craddle 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 hash towel and an oversized blue shirt with a red iron-on S burning on his chest.

All of his tattered jewelry belonging to his Bat Utility Belt.

John kept tall pillows in a single bound shouting: "Up, Tim away!" While Tim jumped from couch to chair and tossed his coatee Bat-S-Rang at their orange and white cat. When their mustachioed Carsonian hired, the caped crusaders Rang open the back door and ran into the yard in search of a new supervillian.

Before long, the channel changes. John wakes up to the mild-mannered mummar of NPR, switching to the roar of Rage Against the Machine once the coffee kicks in. Tim tunes in to the red, white, and blue logo of Fox News Channel tossing last night's pizza box at a crowd of banners and peace signs on the other side of the TV screen.

Another change of the channel and John lies in a pool of crimson his black turtleneck and jeans smeared in corn syrup blood. A dozen others share the stained red pavement a field of corpses decomposing in the sun.

A crowd swarms around them like hornets bearing with cure.

John pauses in mid-step From John's lips. Another bomb drops.

A flash of inspiration? The children's idea for one day? A naive dream. Do we grow up better have a plan? Hate and violence and The greedy business of war Are leading to our destruction.

"bring peace or not?" Or even to peace and justice Is always up to grow-ups.

To have peace or not to have it up to us.

July 2000

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**Prayer for an end to violence***

by Allan H. Keith

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 become witnesses and stewards of the peace and love that nourishes our lives.

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* Adapted by Sarah Heyer from hymnal St. Mary's Church, Canandaigua, NY

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

"You have to get the pulse of the community you are at," she said. "And I think that is something we leave out of teaching 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 and caring way. Sometimes 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.

"Very few of the children have the ability to read aloud. She said she tells the students. "If you go past yourself and do your best, that is peace."

"I have been working on with several other dedicated community members, a community’s peace is more than security. It’s community with backgrounds in education started the program in 1999 as an after-school program to enhance children’s reading skills.

And every day after school, she and other volunteers are attempting to help children with the most basic skill they need to succeed; reading.

"I can’t do that today – maybe next month." Being able to keep the awareness up 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 something that we’re working on, 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.”

"I think that’s not right and I’m going to change it." She added. "Children come from an environment that’s not right and I’m going to change it."

"Map Your Neighborhood" program, which, a community’s peace is more than security. It’s community with backgrounds in education started the program in 1999 as an after-school program to enhance children’s reading skills.

And every day after school, she and other volunteers are attempting to help children with the most basic skill they need to succeed; reading.

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

Interview with WSIU's Jennifer Fuller

BY SHARON WITKE

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 University of Illinois-Springfield in Public Affairs Reporting. This interview took place in September, excerpts here focus on her thoughts about Carbondale’s emerging culture of peace.

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

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

Margie Parker was also really influential in the process of volunteers. 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 be involved.

Mary Pohlmann, 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. It has become so commonplace for us to see and hear through the media and even through our own personal experiences, the power of interaction with each other, how different we all are and how this will never change.

This group has been fighting this group for thousands of years, so why should we even bother? But then you see programs like this – the 11 Days for Peace, Compassion, and For Food Justice — you have all kinds of different people 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 do you love most about your job? Do you see any challenges in facilitating culture change?

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 me to tell their stories.

I can’t even begin to think about all the people I’ve talked to just in the short time I’ve had in this career — people I couldn’t even begin to compete with in terms of what they’ve done with their lives.
We the People of the United States, in order to form a more perfect Union, establish Justice, ensure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

We the People of the United States, in order to form a more perfect Union, establish Justice, ensure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.
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, superfund sites, fracking, modified food labeling, art activism, biking, civic economics, 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 “Ash May”, the May 8, 2009 derecho.
- Community gardens have been added to churches and neighborhoods throughout Carbondale.
- Ongoing efforts to make more room for bicyclists are leading to a pedestrian/bike path along the railroad tracks. It will run from Park to Main and have trees for shade and benches for resting (or meditating).

