



Law without justice in the Zimmerman trial

An op-ed by Gracie Lewis

On July 13, 2013, after 16 hours of deliberation, an all-female jury of five white women and one Hispanic woman, most of whom were mothers, found George Zimmerman not guilty. When the judge asked for a vote from the jury, my heart sank in disbelief. I do know one thing, as Prosecutor John Guy said in his closing rebuttal, “the blood of Trayvon Martin will always be on his hands.” In my opinion, the verdict was a legal lynching and will set a dangerous precedent in America. Trayvon’s civil rights were violated because he was walking while black in a gated community and the perpetrator will not suffer the rightful consequences of his actions.

In my opinion, the testimony in this case reveals that the string of events that led to Trayvon’s death were instigated and escalated by Zimmerman, while Trayvon reacted as any frightened 17-year-old would who believed himself to be in danger. It is my belief that George Zimmerman’s knowledge of criminal litigation, which came from his unfinished police training, would have allowed him to tell a story to convince the public, from the night of the murder through the end of the trial, that he was legally innocent because he feared for his life. Zimmerman had acquired extensive training in the “stand your ground” law at Seminole College, where he made an “A” in criminal litigation, showing his understanding of the subject matter.

First, Zimmerman’s racial profiling and

poor decision making was what set off this string of events in the first place. The dispatcher told Zimmerman that he didn’t have to follow Trayvon as the 17-year-old made his way home from a trip to the 7-Eleven. Trayvon had gone to buy candy and sweet tea during the halftime of the NBA game he was watching with his friend Racheal Jeantel at his father’s house. Yet, Zimmerman exercised poor judgment and followed him. There is no doubt in my mind that Trayvon would have been alive today had Zimmerman stayed in his car. Zimmerman was not a policeman and he should have stayed in his car and waited for the police. Zimmerman’s neighborhood block watcher instructor testified that block watchers are to be only “the eyes and ears of the community only.” They do not carry guns.

Second, the six-member all-female jury was told by the lead police investigator that Zimmerman had several opportunities to defuse his fatal encounter with Martin before it ended in bloodshed. One way was to wait until the police arrived on the scene. Zimmerman’s rebuttal to this was that Martin had circled his car, however, there is no one who can actually confirm that Trayon did so, and in fact, other testimony would lead us to believe differently. During the trial Trayon’s friend Rachel Jeantel, who was on the phone with Trayvon just before the shooting, testified that he was going to try to lose him and go around the back way. From Jeantel’s testimony, Trayvon was trying to lose Zimmerman, not trap him.



Gracie Lewis

Furthermore, Mark O’Mara, Zimmerman’s defense attorney said in his closing argument that Trayvon could have made it home in about four minutes, if he just went home. This argument does not address the fact that it doesn’t matter if it only takes four minutes to get to safety if a pursuer is only several meters behind you.

By the time the police arrived Zimmerman had killed Trayvon. He had gotten into a fight with Trayvon and received a bloody nose and scratches on the back of his head. None of the witnesses were able to say who threw the first punch.

Zimmerman claimed that Trayvon had banged his head on the concrete and hit him in the nose. Medical examiners revealed

that his injuries were not life threatening, and when asked by the police to go to the hospital for treatment, Zimmerman declined treatment. Defense attorneys throughout the trial showed this photo of his so-called life-threatening injuries, which only required a Band-Aid. In the meantime, a young man was killed in “self-defense.”

There is also the fact that Zimmerman did not have to use deadly force to defend himself, as a shot to Trayvon’s leg surely would have provided him with protection from any perceived threat. While this use of disproportionate force is disturbing and unethical, it is unfortunately upheld by the “stand your ground” law. The injustice this law perpetuates, especially against minorities, is why we as citizens who believe in racial justice and equality should fight for its repeal in all states.

Zimmerman’s testimony that Trayvon noticed the gun in Zimmerman’s holster and went after it also seems doubtful. It was dark and rainy and Zimmerman had a holster that was concealed. Trayvon’s fingerprints were not on the gun. John Good, a neighbor, testified that Trayvon was lying on top of Zimmerman, but that doesn’t mean he had attacked him first, as Zimmerman told police.

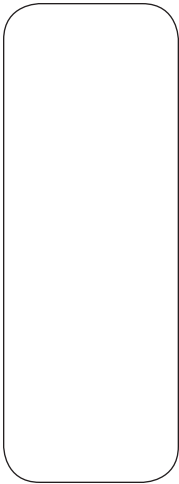
Sanford Police Investigator Doris Singleton said Zimmerman never refused to speak to police, and was fully cooperative. With his knowledge of the “stand your ground law” and understanding of the

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Community remembers Louisville activist Fred Hicks

By David Horvath

Our friend, colleague, and comrade, Fred Hicks died on July 9, after a three-month struggle with lung problems, including cancer. His connections with progressive organizing and with many of the organizations affiliated with the Fellowship of Reconciliation are wide and deep. Hearing from others about Fred clearly shows why he was so admired, loved, and respected, and, why he will be sorely missed from our circles.

Louisville activist, Carla Wallace, summarizes the gift that Fred Hicks has been for many: “Fred modeled that intellectual sharpness and taking action to change the world are not contradictory, as some in academia would have us believe. Together with his late wife Judy, Fred was one of the people Anne Braden said I must contact when I moved back to my hometown wanting to

engage in social justice work in the early 80’s. In his work with the Kentucky Alliance Against Racist and Political Repression and with the Committees of Correspondence for Democracy and Socialism, Fred was one of those historian activists who lived by this phrase from Karl Marx: ‘The philosophers have interpreted the world, the point however, is to change it.’ May we honor Fred’s memory by carrying on his lesson.”

Jan Phillips, long time friend of Fred and Judy, says “Fred wasn’t what we would call an organizational guy. Back in the day, he would show up at every Jobs with Justice action or any demonstration against police abuse, but he wasn’t one to volunteer for a board or a committee. The important exceptions were with Central and Latin American solidarity groups; the Kentucky Alliance against Racist and Political Repression; and CCDS which

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Community remembers Fred Hicks *(continued from page 1)*

he was involved in from the beginning.”

While Fred often worked behind the scenes, longtime civil rights activist and president of the American Civil Liberties Union of Kentucky Suzy Post says that Fred was a “stalwart” of many progressive organizations in Louisville. He was instrumental in erecting an historic marker in front of Anne and Carl Braden’s house on Virginia when it was put up for sale and I organized the effort to distinguish its important former owners on behalf of the Metropolitan Housing Coalition. He was a loyal and generous friend, a man who lived his philosophy and who died surrounded by the friends he loved.”

Fred’s engagement with organizations that focused on Latin America and the Caribbean came directly from his academic and political interests, along with the time he spent in Mexico and Paraguay. These local groups included the Committee in Solidarity with the People of El Salvador (CISPES) and the Louisville Area Committee on Central America (LACOCA), which later became the Kentucky Interfaith Taskforce on Latin America and the Caribbean (KITLAC). Fr. Jim Flynn, KITLAC Board Member celebrates Fred the teacher in saying: “If Fred was invited to make a presentation to Latin American buffs like myself he was always so well prepared. Fred had such an ability to contextualize as he analyzed events current or past.”

KITLAC Co Chair, Pat Geier, states that this was the essence of Fred: “Fred was in love with his life and that attitude was contagious. He finished the final chapters with as much flair as he completed the final works of his professional life. He was the consummate teacher to the very end.”

Fred’s contribution “behind the scenes” was echoed by Eddie Davis with the Black Caucus and Educational Outreach of the Kentucky Alliance. He says “Fred was in the backbone of the movement here in Louisville...maybe not on the bullhorn but



Fred Hicks at 2009 CCDS convention in San Francisco

always behind the scenes. Fred also had the credibility of having his home at nearly the farthest point (44th and Broadway) you can be in the West End. His home base was “in the hood.” K.A. Owens, Co-Chair of the Kentucky Alliance, points out that “Fred was a great friend of the late Anne Braden and worked closely with her. [He] was a good man and will be missed.”

Fred was appreciated by his friends to the end. Bob Cunningham says, “In the last days I spent with Fred, all I could think about was ‘why hadn’t I gotten to know this guy earlier?’ ‘Why didn’t he live a little longer?’ As I spent time with him, he became a gift to me.”

Ira Grupper, also a long time board member of the Kentucky Alliance, reflects that Fred “was a socialist without being a dogmatist, an advocate without an omnipotent overseer approach. He was a ‘guteh neshumeh,’ a kind soul, as my grandmother used to say in Yiddish. I will miss him.”

Gracie Lewis also remembers Fred for his important activist role, both in Louisville, and around the globe, “Fred Hicks, like Anne and Carl Braden did not run from the Black community but rather he embraced it. Fred was also a world humanitarian and traveled all around the world promoting international solidarity. He understood global capitalism — environmental devastation, the impact of neocolonialism, the ongoing impact of the former Cold War on the Continent, the issue of corrupt dictatorships.”

