



Founded 1915

# FORsooth



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## Louisville loses a great revolutionary

By Carla Wallace

J. Blaine Hudson was a revolutionary at a time when young black activist leaders were being gunned down by police across this country in the struggle for civil rights and racial justice.

In 1969 Hudson and other students and community social change makers demanded more black faculty members, African-American representation on the board of trustees, and the creation of a Pan-African Studies Department at the University of Louisville. When the university administration refused to heed equity concerns, Hudson and others led an occupation of the dean's office at the university's College of Arts and Sciences. Hudson was arrested and expelled.

By 1974 Hudson was working at the university. Never letting go of his commitment to transformative change, he went on to become the chair of Pan-African Studies, the department for which he helped force the university to make space. Under Hudson's leadership, Pan-African Studies became one of the largest and most prestigious in the country. In 2004 he became what many believe was the most learned, dedicated, visionary and justice-guided dean of Arts and Sciences the university has ever known.

Hudson deeply believed in the critical role of history in helping us make sense of our present challenges. Not satisfied that only those with access to a university setting could learn that history, he established the

Saturday Academy, where community people could go to Park DuValle for classes in Pan-African Studies and engaging community dialogues on current issues one Saturday a month until his illness last summer prevented him from teaching.

Under the invaluable leadership of Bani Hines-Hudson, his wife and the organizer of the ground breaking Sister Summit conferences, the Saturday Academy provided the historic framework needed for untold community scholars and activists.

Together with co-authors Mervin Aubespin, who recently called his longtime friend "an intellectual jewel," and Kenneth Clay, he most recently helped put together the pivotal book published in 2011, *Two Centuries of Black Louisville: A Photographic History*.

In 2002 his book, *Fugitive Slaves and the Underground Railroad in the Kentucky Borderland*, was published; and in 2006 his *Encyclopedia of the Underground Railroad* appeared. In each of these books, the greatest emphasis is on the ever-present resistance of African Americans to the systemic forms of oppression used to maximize the economic exploitation of black people and to deny full equality under so called democracy in this country.

The lessons of Hudson's work are even more critical today in the face of films like "Lincoln" which all but erase black agency in the struggle to abolish slavery. In his "Encyclopedia" he states, "Throughout the African diaspora, persons of African birth



Blaine Hudson (left) with Bob Cunningham at the Carl Braden Center in 2003.

Photo Credit: Peter S. Fosl

or ancestry challenged the practice of slave trade and the institution of slavery."

During his leadership at the university, Hudson never disconnected himself from the community he loved so much. Throughout his tenure in academia he was a resource, mentor, and strategist for community based efforts to address police abuse, challenge the myths around affirmative action, lift up

the critical need for quality education for Jefferson County Public School students, and advocate for affordable housing. He led the effort to create a "Freedom Park" on U of L's campus in an effort to counterbalance the offensive Confederate statue erected near the campus in 1895.

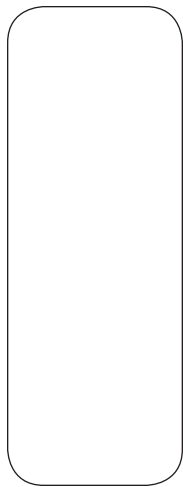
Longtime white racial justice activist  
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## Anti-Corruption Act seeks to create transparency in campaign donations

By Victoria Strange

Cha-ching!

I'm not sure I'm spelling this often-used this American expression correctly, as it hasn't yet made it into any official dictionary, but we all know what it represents: money pouring into someone's coffers. In this case, the money is the tidal wave of cash from big business, special-interest groups, and wealthy individuals unleashed by the Supreme Court's now infamous Citizens United decision, which eliminated long-established limits on the financing of political campaigns. As we have clearly seen in both election cycles since that January 2010 decision, the money has indeed been pouring forth, a large part of it anonymously, into our political process, inundating the public interest and further corrupting our already deeply money-tainted politics.

And where does all that money flow? Into the coffers of the handful of giant media corporations that control almost everything we see on TV, hear on the radio, or read in newspapers and magazines. As a result, media companies profit to the tune of billions of dollars while we, especially those of us living in the so-called battleground states, are swamped with waves of negative TV and radio ads during election cycles. These ads, replete with lies and distortions, are almost never subjected to any analysis by the media airing them, whose executives are content to rake in the big bucks, with no compunctions

about ignoring their obligation to serve the public interest by shining a light on the false or distorted content of so many of these ads. Nor do they feel any shame in their vigorous opposition (including a lawsuit filed by the National Association of Broadcasters) to an April 2012 requirement



Victoria Strange

by the FCC that broadcasters begin posting online the information on political ad buys now kept in their paper files (the "public files") at the stations.