In conclusion, nothing evokes feelings of peace like Mother Nature. Take the drive from Carbondale to the Saluki Volunteer Park District, and the Saluki Volunteer Park District, and the Saluki Volunteer Park District, and the Saluki Volunteer Park District.

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 chums up, it has become crucial to contemplate and refrrame “how we struggle.” I sometimes reason on the radio show that “survival can be fun.” I don’t say this to trivialize issues, in fact I take them very seriously. But this statement is about responding to the alarmist narrative that so often accompanies environmental discourse. I don’t want our response to environmental issues to be something we have to endure. Yet, looking at climate issues means having some difficult conversations and acknowledging that we play a role in a very real problem. There will be struggle - that is the nature of advancing environmental justice.

Yet, week after week, with each radio interview, I am reminded that people are modeling and working for solutions. That is how they struggle, and we are better for it.

On broadcasting environmental justice

In an hour, but it hasn’t always been easy to put a show on-air week after week, 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. A “historical context of “broadcast” seems perfect and fitting when I consider the importance of community radio to environmental justice goals and values. It allows one to think like a farmer, a nurseryman that facilitates growth.

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

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

When I think of all the guests I have interviewed, all the passionate people who have come to broadcast their works, they are all engaged in a “righteous rebellion” much like Grace Lee Boggs, who has spent most of her life cultivating and sowing the seeds of justice and peace, having community radio as a tool, to broadcast these issues, means we have a chance to cultivate them.
Many images come to mind when we talk of peace: a windswept prairie, the sounds of a trickling brook, the smell of home-baked bread, and also meditation. Practicing meditation brings the individual mind, and thus the larger world, towards peace. Meditative states of mind are vital sources of energy, like food, water, breathing and sleep.

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

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

Tradition is eclectic Buddhism, including Zen and Vipassana meditation. Meditations last 30 minutes. Sessions start with 15 minutes of talking, followed by a 30-minute meditation, and a short reading and discussion. As Gillian Harrison says, books read recently by the group include Toni Packer’s ‘The Wonder of Presence’ and ‘The Way of Meditative Inquiry’.

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

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

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

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

Sessions usually start with 30 minutes of reading and discussion, followed by 30 minutes of meditation. Authors of books read include Sharon Salzberg, who studied with monks in Burma; Joseph Goldstein; and Ajahn Samedho.

Art of Living Carbondale
Morris Library, Room 110a: Wednesdays, 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 weekend.

As coordinator, I have personally found the breathing practices and meditations to be incredibly helpful for dealing with normal stress and maintaining health, energy, positivity, and peace. Meditations, guided and often recorded, derive from the Yogic tradition and contain some Sankirtan chanting.

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

Silent meditation followed by a discussion. Group is currently reading “Comfortable with Uncertainty: 108 Teachings on Cultivating Fearlessness and Compassion.”

As group leader Dona Reese explains: “We are an interfait 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 Theravada Buddhist-Shambala tradition. But we are open to choosing something from a different approach. We meditate for 20 minutes, read a passage, and then discuss. All are welcome, from any religious or non-religious spiritual perspective.”

Marion Prison Dharma Group
Friday evenings, Marion Federal Penitentiary.

Sessions are not open to the public, only to registered volunteers, according to Randy Osborn, group coordinator. Meditations usually last 20 minutes, out of a 90-120 minute session, and are Buddhist, primarily, but eclectic. Topics under discussion often cover general areas of practice and encourage all viewpoints and experience. Other than only meditating, the group also reads or views teachings, uses walking 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 who are at a place of violence, start with creating peace in one’s own heart and mind.

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**One Peace - In Many Forms**

**Guide to Local Meditation Groups**

**BY BETSY HERMAN**

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 coordination around development by 2015. Since then the MDGs have made a huge impact in the lives of billions. Progress on MDGs can be viewed at www.un.org/millenniumgoals

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

With less than fifteen months to the 2015 target time, UNA-USA is partnering with the UN on leading U.S. consultations. People across the world are discussing what will follow the MDGs, as UNA chapters across the country will continue to play a 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.

**UN Millennium Development Goals & Local Actions**

While it is critical that the international community continue to work with urgency to achieve these development objectives, the UN’s view of success for local chapters and residents is to take up the campaign through local actions — with the global in mind.