His work in both progressive and academic circles is recognized by many others outside Louisville. Harry Targ, CCDS member and Coordinator of the Committee on Peace Studies at Purdue University says “Fred Hicks was a model public intellectual. As an anthropologist, he was knowledgeable about the lives of people in Latin America, particularly Mexico, and he used his knowledge as a political activist to work with organizations that were committed to improving the lives of people. His project was always to bring his knowledge and

passion to communities of activists to build a better world for working people in Latin America and the United States. He will be sorely missed in Louisville and national progressive organizations where he made an important contribution.”

Pat Fry, the National Co-Chair of the Committees of Correspondence for Democracy and Socialism (CCDS) writes: “Fred’s sound insights on issues of U.S. foreign policy and his work in the peace movement contributed greatly in helping to build progressive coalitions. Fred was a dear comrade, modest and with understated humor, who never felt that any organizational task was too small. They don’t come any finer than Fred Hicks. He will be deeply missed.”

Lexington-based CCDS coordinator, Janet Tucker, recalls that Fred “was the first person I met when I joined CCDS. He was welcoming and inclusive from the start...I was always amazed by his tremendous knowledge and boundless energy.”

For many of his friends, remembering *(continued on page 3)*

Fred Hicks was born in New Orleans on January 7, 1928, and was raised in Connecticut. He completed his bachelors degree in anthropology at the University of New Mexico. Fred was accepted at UCLA and went straight into his PhD work. After completing his doctorate, he received a Fulbright teaching grant and studied and worked in Paraguay for three years. In 1965, Fred accepted a position at the University of Louisville. He quickly became active in the local progressive social justice community. He retired from the University of Louisville in 1996. After his retirement he participated in trips to China, Cuba, Iran, Tibet, Nepal and Bhutan. He continued to research and write academically almost to his last hour.

Fred’s wife, Dr. Judith Joel, an anthropologist and linguist whose work detailed the language of the Paipai of northern Baja California, was an anti-racist activist who died of breast cancer in 1996. Fred is survived by his brother and sister-in-law, Warren and Emma Hicks, of Georgetown, Connecticut, many colleagues in anthropology, and a broad circle of friends in the movements for peace and justice. A memorial and reception were held on Sunday, August 18th, at the First Unitarian Church, 4th and York Streets. 3:00-5:00. At his request, memorial gifts can be made to Oxfam America, the American Civil Liberties Foundation, Doctors without Borders, or the Davis-Putter Scholarship Fund.

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Protests in Brazil pose uncomfortable questions for government

By Travis Schuster

It has often been said that change rarely happens in a vacuum. In the political sphere, the same principal holds true, because, regionally speaking, social trends in one country can so easily be recapitulated in another.

Through the vehicle of direct democracy, Latin America has given a voice to the poor. Since just after the turn of our current century, leftwing “populist” and left leaning-parties have been elected in many Latin American countries. While these countries have increased social spending and significantly slashed poverty rates, many are still plagued by issues of corruption and inequality that while reduced, still remains a problem. The recent protests in Brazil reveal that the U.S.-praised, so-called Brazilian approach is not necessarily superior to the work that the late President Chavez began in Venezuela and that his successor, President Maduro is continuing. In light of Brazil’s recent problem of unrest, one might ask if this is due in part to the failure of Brazilian President Dilma Rouseff and her predecessor President Lula da Silva to take on the economic structures that produce inequality. Perhaps the leaders of the Workers’ Party in Brazil should have asked themselves if, when the economic boom has subsided, the same domestic and international elites they played nice with will be a help to the majority of Brazilians in the long run?

Throughout the 1990s, much of Latin America was led by conservative governments, which implemented what became known as the “Washington consensus.” Another term often used to describe these conservative policies is “neoliberalism.” The simplest definition of this term is the shifting of economic factors from the control of the public sector to that of the private sector. In an article from the Global Exchange, civil rights activist Elizabeth Martinez lays out the main pillars of neoliberalism as (1) the rule of the market, (2) cutting of public expenditure for social services, (3) deregulation, privatization and (4) eliminating the concept of a public good. In the late 1980s and throughout the 1990s, most Latin American countries were forced to privatize their public sectors and were discouraged from increasing social spending. Their budgets were put under strict supervision of the International Monetary Fund (IMF). The result was not only an increase in inequality, but extreme poverty as well. However, in the aftermath of so many populist and left-leaning political victories, some aspects of the neoliberal model have in fact been curtailed. However, in the case of Brazil, evidently not enough. While social spending has increased in the name of the public good, via Brazil’s cash transfer program for example, the fact that President Dilma Rouseff is looking to privatize several Brazilian industries has an-

gered many among her Workers’ Party base. With recent protests over an increase in bus fares, as well as crumbling infrastructure, Brazilians are angry that so much money originally targeted for important “public good” programs including education, is now being diverted to the upcoming World Cup. While Brazil is a growing economic power, and one whose “left-leaning” government has helped many out of extreme poverty, pushing hard to host the World Cup when so many basics are still neglected, was perhaps a huge mistake.

In the wake of so many conservative losses at the ballot box, many among the elite both domestically and abroad have tried to divide the left by referring to countries who didn’t completely dismantle their neoliberal model as the, “moderate-left,” which would include, Brazil, Uruguay, Peru, El Salvador and Chile to name a few, while referring to Venezuela, Bolivia, Ecuador, Nicaragua and lately Argentina as the “populist-left.” President Chavez of Venezuela’s move to nationalize the oil industry and implement price controls, President Morales of Bolivia’s redistribution of land to the landless and protection of the water supply from corporate interests, and President Correa of Ecuador’s refusal to submit his nation’s budgets to the I.M.F. for review in the name of national sovereignty are good examples of why these leaders are shunned by the world economic elites.


On the other hand, while Brazil has increased social spending, it took much smaller steps and did very little to disturb the economic structures that are the cause of so much inequality. Economist Mark Weisbrot at the Center for Economic Policy Research points out that former Brazilian President Lula da Silva made sure the benefits of the economic boom he resided over went into poverty reduction programs. Unfortunately, “Lula,” as he is often called, left the Central Bank under the control of the financial elites, a decision that has created major problems in the long run.

While Latin left leaders themselves don’t recognize any divisions between their respective governments, a debate has been brewing about which kind of leftists has been more effective at reducing inequality in Latin America. A study presented by Mustigo and Lustig concluded that the so-called populist governments of Venezuela, Ecuador, Bolivia and Argentina weren’t that effective at reducing inequality, while Brazil, Chile and Uruguay were more successful. Economist Juan Montecino, like Weisbrot also of the CEPR, conducted a study critical of these findings, pointing out Mustigo and Lustig only used data from the Socioeconomic Database for Latin America and the Caribbean (SEDLAC). When data from the Economic Commission for Latin American and the Caribbean (ECLAC) was included, the results showed populist governments to

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be much more effective at reducing inequality. The World Bank reported that between 2003 and 2009, the overall poverty rate in Brazil dropped from 42.7 percent of the whole population to 28.8 percent. At the same time, Mark Weisbrot in his study points out that between 2003 and 2007, the poverty rate in Venezuela was cut in half, from 54 percent of households to 27.5 percent. In addition, extreme poverty in Venezuela was reduced from 25 percent to 7 percent.

Because the Workers’ Party of Brazil is in solidarity with the PSUV of Venezuela, they should question who is praising them and why, especially if that praise comes at the expense of Venezuela and the populist-left.

Travis Schuster is a community activist and scholar pursuing degrees in political science and music at the University of Indiana, Southeast. He can be contacted at tlschust@umail.iu.edu.

Fred Hicks (continued from page 2)

Fred becomes the simple things enjoyed over food and drink. He was an excellent cook and superb storyteller. John Wilborn, a friend and member of CCDS says, “For many years [we] enjoyed Fred’s hospitality, the wonderful meals he prepared, the stories he told and his stunning humility.”

Barb Williams, a collaborator with Fred on his last anthropology book project (El Códice Vergara) summed up what many of us found so delightful in Fred: he “exuded extraordinary patience, was always optimistic, affable, and unflappable.” Barbara continued: “In his later years, Fred showed his stubborn side. Although some of his health issues might have slowed or altered activities of other people, Fred quite

explicitly refused to acknowledge any need to do the same. Ignoring advice from friends and colleagues, he continued to travel, to take the metro in Mexico City, to walk the streets at night alone. His stubbornness and associated risk-taking enabled him to lead a productive life, academically and otherwise, until the very end. For that we are all grateful.”

Fred Hicks, Presente!


Jan Phillips and David Horvath are longtime Louisville friends of Fred’s and worked with him through a number of the organizations listed in the article. They can be contacted at anphillips@twc.com and dhorvath@fastmail.fm.

PeaceDay, University of Louisville, Sept. 19

commemorates United Nations’ International Day of Peace in and around the Red Barn!

- 11:30 a.m. **Drum Circle** kick-off for Cards in the Community Service Fair, volunteer opportunities for students including ones with local peacebuilding organizations.
- 1:00 p.m. **Pray the Devil Back to Hell**, documentary film on peacemaking efforts of Liberian women led by Leymah Gbowee, for which she subsequently won the 2011 Nobel Peace Prize.
- 3:00 p.m. **Screening of Spike Lee’s documentary *Four Little Girls***, commemorating the 50th anniversary of the bombing of Birmingham’s 16th St. Baptist Church.
- 7:00 p.m. **Concert** of local musicians and bands.
- All day: **Free Hugs!**

Sept. 21, dawn, rededication of “May Peace Prevail upon the Earth” Peace Pole led by Native American Student Association.



Local activist warns, the civil rights movement is not over

by Suzy Post

Over the years dozens of friends or acquaintances have told me how much they wished they had the diverse social contacts that I have had. They mainly meant African American friends, and then would go on to explain that the civil rights movement I had participated in was over by the time they hit their twenties or thirties.

I never replied that the civil rights movement is not over now, more than 60 years after lunch counter sit-ins occurred here in Louisville, and if they wanted to be involved, they could be involved. I think people crave diversity because it is so enriching and so informative—and so much more relevant today than the social circles most of us have been born into. And, I have to add, so just. But these people think about the civil rights movement as if it was all about sit-ins and marches. It was never that simple, and once one right was won, the movement went on to the next.

In 1955 Anne and Carl Braden, white Louisville social justice advocates agreed to buy a house for a black family, the Andrew Wades, in an all-white section of Louisville—Shively. Two days after the Wades moved in, the house was bombed and the Bradens were arrested and charged with sedition. This happened during the country’s McCarthy period when the Senator from Wisconsin, Joe McCarthy was alleging that the U.S. State Department had been captured by communists and communist sympathizers. The Kentucky Civil Liberties Union, now the ACLU of Kentucky was formed in order to provide legal defense for Carl and Anne Braden. Carl spent a year in prison and Anne was scarred for life. Both lost their jobs with the Courier Journal and/or The Louisville Times.

Protests erupted all over the city and demonstrators demanded an open housing law be enacted to prevent discrimination in housing anywhere in the city. Hundreds of black and white Louisvillians marched for



Suzy Post

open housing on Broadway, in the South End, and on Cherokee Road. Several efforts to enact an open housing ordinance in the City’s Board of Aldermen were aborted until 1967. After that campaign, the “Movement” as we called the civil rights movement, went on to employment practices and demanded the prohibition of discrimination in employment. During this fertile period in the history of the country’s efforts to successfully assimilate African Americans across the whole of our society, laws were passed relating to discrimination in interstate commerce, school desegregation, and public accommodations. Also during this period there were major efforts to address past legal acts prohibiting the assimilation of minorities through the use of affirmative action begun by some of our country’s largest educational institutions.

So until about twenty years ago, people of goodwill in our community were presented with several opportunities to participate in the U.S.’s largest social justice movement since Abolition. And after the victories in affirmative action, employment discrimination, and sex discrimination the people who envy my history must have been asleep at the wheel when social justice focused on the United Farm Worker boycott,

the Sanctuary campaign to address the fate of people fleeing from Latin American states to freedom northward, and the intense campaign to free Nelson Mandela and end apartheid in South Africa. These were international equivalents of our African American civil rights campaigns.

Nor can we overlook the social justice issues prevalent in the women’s movement. After the campaign to get women the right to vote in the 19th amendment, feminists went on to engage in activism to achieve constitutional status by passage of the Equal Rights Amendment. The ERA has failed to achieve the necessary constitutional requirement to become a constitutional amendment and American women still exist without constitutional protection. It’s a deplorable state of affairs and one that we ought to all be enraged by, but who is screaming now?

And if you can’t get worked up about our failure to ratify the ERA, how about showing some passion regarding rape in the military? A lot of rape and of both genders. The military is an EEMA—Equal Employment Military Abuser.

Moreover, the predicament of contemporary African Americans is far more precarious than many of us know. If we were to examine the racial composition of both our jails and prisons, and the distribution of the death penalty by race, we would see that we are far from the goal of a colorblind society. So anyone who wishes to become engaged in social justice cannot excuse him or herself on the basis of that struggle went on fifty or sixty years ago.

The struggle continues. When we look at the figures showing the annual income of the black population versus the white, you can see that we never paid the 30 acres and a mule offered at the time of emancipation—we have yet to provide a real living income for most African Americans in this country.

There are actions that people who wish they had been engaged in the birth of our contemporary civil rights movement can

take right now that would make a huge difference to the concept of equity in the United States. If nothing else, support those organizations whose programs are substantively diverse and supportive of equity for us all. They are national and they are local; they include but are not limited to the ACLU of Kentucky, the Louisville Urban League, the National Organization of Women, the League of Women Voters, the Reproductive Freedom Project of the ACLU, and the NAACP. Also make yourself aware of any legislation that would benefit people who have been ignored for centuries. And this would include Native American, whom we have all but erased from our landscape.

You can enrich your lives as I have mine by becoming a part of history in the making. Not to take action when action is required is to reinforce racism, and sexism and social injustice in general. Social justice needs social activists, and there is no reason but inertia for you not to be one of them.

That said, if you choose to join the struggle for human justice for all, be sanguine about the results of your labor. We are talking about institutionalized racism and sexism. But it can be opposed and whittled down, if not completely disassembled. I always liked that bumper sticker that read “the adage that you can’t fight City Hall was created by City Hall,” and then there’s Mother Jones’s famous “Pray for the Dead and Fight like Hell for the Living.”

Suzy Post is really Suzanne Post, a Louisville native and former staff member of the Metro Human Relations Commission, President of the former KCLU (now ACLU of KY) Board of Directors as well as a former KCLU Director for 8 years before becoming the Founding Director of the Metropolitan Housing Coalition. She is a long time member of FOR. Suzy Post may be contacted at suzypost@gmail.com or 502-897-0145.

Louisville TimeBank builds growing community

By Jessie Clark

Sometimes, in order to get what you want, you have to do something you don’t. It’s the whole concept of work for many people. For example, I may have to work a boring job in order to pay my rent, or wait tables at night to be able to afford a higher grocery budget or a vacation. But what if you could get what you want by doing what you want? This is what the Louisville TimeBank seeks make possible through re-inventing “work.”

The Louisville TimeBank allows its members to be part of an alternative economy. Think of it like, well, a bank. But instead of holding your dollars and cents, this bank is keeping track of your hours and minutes. You can earn time by doing tasks for other TimeBank members. So, for example, if you spend three hours painting Jim’s garage door, Jim deposits three hours into your online TimeBank account from his account. And now you can spend those three hours any way you like among the wide variety of skills and activities offered by other TimeBank members: from having your garden weeded, to getting a massage, to having someone upgrade your computer operating system to Spanish lessons.

The concept of TimeBanking goes back to a man name Edgar S. Cahn, who created the first TimeBank in 1980 in response to what he saw as a lack of social services. At the center of the TimeBanking is a philosophy that values equality among all people, and that extends to the equality of their time. This is most apparent in the central TimeBank idea that “an hour is an hour”—everyone’s time is equal whether it’s spent teaching piano or giving a haircut or performing surgery.

At the July TimeBank orientation about 30 people fill the chairs at the Nature Center. It’s their largest orientation since Jennifer Tuner established the Louisville TimeBank in 2010. The Louisville TimeBank has

grown to 270 members, and its growth is picking up speed.

Rhody Streeter and Marilyn Stoner are in the front row. They’re an older couple who look to be in their early 70s. But that’s not unusual for the TimeBank, which is diverse age-wise. There are kids involved, their parents, 20-somethings, and middle-aged folks, as well as senior citizens.

Marilyn may be at an orientation meeting, but when it comes to TimeBanking, this isn’t her first rodeo. She was part of a babysitting co-op in the 1970s. The concept was a lot like a TimeBank, but it wasn’t computerized, like Louisville’s TimeBank is. She said the babysitting co-op worked really well for her, and that experience is part of what made her want to join the TimeBank. Marilyn also has two sisters who started a TimeBank in Morro Bay, California, so she already knew plenty about the concept before Louisville’s chapter took off.

Her husband Rhody, a self-proclaimed child of the 60s, is in love with the idea of TimeBank but hasn’t yet made the jump to get involved. He wants to be a part of TimeBank because of the community the organization seeks to create. “Strength and happiness come from community,” Rhody tells me. He goes on to talk about how he believes that TimeBank is capable of creating a network that harkens back to the community his grandmother lived in in Wales many decades ago. “It took maybe two hours to buy your groceries,” Rhody said, but he found that the relationships that developed between people who had to look each other in the eye when they bought their fish or vegetables to be much more fulfilling than making a lonely trip to the supermarket.

Rhody’s sentiments are right in line with the values of TimeBank. Rhody is nostalgic for a community whose members were not afraid to depend on one another. TimeBank is seeking to build a similar thing:



Jessie Clark

a network of individuals who recognize the equal value of their unique gifts and come to depend on one another to enrich their lives. In the end, TimeBank measures its profits not in dollars, or even in hours exchanged among its members, but in the community the TimeBank creates.

It is important to note however, especially when comparing the TimeBank community to a village market, that TimeBank is not meant to replace the money economy. The Louisville leadership sees the TimeBank’s role as a complement to the money economy, and warns members that if they expect to fulfill all their needs through TimeBank, they will be disappointed. Instead TimeBank leaders encourage members to see exchanges more like neighbors helping neighbors than as economic exchanges.