Here in Carbondale we can do the following to relate to each of the eight goals and make a difference in our community:

1. **Improve maternal health:**
   - Encourage pregnant mothers to receive prenatal care through local health departments such as Jackson County Health Department.
   - Volunteer at local soup kitchens, donate to local programs and services through local health departments such as Jackson County Health Department.

2. **Ensure environmental sustainability:**
   - Get involved in recycling efforts and initiatives that resources to HIV/AIDS, such as the Southern Illinois Coalition for HIV/AIDS.
   - Promote environmental sustainability: Get involved in recycling efforts and initiatives that support green efforts.

3. **Get involved in literacy programs:**
   - Promote gender equality and empower women: Promote equal pay for equal work among local employees.

4. **Reduce child mortality rates:**
   - Encourage mothers without adequate prenatal care to make use of programs and services through local health departments such as Jackson County Health Department.

5. **Promote gender equality:**
   - 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:**
   - Encourage mothers without adequate prenatal care to make use of programs and services through local health departments such as Jackson County Health Department.

7. **Ensure environmental sustainability:**
   - Get involved in recycling efforts and initiatives that support green efforts.

8. **Develop a global partnership for development**

**BY OLGA WEIDNER**

The UN is a unique institution and a powerful force for public good. Too often, however, we forget how close the UN is to our daily lives. In 2000, all UN Member States committed to eight Millennium Development Goals (MDG), which aim to significantly reduce extreme poverty and disease, put the world on the path to greater environmental sustainability, and enhance international coordination around development by 2015. Since then the MDGs have made a huge impact in the lives of billions. Progress on MDGs can be viewed at www.un.org/millenniumgoals

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

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

Our focus for the foreseeable future will be to advance the UN Millennium campaign. Thus, in November we will be initiating conversations 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 Advocacy Position for U.S. Action in Syria which was printed in the Southern Illinoisan on October 2 in the Guest View of the Editorial page.
Happy, fulfilled people don’t start wars. They don’t beat people up, before their loved ones, or do things with a gun. 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 others, and to honor our feelings and needs. When one person is coming from this state of consciousness, the quality of interactions changes for the better, and situations are less likely to evolve into violence and misunderstanding.

One of the reasons why people choose NVC is that it is very satisfying. We can begin to understand ourselves and others, and through that understanding, we can begin to see the needs of others as equal to our own. 

Obviously, perhaps, yet not always easy. This is, in part, to our lack of what Rosenberg calls a vocabulary of needs. 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 express our feelings, and (3) when we make clear, specific requests.

NVC is deceptive simple in theory, andboth challenging and rewarding in practice. These skills take time to master. The consciousness is more than the mechanics of the process. It is also, though these 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, which 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 awareness is natural, one reason NVC can be tricky is that most of us are culturally educated from childhood to remain ignorant of our needs and feelings. Even if we do recognize them, we are trained not to express them, and certainly not to express them with vulnerability!

Compounding the challenge and confusion, in common U.S. American parlance, the word “need” tends to be used in two (unhelpful) ways: either as a desperate, demanding expression of what we want (“I need you to call me when you are going to be late”), or as a sign of weakness (“You are so needy that I can’t stand being around you”). Rosenberg acknowledges the baggage clinging stubbornly to this word, and so sometimes we substitute other words. In NVC, we focus on the values most precious to us: we work toward what is most important to us in a specific interaction, relationship, or time in our lives. Needs are not quantifiable; rather, they are qualities that, when experienced, enrich our lives.1

1 In NVC, we learn to differentiate “needs” from the “strategies” we might use to meet those needs. So I can request that you call when you are going to be late, without framing it as a non-negotiable demand. And if you decline to call me, but explain what other needs you are meeting (“I’ll be on the phone with my daughter most, 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, and to think about my need in a different way. The idea of moving out of your homeland to a foreign country has its challenges and rewards. It is both a daunting and exciting experience for students who come to the United States to pursue their scholarly dreams.