Beth Thorpe is the assistant director of Louisville TimeBank. She’s also excited

about the bonds that the organization is building between its members. “You really need that community thing to happen and that’s when the magic occurs,” says Beth. “People who have been really isolated suddenly feel like part of this intentional community.”

Beth tells me that as TimeBank’s membership has mushroomed, it’s become increasingly necessary for the organization to write its bylaws and do some strategic planning. Part of that planning will be focused on increasing diversity among TimeBanks members. While members come from many age groups and income levels, have varied physical and learning abilities, and come from many different Louisville neighborhoods, the membership is overwhelmingly white. Beth says that since one of TimeBank’s goals is to be “radically inclusive,” this lack of racial/ethnic diversity is one of the most important challenges to address.

In response to this challenge, the TimeBank put together a diversity group, which is headed up by Linda Stettenbenz, a member of Louisville Showing Up for Racial Justice and economic justice committee member of Kentuckians for the Commonwealth since 2008. Linda says that there are already bright spots in the diversity of Louisville’s TimeBank, but that it’s trying to figure out how to become more inclusive of people of color. The diversity group is still in its beginning stages, having met just three times since its first meeting in May of this year. Most of those meetings have been brainstorming sessions.

When I ask if Linda has considered doing more potlucks or events in the West End, she responds saying, “that’s something we are looking at and want to do, but how we do it is important. We’re looking to build solid relationships.” She goes on to tell me that TimeBank doesn’t just want

(continued on page 7)

Energy for Change march and rally

By Mark Steiner

There are at least as many stories to tell about the June 20th Energy for Change March and Rally as there were people present. There are stories of people working to protect their children and communities from the pollutants associated with fossil fuels and industry, stories of people working to promote and establish clean and efficient energy options, and stories of people whose hearts tell them its not okay to pollute our neighbors air, land and water.

The narrative that stands out to me though is one about how the powers of collaboration, cooperation and community won the day contributing to the creation of the largest environmental justice rally in the commonwealth’s history.

Through my role as an organizer with Kentucky Interfaith Power and Light (KIPL) who was partnering with the Unitarian Universalist rally hosts, I saw was that at multiple levels this event was created, owned and implemented through the art and power of people working together. In the course of the project we worked across boundaries and traditions extending ourselves to one another, honoring one another’s unique roles, unique presence, and each other’s unique (but very much connected) agendas.

When I speak of working across boundaries and traditions I see many dimensions to this. I am speaking about working across local and national divides. I am speaking about working across philosophical divides between the secular and the faithful, as well as across interfaith divides and the gap between faith and environmental communities.

I am also speaking about working across the tensions of structural divides like those between Kentucky Interfaith Power and Light and the Unitarian Universalist (UU) organizing committee, or those between UU staff and volunteers, between fossil fuel and chemical activists, as well as those across generations and across zip codes.

Here are a few brief examples of my collaboration, cooperation, community experience:

- From the get go, KIPL understood that one of our essential roles was to bring everyone in. That is, to work with the visiting Unitarian Universalists to create a coalition of faith and environmental partners interested in supporting the June 20th event as well as our goals around clean energy and healthy communities. Ultimately more than a dozen environmental organizations and a few dozen faith communities became partners - each promoting participation within their groups - each showing up in a significant display of community solidarity.
- When a Sierra Club representative complained that our event description didn’t truly represent the concerns of their coal ash coalition, we took a second look, found ourselves in agreement and rewrote it. While in the initial moment it might have been easy to take refuge in the knowledge that “you can’t please everyone”, it was our commitment to being good community partners and to “playing well with others” that led to deeper consideration and appropriate action.
- Early on, KIPL made the commitment that there would be street puppets representing clean energy sources at the rally. Working with Minnesota artist Mary Plaster, Cultivating Connections oversaw the creation of four larger-than-life puppets - Earth (representing Geo-thermal energy), Water (hydro energy), Air (wind energy) and Fire (solar energy). Following an initial 5-day public puppet creating opportunity, there was still much to do. We moved the workspace to my garage and once there, people just kept showing up to help out. Awesome people showed up for the paper mache and painting work. Awesome people showed up to design and create the costumes and rigging. And most amazingly - an awesome person showed up to organize the rally preparation and participation.



Mark Steiner

One evening, after torrential rain canceled our outdoor puppeteering practice session, I looked up to realize that my living room was filled with 16 people with a deep dedication to getting these puppets ready and to the rally.

- Just moments before our march began, as we were gathering under the solstice day’s hot sun at the convention center

preparing to head out to the Belvedere, we learned of last minute changes the police were making in our much fretted over march route. Months of consideration and negotiation had gone into route logistics including such considerations as the passage of a couple of dozen wheel chair scooters through sidewalks riddled with bus stop shelters, restaurant seating, newspaper boxes and other obstacles.

After a little push back, the leader of our march peacekeepers and I understood pretty quickly that the way to best meet objective was to take on a cooperative “were all on the same team here” attitude. And this choice was of particular benefit when an error in the permit request raised concerns about its validity giving the police the opportunity to suggest that the ball was really in their court and that they were certainly willing to work with us - along the revised route. While communicating this change to the UU coordinators in the convention center was an unpleasant task, cooperating with the police’s revised route was our best choice.

Each of these little successes can be seen as indicators of our commitment, of our energy for change. And together they provide a small glimpse into what

is possible when we work together. Sure there were challenges. Yes, there were moments where everyone didn’t get their way, moments where we could have done a better job communicating or could have been more inclusive but, without a doubt, as I look back, I see progress. And as I look forward, I see possibilities.

There is much meaning that can be made from the fact such a march and rally would take place at all. Events like these are indicative of an issue’s emergence into the larger public discourse. Perhaps it is a sign that we truly are ready to take greater responsibility for our future.

In closing, I know that, as I experienced it, the Energy for Change March and Rally’s success was very much rooted in cooperation, collaboration and community. That’s my story. I’m curious about yours.

Mark Steiner serves as Outreach and Project Director for Kentucky Interfaith Power and Light and Director for Cultivating Connections. He has been exploring the intersections between spirituality, justice and the natural world within the Metro Louisville community for over 20 years. Mark can be reached at mark@kentuckyipl.org.

THIRD THURSDAY LUNCHES

presented by the

Fellowship of Reconciliation & Interfaith Paths to Peace

September-October 2013

September 19 “Stop Ignoring the West End” – A Tale of Two Cities

Dan Crutcher, Publisher, Louisville Magazine

The March 2013 cover of Louisville Magazine challenges its readers to “Stop Ignoring the West End.” In nine articles spanning 36 pages, seven writers explore the barriers that divide our city, making Ninth Street a virtual “Berlin Wall” separating the West End from the rest of Louisville. Publisher Dan Crutcher writes, “we hope to encourage more discussion of what we as a city might do to improve the lives of those who live in west Louisville so that we can truly lay claim to being a ‘world-class city.’” (Attendees will receive a free reprint of the articles.)

October 17 Water With Blessings – Bringing Clean Water to God’s Thirsty Children

Sr. Lorraine Lauter and Rev. Jim Flynn

Louisville-based Water With Blessings has brought water purification systems to communities in 14 developing countries, yielding overnight improvements in community health. Executive Director Lorraine Lauter, OSU, and Rev. Jim Flynn will discuss WWB’s work and the vital role played by “Water Women” in the development and ongoing success of the organization. Lorraine will talk about her experiences in Honduras, where it all started, and Jim will share his recent efforts to deliver water filters to Nicaragua. (An opportunity to purchase a water filter for a community will be offered.)

The Rudyard Kipling • 422 West Oak Street • Louisville
Buffet Lunch at 11:30 • Presentations at Noon • \$7.00

*For reservations, contact Cathy Ford at 458-1223 or
fordhoff@bellsouth.net, or Cindy Humbert at 214-7322 or
interfaithpaths@gmail.com by Tuesday before the lunch*

A consumer’s perspective on coming healthcare changes

The healthcare series: Part 2 of 3

By Joanne Bohn

In part 1 of this series we addressed some of the high-level issues impacting access to mental health services for patients across the United States. These challenges have persisted for decades and there is help on the way in terms of federal reforms on a national level. So in part 2 of this series I wanted to talk about something on the minds of most every American today: the forthcoming and sweeping changes underway in our health insurance markets in terms of cost and access to care. Never having worked in the insurance industry personally, this is a consumer’s perspective on the changes and what some of them mean for us here in Kentucky.

Most of us know about the health insurance mandate provision in the 2010 Patient Protection and Affordable Care Act, which established the law requiring every American citizen to carry some basic level of health insurance. On June 28th of 2012 the United States Supreme Court ruled that this mandate was constitutional and upheld the tenets of the law. It seems that while those on the conservative side of the ballot are still pushing agendas to repeal this law, once it passed the review of the Supreme Court, the challenge would be extremely great to overturn it. So let’s face it: we all need health care, young and old alike, so we end up paying for it one way or another. Right?

Aside from this mandate was the establishment of foundational regulations requiring significant overhaul of the nation’s health insurance plans offered by public and private payers. Some of the positive changes that have or will be instituted with the Affordable Care Act include:

2011 brought about a prescription drug discount program for seniors as one of the early key changes

2012 brought expanded preventative health services to be covered for women

October 2013 will bring about the initiation of the health insurance markets at the state level

Starting in 2014, denial of coverage for pre-existing conditions will be a thing of the past

Differences in premiums between genders will be reduced to work toward equality of costs to consumers.