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

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

3 For a list of resources for learning, see the Center for Nonviolent Communication website at www.cnvc.org. Individual trainers also have their own websites: for example, Robert Gonzales of the Center for Living Compassion, <www.living-compassion.org>, Susan Sky of New Depths (<www.newdepths.org>), and Jeff Brown of Gaia House. This fall, they are teaching an eight-week introductory course.4

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

5 Personal communication, with G. Rosenberg, May 15, 2003.

6 Kindling is an assistant instructor in the North American NVC Leadership Program, which is continually developing. Todd is available for mediation, covenant circles, system development, and personal consultation. He can be reached at 618-559-2476, or toddkindling@gmail.com.
Embracing injured veterans and leading them out of trauma

BY BEHESHA DOAN & MICHELLE ROSITCH

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

After Nathan returned home, it was clear he had changed—deeply. He was withdrawn, isolated, distant and detached. 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 began to have suicidal thoughts. All he knew was that he wanted to be left alone. All his parents knew was that their beloved son, who had managed to return home alive, now wanted to murder himself.

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

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

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

Two decades take a veteran’s lives—EVERY day. In fact, more veterans have died on their own hand than those who died in combat. Estimates are that over 600,000 returning vets suffer from psychological injuries of war.

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

How TAV Works

TAV believes in setting high standards for both dogs and trains they serve. Every veteran a service dog is paired with 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. Confidence training is merely the first step. Over the course of up to 18 months, TAV’s service dogs are trained to recognize and interrupt a veteran’s anxiety and panic responses; provide comfort and relief from stress and anxiety; motivate the veteran to get out and interact with society; provide relief during times 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 need veterans need—service dogs and the Trauma Resiliency Program.

The Trauma Resiliency Program developed by TAV is a collaborative effort of senior faculty member Dr. Rich Hunter (Ph.D., ABPP, of the Clinical Outcomes Group) and TAV President and Training Director Behesha Doan.

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

Doan explains: “TAV training develops a partnership between the service dog and the veteran. The veteran is taught to attend to the dog during stressful encounters and to once again be a leader. The dog responds appropriately, and the veteran sees success. As the dog becomes more and more attuned to the veteran, it becomes hypersensitive to changes in the veteran’s behavior and anxiety. Soon, returning to work, school, and life becomes something the veteran can visualize.”

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

It Takes More than TAV

Using the veteran’s desire to stay connected to the dog as a motivator for recovery and balance, TAV, the veteran, the veteran’s family and their 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 unit, as a team, working together.

Over time, this support process enables veterans to reactivate their courage and achieve success. TAV training helps veterans see that they are not alone. All his parents knew was that their beloved son, who had managed to return home alive, now wanted to murder himself. He was NOT the same. The very same day, his family knew that the dog was staying with them.

• “It is a lifesaver.” David
• “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’m happy for the first time in years. I am a part of my family again.” Jason

• “Without This Able Veteran there would be a lot of vets that wouldn’t be here. I’m probably one of them. To everyone who makes this possible—thank you.” Jeremy

What lies ahead for TAV

Dogs, by their very nature, make many people feel better—but that isn’t enough.

Currently, psychological service dogs are not supported or funded by the government. Research is needed in order to provide evidence to the VA from systematic studies that there are qualitative changes in the veterans’ lives.

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

How to Help

TAV is not just about the veterans. It affects families, children, spouses, friends and communities. That means it affects all of us. All of us who live in the garage rafter.”

Desperate people do desperate things. It is time for those of us who love America, love our veterans, ad love dogs to come together and join hands with those who are making a difference in the most significant of ways. These men and women are our brothers, sisters, parents, neighbors and friends. They are in need.

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

What can we in the community do?

Learn more about or donate at www.thiasableveteran.org.

Get involved. Volunteer by emailing servicedog@thisableveteran.org.

• Join us at This Able Veteran’s current class of veterans will be officially paired with their service dogs as a graduation celebration on Oct. 25 at Kokopelli Golf Course Clubhouse in Marion, Illinois. Tickets are $50 and available online at www.thiasableveteran.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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Kevin

“I cut him down from the garage rafter.”

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