One of the upcoming key changes that many of us who are self-employed or are working for small businesses is the establishment of the state-based insurance

exchanges. Two key decisions that each state had to make regarding the sweeping health insurance overhaul was whether or not to establish its own state-based health insurance market exchange and whether or not to adopt the Medicaid expansion. In Kentucky, the state elected to establish its own state-based health insurance exchange and to move forward on expanding Medicaid coverage per a report on the Kaiser Family Foundation’s State Health Facts as of June 20, 2013. According to the website of the National Conference of State Legislatures, Kentucky has received planning and establishment grants of \$70,990,613 to support the enablement and launch of this new state-run health insurance exchange.

The insurance exchanges, which may also be called “insurance marketplaces,” are to provide a plethora of options for different levels of coverage for individuals and small businesses. We have all heard about how numerous franchise establishments (predominantly impacting the restaurant industry thus far, with other hospitality and leisure markets to follow) and smaller businesses are threatening to reduce employees’ hours to keep from having to provide health insurance coverage. If this happens, those part-time employees will still be able to obtain insurance coverage through the state insurance exchange. A small business employer will be able to have two part-time employees on staff to meet demands and be able to avoid the requirement for providing health insurance benefits in the case of having one full-time employee. Just recently the U.S. Department of Health and Human Services announced that they will delay instituting this mandate for an additional year so it will not take effect on the small businesses and individuals until 2015. Will the new insurance marketplaces have any benefit to small businesses for participating? Small businesses will actually be eligible for important tax credits when they participate in getting coverage (paying at least 50 percent of the premiums) for their employees that are eligible. But whether or not this financial benefit is significant enough to offset any additional cost burden—remains to be seen.

Since all consumers and small businesses are either directly or indirectly paying for Kentucky’s state-run exchange, what are some of the key tenets that we can look forward to? A few of them are:

Essential Health Benefits. Health plans offered through the exchange will have to meet an essential health benefits requirement



Joanna (Jo) Bohn

to include ambulatory services, emergency services, hospitalization, maternity and newborn care, mental health and substance abuse disorder services, prescription drugs, laboratory services, pediatric services, and preventive and wellness services.

Coverage Levels. There will be three levels of coverage offered by plans for meeting a certain level of actuarial benefits that are bronze (60%), silver (70%), gold (80%), and platinum (90%).

Cost-Sharing. Under a health plan cost-sharing may not exceed 2014 high deductible health plan costs (\$4,950 for individuals and \$11,900 for families).

Consumer Choice. Consumers will have choices about their coverage. Albeit, there is a mandate for citizens to carry insurance, some of the consumer choice points from Section 1312 of the Affordable Care Act include: a) choice of plans that they are eligible for, and b) individuals and small groups can purchase coverage outside of the exchanges.

What does all this mean to us as consumers?

In Kentucky, the Cabinet for Health and Family Services established Kynect: Kentucky’s Healthcare Connection (<http://kynect.ky.gov/>). This new exchange will provide options for coverage as noted above in this article for individuals, families, and small businesses with fewer than 25 full-time employees and average annual wages below \$50,000 per the Kynect website. In addition, if a small business employs less than 50 total workers they will not be

penalized if they elect not to provide health insurance coverage.

To some extent, the mandate to carry health insurance may be seen as an added burden by some; but is it really? The amount of uncompensated and charity care services provided by hospitals across the nation has grown into the billions over the years. Who paid for this care in effect in the past? We all did. Costs eventually find their way back to the consumer in the form of higher costs of healthcare goods and services whether passed through in the form of private sector pricing or public sector taxes. Many of the hospital organizations in the country are non-profit institutions, so the costs are eventually passed on to us one way or another. In Kentucky we are adding over 300,000 residents to the Medicaid service rolls that will be covered by Medicaid services. Where have these 300,000 residents gone for needed medical care in the past? Hospital emergency rooms, public health service facilities, or often just continuing to live with illnesses and disorders that grow into multiple conditions with increased severity as a result of lack of access to services.

Our U.S. healthcare system is on the cusp of major change, and we are all living through its transformation—a paradigm shift that will affect current and future generations. One of the best things we can all do is continue to make better informed and healthy choices about our lifestyles, diet, and exercise routines on a daily basis. We have more information at our fingertips through the internet than ever before, and the resources from community-based wellness programs are growing in Kentucky and cities across the country as part of the Affordable Care Act. Taking advantage of these opportunities will help curb the impact of health insurance changes. The likelihood of reversing the individual insurance mandate is not likely (in one consumer’s opinion) and the options for getting access to health insurance and the coverage benefits for health care services are expanding for many of us. In the end we can maximize the benefits as the health insurance system changes by taking better care of ourselves: mind, body and soul.

Joanne Bohn (Jo) is an entrepreneur, University of Louisville graduate and current doctoral student. She is also principal of KMI Communications LLC (www.km4i.com) focusing on healthcare system transformation and policy research and publishing projects. Jo can be reached at jb@km4i.com.

Bhutan regime manipulates labor policy to oppress southerners of Nepali origin

by Buddha M. Dhakal

The Bhutanese royal government’s claim of late that 100,000 illegal immigrants have come through the Indian border are shown to be very doubtful by the reality of census totals and labor regulations.

Some history: The oldest population estimate of Bhutan was by Capt. C. J. Morris, who in 1932 placed the number of Bhutanese at 300,000, of whom 20 percent—60,000—were of Nepalese origin.

Since then various estimated totals have been presented to world forums. The population figures are upgraded or downgraded according to the purpose for which they are taken. One such manipulated population figure, made on the eve of application to U.N. membership in 1971, was 1.3 million. The same Royal Government claimed only 600,000 to be Bhutan’s population in 1990 with 3 percent annual growth. Even after seven years, it quotes the same figure as its national population (Amnesty International 1998).

A.C. Sinha, an Indian researcher, writes in his book, “Himalayan Kingdom Bhutan: Tradition, Transition and Transformation” that an information booklet published in



Buddha Dhakal

1979 said the population of the country was 1.2 million.

Sinha’s book added: “Not surprisingly, the population of Bhutan in 1988 was estimated to have grown to 1,375,000. However, in the end of 1991, Bhutan completely revised its numbers, claiming the population of only 600,000.

“In fact, the same 1979 population figure was given out in 1992 in Dhaka at a summit of the South Asian Association for Regional Cooperation, with the old population figure of 120,000 whited out and 600,000 hand-written.”

These ambiguous figures suggest of such slipshod work in census enumeration. The registered census data was never made public and kept secret to conspire. There is enough evidence to suspect that it was premeditated and deliberate.

There was no system developed to enumerate the census of the country scientifically and on periodic basis. Census was normally annual and involved simply the head count on the basis of gender and age. The census officials deputed to the villages were mostly temporary staffs with little or no training required for the census procedures. So errors were very likely in the result of census; in many cases the officials failed to make a complete and comprehensive list of the household members, dropped out some names, misspelled family names that later became issues for denationalization.

The first official census was carried out in 1969, which recorded a total human

population of 1,034,774. Similarly, according to researcher Michael Hutt, land under cultivation was 812,382 acres and total livestock population was 291,291.

During 1988 and 1989, the census teams went into southern villages almost every month and candidly categorized the citizens into seven groups and declared many as non-nationals or illegal settlers.

Tek Nath Rizal, Dr. Bhampa Rai and other senior government servants from southern Bhutan disputed the government’s claims about the extent of the population of illegal residents after having thoroughly scrutinized census and other records in 1985.

Rizal, who was appointed labor recruitment officer, said the government’s office that registered laborers used methods designed to make it easier to send back any laborer after his/her period of contract finished. The laborers were not allowed to move freely on their own and were guided to and from a government liaison office.

At one point of the history, government circular was read aloud in the block meeting in all villages of the border area to report any visitor from outside, if the visitor

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Zimmerman

criteria police use to identify a suspect, it makes sense that Zimmerman would have cooperated with the police and waived his Miranda rights. He knew how to corroborate his story and put it within legal parameters because of his criminal law training. Singleton stated that “he didn’t show any anger.” When the audio recording of his testimony was heard during the prosecution portion of the trial commentators believed him. George Zimmerman took the lead investigator to the site and showed him what had happened. The jurors were not taken to this site; rather they saw an animation.

In the difficult days ahead, remember that Trayvon Benjamin Martin would still be living if Zimmerman had not pursued him. Zimmerman’s training as a “wannabe cop” and knowledge of the “stand your ground” law put him in a unique position

(continued from page 1)

of solidifying his story. Sanford police Investigator Doris Singleton said she had no further information, so Zimmerman signed his sworn four-page written statement and was released. I know this would never happen if it had been a black man who pursued a white man and was killed in a predominately white neighborhood.

This is a wrongful death case and it’s left up to us who believe in freedom from racism to demand a full-scale investigation by the United States Justice Department. Otherwise, this verdict will set a dangerous precedent.

Gracie Lewis is a longtime activist for social and racial justice. She works with the Kentucky Alliance Against Racist and Political Repression. www.louisvillepeace.org/kyalliance.html.

TimeBank

(continued from page 4)

to attract members of diverse groups, it wants them to be actively involved at the leadership level: “We want to make sure the diversity of membership that we have is welcomed and encouraged to be active and to lead. We are putting efforts into a survey of membership and into one-on-one outreach. Right now, because of a specific request, we are focusing on making the language of the board responsibilities more inclusive and inviting in an effort to attract a wider range of individuals to the leadership of TimeBank.”

Another of TimeBank’s goals is to forge partnerships with nonprofits. Some TimeBanks around the nation have pro-

vided nonprofits with needed volunteers in exchange for meeting space, donations, or even energy vouchers. According to Beth Thorpe, the TimeBank is working on writing bylaws that will govern the relationships Louisville TimeBank will make with non-profits. The organization already partners with the Louisville Nature Center, as well as the Clifton Center, doing maintenance work in exchange for meeting space. TimeBank will begin growing its nonprofit partnerships in September of this year.

Jessie Clark is Co-Editor in Chief of FORsooth Newspaper. She can be contacted at jessie.clark03@gmail.com.

Bhutan

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is staying overnight. Any relative of the southern Bhutanese coming from India or Nepal who wished to stay for a longer period had to get a permit from the local sub-divisional officer and the host had to be responsible for any offense committed by the guest. Even the taxpaying Bhutanese domiciled in the country for generations had to obtain a travel document (called Rahadani) while going from one part to another part of the country. It was effective all through the 1980s.

The case of a woman committing suicide in Tsirang in 1988 after she was declared non-national by the census team was the example that turned Tek Nath Rizal into a high-profile dissident and sparked great opposition to King Jigme Singye Wangchuk.

The Ethnic boundary

The Dorjis and Wangchuks colluded for the settlement of Nepali speaking people in the south with the aim of increasing tax revenue and also feed laborers to the ongoing development works, particularly building the road network.

At the time, those settlers couldn’t possibly guess any foul play or suspect the grand design of eviction to come years later, for they were all busy clearing the virgin forests transforming to agriculture land.

A policy of segregation by ethnicity hindered the integration of the northern Drukpa and southern non-Drukpa populations, discouraging intermix of culture, language and more importantly the farming practices. As part of “Bhutanization,” every aspect of the southern life became ostracized as alien to Bhutan and even alleged to be

closer to India than Bhutan.

Stories abound about such demarcation of ethnic boundary between the Bhotia and Nepali raiyat arbitrarily outlined for the purpose of non-interference to each others’ domain of settlement, grazing and pastureland.

The Kalimpong agents of Bhutan Durbar, Kazi Ugyen Dorji, his son Sonam Tobgay Dorji and his son Jigme Palden Dorji (assassinated 1964 in Phuentsholing) had all played instrumental roles in settling as many Nepali speaking people as possible in order to make the land productive, increase the revenue, pay voluntary labor and protect the southern border of Bhutan. They all enjoyed the fiefdoms in southern Bhutan from which they collected taxes on land, cattle, houses and orchards or other special plantations. But they apparently did not bother to pave the way for healthy interaction and interchange between the typical northern Buddhist culture and southern alien Hindu culture.

Despite such restriction of intermixing and isolation, the various ethnic groups living spatially in different geographical settings had not been belligerent to each other and there have been no reports of such inter-ethnic conflict among the population throughout history.

Buddha M. Dhakal is a Bhutanese journalist in exile living in Louisville who works for freedom of the press and of expression in Bhutan.



Regular Meeting Times for Area Organizations

- ADDICTION RECOVERY ADVOCATES OF KENTUCKIANA – (485-1248)
- AIDS INTERFAITH MINISTRIES (AIM) OF KENTUCKIANA, INC. – (635-4510)
- AMERICA 2000 DEMOCRATIC CLUB –4th Tuesday. Contact Enid Redman at 459-0616 or John Mine at pappajohn15@gmail.com. Also see www.America2000plus.net.
- AMERICANS UNITED FOR SEPARATION OF CHURCH AND STATE – Every month at noon (contact Paul Simmons: 608-7517)
- AMNESTY INTERNATIONAL – 1st Saturday (Sharon: 637-8951) at Heine Bros. on Douglass Loop
- APPAF [American Palestine Public Affairs Forum] – 2nd Thursday (773-1836)
- BREAD FOR THE WORLD – Last Monday every other month (239-4317 for details)
- CAPA [Citizens Against Police Abuse] –2nd Thursday (778-8130) Meet at Braden Center, 3208 W. Broadway
- CART [Coalition for the Advancement of Regional Transportation] – 3rd Wednesday, Union Station, TARC Board Room
- CLOUT [CITIZENS OF LOUISVILLE ORGANIZED AND WORKING TOGETHER] – (583-1267)
- COMMITTEE FOR PEACE IN THE MIDDLE EAST – 2nd Monday (456-6586)
- COMMON CAUSE – Ad hoc discussions. Continuous engagement. www.commoncause.org/ky
- COMMUNITY FARM ALLIANCE OF JEFFERSON COUNTY – 2nd Tuesday (223-3655)
- COUNTER RECRUITMENT, “Aim Higher” – Second Sunday (893-2334)
- EARTH SAVE LOUISVILLE – 2nd Saturday (299-9520) www.LouisvilleEarthSave.org
- FAIRNESS CAMPAIGN – Quarterly community dialogues and volunteer opportunities (893-0788)
- FDR/LINCOLN LEGACY CLUB – 1st Thursday, papajohn15@bellsouth.net
- FELLOWSHIP OF RECONCILIATION – 4th Monday (609-7985 or 291-2506)
- FRIENDS FOR HOPE (Support Group for Adult Cancer Survivors) – 4th Wednesday at 6:30 PM (451-9600).
- FRIENDSHIP FORCE OF LOUISVILLE – 2nd Tuesday (893-8436)
- GREATER LOUISVILLE SIERRA CLUB – 3rd Tuesday, 7pm. (502-644-0659)
- HUMANISTS OF METRO LOUISVILLE – 2nd Monday, 7:00pm (896-4853)
- INTERFAITH PATHS TO PEACE – 3rd Wednesday, every other month. (214-7322)
- IRFI [ISLAMIC RESEARCH FOUNDATION INTERNATIONAL, INC.] – Sundays at 6:00 PM (502-423-1988)
- JEWISH VOICE FOR PEACE (jvp.org) – 1st Friday and 4th Thursday. Contact 256-525-5290 or sonrevolution@aol.com
- JOBS WITH JUSTICE KENTUCKY (582-5454)
- JURISDICTIONARY CLUB OF LOUISVILLE – Know the law and how to use it (500-8161)
- JUSTICE RESOURCE CENTER – (345-5386)
- KFTC [KENTUCKIANS FOR THE COMMONWEALTH] – 2nd Monday (589-3188)
- KITOD [KENTUCKIANA INTERFAITH TASKFORCE ON DARFUR] – (553-6172)
- KY ALLIANCE AGAINST RACIST & POLITICAL REPRESSION – 3rd Monday (778-8130)
- KY COALITION TO ABOLISH THE DEATH PENALTY – (541-9998)
- KITLAC [KY INTERFAITH TASKFORCE ON LATIN AMERICA & THE CARIBBEAN] – 2nd Wednesday (479-9262)
- LEAGUE OF WOMEN VOTERS (502-895-5218), www.louisville-orglwv
- LOUISVILLE COMMITTEE FOR ISRAELI/PALESTINIAN STATES – 3rd Sunday (451-5658)
- LOUISVILLE PEAK OIL GROUP – 2nd Saturday (425-6645)
- LPAC [LOUISVILLE PEACE ACTION COMMUNITY] – (456-6914)
- LOUISVILLE WOMEN CHURCH – Meditation every Sunday (473-8435)
- LOUISVILLE YOUTH GROUP – Friday nights (893-0788), www.louisvilleyouthgroup.org
- LOUISVILLIANS IN FAVOR OF EQUALITY (LIFE) – 4th Sunday (384-3875)
- METRO SWEEP FOR ACCESS – 3rd Tuesday (895-0866 or 899-9261)
- METROPOLITAN HOUSING COALITION – 4th Wednesday (584-6858)
- MIGHTY KINDNESS – mightykindness@gmail.com (235-0711)
- MUHAMMAD ALI INSTITUTE FOR PEACE AND JUSTICE, at UL (852-6372)
- NAACP [NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE] – 3rd Monday (776-7608)
- NAMI [NATIONAL ALLIANCE FOR THE MENTALLY ILL] – 2nd Monday (245-5287)
- OCCUPY LOUISVILLE – every Wednesday, 7:00 p.m., Braden Center (384-3875)
- PARENTS, FAMILIES & FRIENDS OF LESBIANS AND GAYS (P-FLAG) – 3rd Sunday (329-0229)
- PEACE & COMPASSION BUDDHA CIRCLE/CML – (451-2193, brozier@bellsouth.net)
- RCRC [RELIGIOUS COALITION FOR REPRODUCTIVE CHOICE] – (866-606-0988)
- RESULTS (a hunger lobby) – 2nd Saturday (451-4907)
- SIERRA CLUB INNER CITY OUTINGS – 2nd Thursday, 7:30 PM (558-0073)
- WOMEN IN TRANSITION (WIT) – every Wednesday, 6-8 PM (636-0160)

Note: If your group would like to be added to this list or if information needs to be updated, please let us know by calling 458-8056.

Calendar for peacemakers

Aug 30 to Sept 1 **WORLDVEST**, The Belvedere downtown. live music, authentic cultural foods, exhibitors, and activities. Meet your neighbors who have originated from many countries. Visit <http://www.louisvilleky.gov/MetroParks/specialevents/WorldFest/>

Sep 1 (Sun) **“AIM HIGHER”** focusing on military counter-recruitment. Every first Sunday at 7 PM, 2236 Kaelin Avenue at the FOR office. Discuss conscientious objection, military recruitment, and the possibility for high school students to “opt out” of having their names given to recruiters. Call Jim Johnson, 262-0148.

Sep 1 (Sun) **MOTOWN IN BLACK AND WHITE**. The Muhammad Ali Center, daily until Nov 30th. Photo exhibit chronicles the exciting music that brought down racial barriers. Visit <http://alicenter.org>

Sep 2 (Mon) **STRUGGLE AND TRIUMPH ART EXHIBIT**. Metro Hall Rotunda, weekdays through Nov 1st. Paintings chronicle struggle and triumph from the Underground Railroad to contemporary events. www.louisvilleky.gov/mayor

Sep 2 (Mon) **REFUGEE YOUTH ART EXHIBIT**. Iroquois Public Library. Enjoy the artwork of local youth who originated in other countries. Visit www.lfpl.org

Sep 2 (Mon) **BICYCLES FOR HEALTH AND CLEANER AIR**. Louisville Bicycle Club, Every Monday, weather permitting. Fat Forty at 8:45AM. Recovery Ride at 6:45PM. Visit www.louisvilleky.gov/bikelouisville.

Sep 2 (Mon) **MALE MENTORING**, Byck Elementary School, 9AM. Other times available. Volunteer once a week to mentor a young male student. For more information, call 485.8862.

Sep 2 (Mon) **DEADLINE FOR THE SEPTEMBER ISSUE OF FORsooth**. Every first Monday. Contact John Hartmann, editor, at 296-1793 or johart.john@gmail.com. Please email new or updated calendar listings to calendar.peace@gmail.com.

Sep 4 (Wed) **NOONTIME INTERFAITH MEDITATIONS**. Every Wednesday from 12:10 to 12:30 at Christ Church Cathedral, Downtown. Weekly rotation includes Zen Buddhist silence, Lectio Divina, Vipassana Buddhist practices, and Creative Visualization. Visit <http://paths2peace.org>

Sep 4 (Wed) **NATURE PRESERVE VOLUNTEERS**. Blackacre State Nature Preserve and Historic Homestead. Every Wednesday, 9AM to Noon. Help care for gardens, trails, and farmland. Visit www.blackacreconservancy.org

Sep 4 (Wed) **CITIZENSHIP TUTORs**. Kentucky Refugee Ministries, 6:30 to 8:30PM. Every Wednesday. Also every Thursday, 11AM to 1PM. Help students study for the citizenship exam. Ask about our other volunteer opportunities. Call 479-9180 Ext 57 for more information.

Sep 4 (Wed) **THE LOUISVILLE SUSTAINABILITY FORUM**. Every first Wednesday. Sustainability and relationships that create a community for change. Bring your lunch. Noon to 1:45 PM, Passionist Earth & Spirit Center, the Barn at 1924 Newburg Road.

Sep 4 (Wed) **MEETING OF THE MINDS**. Crescent Hill Public Library, 6PM. Participate in discussions of current issues with your neighbors. Visit www.lfpl.org

Sep 6 (Fri) **DAUGHTERS OF GREATNESS**. The Muhammad Ali Center, 8:30AM. Hear Eleanor Jordan speak on the most inspiring influences in her life. First African American director of the KY Commission on Women. Former legislator. Visit <http://alicenter.org>

Sep 7 (Sat) **LOUISVILLE COMMUNITY AGRICULTURE**. Every Saturday morning. Also, other days and times. 26 farmers’ markets from California neighborhood to Norton Commons. Visit www.louisvilleky.gov/HealthyHometown

Sep 7 (Sat) **HOME REPAIR VOLUNTEERS**. Fuller Center for Housing of Louisville. Every Saturday. All skill levels. Ask about our other volunteer opportunities. For more information, call 272-1377.

Sep 7 (Sat) **ENGLISH CONVERSATION CLUB**. Every Saturday at the Iroquois & Newburg Public Library Branches, 3PM. Also Main Library on Thursdays at 7PM. Practice conversational English with neighbors and friends from many parts of the world. Visit www.lfpl.org

Sep 7 (Sat) **SACK LUNCHES FOR THE HOMELESS**. Every Saturday, 12pm to 2PM, Bates Community Development Corporation, 1228 S. Jackson Street. Call 636-0573 for more information.

Sep 7 (Sat) **CANVASS NEIGHBORHOODS FOR FRESH FOOD**. Saturdays and Sundays. Come join us anytime. Fresh Stop Project volunteers take orders door to door for locally grown fruits and vegetables. Visit <http://newrootsproduce.org>

Sep 7 (Sat) **JEFFERSON MEMORIAL FOREST**. Land Stewart Project. Every first Saturday, 9AM to Noon. Also, Wednesdays. Help improve landscape and protect native flora. Gloves, tools, water and on-the-job training provided. Visit www.louisvilleky.gov/metroparks/jeffersonmemorialforest/

Sep 7 (Sat) **FRENCH CIRCLE**. Bon Air Public Library, 1PM. Conversation in French. Meet your neighbors who originated in French speaking countries. Visit www.lfpl.org

Sep 8 (Sun) **VETERANS FOR PEACE**. Every second Sunday, 3PM to 4PM. Heine Bros. Coffee at the Douglas Loop, Call 632-2177 for more information.

Sep 8 (Sun) **VIGIL FOR PEACE**. Every second Sunday. A remembrance of all those suffering from conflicts in the Middle East. Bring a sign. 5PM to 6 PM, Bardstown Road at Douglass Blvd. Sponsored by LPAC (Louisville Peace Action Community). For more information, call Harold Trainer at 387-9490.

Sep 9 (Mon) **URBAN LEAGUE YOUNG PROFESSIONALS**. Louisville Urban League, Every 2nd Monday, 6PM. Networking opportunities for emerging leaders of all minority backgrounds. Call the Urban League office for more info: 561-6830.

Sep 10 (Tues) **FREE HOME ENERGY EFFICIENCY SEMINAR**. Energy Pros Sustainable Home Education Group, 6:30PM to 8:30PM. Learn the basics. Visit www.theenergypros.net

Sep 10 (Tues) **GREEN CONVENE**. Every second Tuesday at The Highland Green Building, 6:30PM. Join residents and policy-makers in examining ways to connect the health of our community with our environment. Visit www.greenconvene.org

Sep 10 (Tues) **AMERICANA COMMUNITY CENTER**. Orientation at 7pm every second Tuesday. Learn how you can help immigrant families learn practical skills, join social networks, and improve language skills. Call 366-7813 to RSVP.

Sep 10 (Tues) **MOVIMIENTO DE MUJERES LATINA – LATINA WOMEN’S MOVEMENT**, La Casita Center, Every second Tuesday, 5:30PM. Network, mentor, find friends and share. Call 322-4036 for more information.

Sep 10 (Tues) **LUNCH & LEARN AT CATHOLIC CHARITIES**. St. Anthony Campus, Every 2nd Tuesday of odd months, 11:30AM. See our facilities and programs at work. Call 637-9786 for more information.

Sep 10 (Tues) **SISTERS WHO CARE SUPPORT GROUP**. Northwest Neighborhood Place, 6PM to 8PM. Every Tuesday until Nov 5th. Enhancement, communication training, and family management in a supportive female environment. Call 583-6820 for more information.

Sep 11 (Wed) **KENTUCKY INTERFAITH TASKFORCE ON LATIN AMERICA AND THE CARIBBEAN (KITLAC)**. Every second Wednesday at the 1741 Building on Frankfort Avenue. 7:30 PM. For more information, call David Horvath at 479-9262 or Pat Geier at 456-6586.

Sep 11 (Wed) **LOUISIVLLE FORUM**. Every 2nd Wednesday, Noon at Vincenzo’s Downtown. Speakers on current public issues. Nonpartisan discussion. For details, call 329-0111.

Sep 11 (Wed) **ETHIOPIA**. Newburg Public Library, 3PM. Learn more about this Horn of Africa country. See native Crafts. Sample native food. Visit www.lfpl.org

Sep 12 (Thurs) **FRIENDSHIP FORCE OF LOUISVILLE**. 2ND Thursday of odd months, 6:30PM. Help plan and participate in international goodwill exchanges. Visit www.thefriendshipforce.org

Sep 12 (Thurs) **REAL PEOPLE, REAL CHALLENGES, REAL SOLUTIONS**. Volunteers of America Family Emergency Shelter, 4PM. One hour interactive tour of VOA’s work and programs for self-determination. For more information, call 636-4660.

Sep 12 (Thurs) **AMERICAN PALESTINE PUBLIC AFFAIRS FORUM (APPAF)**. Every second Thursday. A documentary film exploring the situation in Middle East will be presented. 7 PM, Louisville Presbyterian Seminary, Nelson Hall, Room 119. For more information, call Bashar Masri, 773-1836.

Sep 12 (Thurs) **RENOWN ECOLOGIST SPEAKS** at UofL. Hear Dr. Diana Wall speak on multidisciplinary studies of ecosystems and biodiversity. Visit <http://louisville.edu/sustainability/>

Sep 13 (Fri) **AFRICAN AMERICAN ARCHIVES TOUR**. Western Public Library, 10:30AM. Peruse the African American book collection. Short documentary. Light refreshments. Visit www.lfpl.org

Sep 13 (Fri) **A GLIMPSE OF ETERNITY**. The Louisville Astronomical Society at dusk in Tom Sawyer Park. Every 2nd Friday. Look through telescopes at planets, our moon, stars, double stars, the Orion nebula and other wonders. Visit www.louisville-astro.org

Sep 14 (Sat) **OLMSTEAD PARK VOLUNTEERS**. Iroquois Park, 9AM to Noon. Help maintain and restore our urban forests. Visit www.olmsteadparks.org

Sep 14 (Sat) **EARTHSAVE POTLUCK**. Crescent Hill Ministries, 6PM to 8PM. Every 2nd Saturday. Bring a plant-based dish and share your recipe. Discuss healthy food and behavior change. Mix, mingle, music. For more information call 299-9520.

Sep 14 (Sat) **PEAK OIL**. Every 2nd Saturday, St. Matthews Public Library, 10 AM to Noon. Call George Perkins, 425-6645.

Sep 14 (Sat) **BIRDS, ECOLOGY AND RELATIONSHIPS**. Beckham Bird Club at the Clifton Center, 7PM. Every 2nd Saturday. Deepen your personal relationship with nature by observing and studying local birds. Visit www.beckhambirdclub.org

Sep 15 (Sun) **THE HUNGER WALK**. Waterfront Park, 1PM. Annual walk/run raises funds for the Dare to Care Food bank. Visit www.thehungerwalk.org

Sep 15 **GROWING FOOD AND COMMUNITY**. 15 Thousand Farmers, at Dismas St. Ann’s on Algonquin Pkwy, the 15th day each month. Share ideas and experiences about growing your own food. Taste samples. Visit www.15thousandfarmers.com

Sep 16 (Mon) **SOCIAL CHANGE BOOK CLUB**. Every third Monday, Heine Bros., 119 Chenoweth, 6PM. For book list, Visit www.greenlistlouisville.com

Sep 17 (Tues) **DEVELOPMENTAL DISABILITIES WORKSHOP**. Every third Tuesday, 11AM to 1PM. Expressions Café at The Council on Developmental Disabilities. Learn how an Individualized Education Program (IEP) is prepared for a child with a disability. Address barriers to inclusion. Call 584-1239.

Sep 17 (Tues) **COMPASSIONATE LOUISVILLE**. Meeting at the Earth and Spirit Center this month. Noon. Help monitor the progress of Metro Louisville’s ten-year campaign for compassion. <http://www.louisvilleky.gov/compassionatecity>

Sep 17 to 24 **WEEK WITHOUT VIOLENCE** at UofL. Participate in activities that raise awareness of positive action and non-violence in cooperation with the worldwide campaign. Visit <http://louisville.edu/sustainability/>

Sep 19 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE**. Every third Thursday, 5:30PM at First Unitarian Church. Call Kay Tillow 636-1551.

Sep 19 (Thurs) **COURT APPOINTED SPECIAL ADVOCATES FOR CHILDREN (CASA)**. Orientation, Noon to 1PM. Learn how you can help defend the rights of abused and neglected children in our community. Call 595-4911 to RSVP.

Sep 19 (Thurs) **MENTAL ILLNESS SUPPORT & ADVOCACY**. NAMI Louisville every third Thursday at 3PM. Also Saturdays and Sundays. Support group for families. Draw on years of experience. Visit www.namilouisville.org.

Sep 19 (Thurs) **THIRD THURSDAY LUNCH**. Rudyard Kipling Restaurant, 11:30AM. Recognized speakers on compelling social, political and spiritual subjects. For more information, contact Cathy Ford, 458-1223, fordhoff@bellsouth.net or Polk Culpepper, 948-2077, cathyculpepper@insightbb.com

Sep 19 (Thurs) **INTERNATIONAL DAY OF PEACE**. at UofL. Participate in educational activities by the Peace, Justice & Conflict Transformation Program. Visit <http://louisville.edu/sustainability/>

Sep 19 (Thurs) **FORsooth LABELING**. Presbyterian Seminary, Nelson Hall, Room 10. 6:30 PM. Every 4th Thursday. We need volunteers! Many hands make light work, and the opposite is also true! So please join us if you can. Call 451-5658 for more information.

Sep 20 (Fri) **WOMEN 4 WOMEN ANNUAL LUNCHEON**. The Galt House, 11:30AM to 1:30PM. Women 4 Women works to improve the lives of women and girls in Louisville through education, advocacy, and grant-making. Visit www.w4w.org

Sep 22 (Sun) **HAND IN HAND MINISTRIES**. Starfish Stroll annual picnic and fundraiser. Hand in Hand is locally famous for its immersion trips to Appalachia and the Caribbean. Visit <http://myhandinhand.org>

Sep 23 to 27 **IDEA FESTIVAL**. Kentucky Center for the Performing Arts, 9AM to 5PM. Hear global thinkers on the future of the arts, business, technology, design, science, philosophy and education. Visit www.ideafestival.com

Sep 23 (Mon) **I’M WITH THE BANNED**. Highland / Shelby Park Public Library, 4PM. A look at the history of book censorship. Visit www.lfpl.org

Sep 24 (Tues) **TAKE BACK THE NIGHT** at UofL. Help raise public awareness of violence against women in cooperation with the international campaign. Visit <http://louisville.edu/sustainability/>

Sep 24 (Tues) **FREE NON-PROFIT START UP CLINIC** Center for Nonprofit Excellence, 3:30PM. Learn the fundamentals. Pitfalls to avoid. Visit www.cnpe.org

Sep 24 (Tues) **GREEN NETWORKING**. Louisville Green Drinks, 6:30PM to 8:30PM. Every 4th Tuesday. Meet ecology-minded business people. Exchange ideas. Visit www.greendrinks.org

Sep 24 (Tues) **BLUES TO BLUEGRASS**. Main Public Library, 5:30PM. Six week series on American music led by a UofL Music History professor. Blues, jazz, bluegrass, country, rock, mambo, hip hop, and gospel. Visit www.lfpl.org

Sep 26 (Thurs) **COMMUNITY DEVELOPMENT IN AFRICA AND THE CARRIBEAN**. Life In Abundance International, 6:45PM to 9PM. Paul Mbangi of Kenya discusses LIA’s work to inspire and empower families with economic opportunities. Visit www.lifeinabundance.org

Sep 27 to May 9 **TELLING THE STORY OF ASIA THROUGH HATS**. The Crane House. An exhibit of hats from China, India, Thailand, Malaysia, Central Asia, Japan, Korea and others. Explore Asian cultures and traditions. Visit www.cranehouse.org

Oct 1 (Tues) **COMMUNITY SERVICES PROJECT**. Annual Hands-Up Benefit, 7 PM. Show your support and help raise funds. CSP finds fulfilling employment opportunities for persons with disabilities. Call 368-4886 for more information.

Oct 1 (Tues) **MUSLIM JOURNEY FILM AND DISCUSSION**. Bon Air Public Library, 6PM. “African Americans and Islam.” Visit www.lfpl.org

OUT OF TOWN

Sep 5 (Thurs) **KFTC FACILIATION 101 TRAINING**. Kentuckians For The Commonwealth in Berea, KY. Learn to facilitate group discussions. Promote participation. Visit www.kftc.org

Sep 13 (Fri) **FALL WATERWAYS SAMPLING**. Watershed Watch Program, KY Division of Water. Volunteers perform basic field tests and assessments of the Green River, Big Sandy, Licking River, Salt River and Four Rivers Basin. Visit <http://dep.ky.gov>

Sep 14 (Sat) **THE GREAT OHIO RIVER RELAY**. Pittsburgh to Cairo, ILL. Cheer for the walkers, runners, and cyclers who pass the baton at various points. Network with others who care deeply about our rivers and clean water. Visit <http://kwalliance.org>

Sep 20 to 22 **WOMEN IN THE WORD**. St. Meinrad Retreat Center. Explore the lives and service of Women in the Old and New Testaments as a challenge to our faithful witness. Visit www.saintmeinrad.org

Sep 28 (Sat) **APPALATIN FUSION**, Bowling Green International Festival. Hear the Appalachian and Latin fusion of performers hailing from Hazard, Richmond, & Louisville plus Ecuador, Nicaragua, and Guatemala. Visit www.appalatin.com