Broadcasters would also prefer, as would the Republicans in Congress, that corporations and special-interest groups not be forced to disclose their political contributions. A bill to require this called the Disclose Act actually passed in the House of Representatives in 2010 prior to the mid-term elections, but was then stymied by Republican opposition in the Senate. Another such bill was introduced by Democratic Senator Sheldon Whitehouse in 2012, but again was blocked by Republicans, led by Kentucky's Mitch McConnell.

With a political system awash in money and the media far more interested in big profits than in watchdog reporting, what are the citizens of a democracy to do?

It is understandable that many of us feel overwhelmed. The concentration of money and power in so few hands and the  
(continued on page 7)



# It's time to make full employment a policy goal

By Tracy McClellan

Back to Full Employment

by Robert Pollin, Boston Review Books, 2012, 188 pp.

*Back to Full Employment* asks, sometimes tacitly, sometimes explicitly, and answers the questions: Who should make economic decisions? Why? What factors ought be of overriding concern with respect to economic decisions? Who currently makes economic decisions? Which have landed us in so perilous an economic condition? And why, rather than being punished are those who essentially engineered the economic crisis, rewarded?

Robert Pollin has a uniquely accessible style. While economics isn't exactly war and peace, as Pollin shows, it's everything else. Before my encounter with Pollin I had always considered economics as boring, distasteful and to be avoided. Pollin is a complete wake up from this illusion. He unlocks more in economics in six sentences than as much as has been unlocked to me since when my high school freshman economics class had as its mightiest lesson the student picking two stocks on which to place imaginary bets. (They weren't called bets, though; they were called "investments.")

Pollin goes against mainstream economics, which is to say the propaganda in the corporate media and the agents of capital in the House and Senate in proving with comprehensive yet terse research: "Austerity measures ... are only worsening the prospects for a healthy recovery." He advocates a Keynesian approach to our economic woes noting that the main problem in the economy is a lack of consumer demand.

Pollin notes that it has historically been true, for example during the Great Depression, that when what is referred to as the private sector does not make the consumer demands necessary to induce hiring of workers, the onus must needs fall

on government, even if, and it usually does, this means deficit spending.

Pollin notes that government deficits are much less serious a problem than recession and unemployment; for the former can be addressed by the demand of more people working, which is to say unemployment falling, in increased business activity and thusly government revenues.

Pollin explores the history and former universal desirability of "full employment," including a focus on Sweden's largely successful instituting of such a scheme even to business and capital's satisfaction. He explores Marx's expounding of the "reserve army of labor," a keen asset of the capitalist class, and how full employment, largely but not completely obviates this army, while interrupting some profits can still be beneficial to capitalists.

Pollin compares the spending for military and the fossil fuels economies and jobs created and compares them to a central component of his conception of a full employment economy: the development of a clean and renewable energies economy.

As one example Pollin writes that "retrofit[ing] 40,000 commercial buildings in the U.S. would produce three jobs for every one job created by spending the same amount of money to construct and operate the Keystone Pipeline.... These job benefits would be in addition to building owners seeing their energy bills cut by about one-third and greenhouse gas emissions produced by these buildings also falling by one-third. In short, the transition to a clean energy economy has the capacity to merge the aims of environmental protection and economic justice to an unprecedented degree."

Pollin shows that during the financial meltdown of 2008-2009 borrowing by non-financial companies fell dramatically from \$871 billion to to an astonishing \$5 billion. This of course meant fewer resources for these non-financial concerns, and dramatically reduced hiring and investment. Corporate borrowing in the wake of the

Wall Street Bailout recovered substantially by 2010. Pollin's research, however, shows that for small businesses, which do the vast bulk of U.S. hiring, the assumption of debt as a means to growing these businesses was even more odious. Pollin shows that it fell from \$526 billion in 2007 to negative \$346 billion in 2009, numbers almost impossible to wrap your mind around. And this was at the very time, notes Pollin, when the megabanks and corporate oligopolies were sitting on cash hoards in the amount of \$3.6 trillion, twenty-three percent of GDP.

For all of this book's virtues, I have to express disappointment in Pollin's more often tacit, but sometimes explicit, support for the Democrats and Obama.

For example, Pollin refers approvingly to the Obama healthcare initiative without giving many hard facts, comparisons, or

assessments of Single Payer alternatives. He writes that it should "be reasonable to expect that we could achieve [a significant] level of ... savings through [Obama Care]," but not that this is a half-measure fantasy next to the ousting of the administrative and private insurance concerns of the medical-care-for-profit paradigm; and he insists nonetheless that these savings "would include the recent Obama Care's measure of establishing controls on the drug and insurance industries." The definition and mechanism of these controls goes completely unremarked upon in Pollin's otherwise trenchant prose.

*Tracy is a FOR member and anti-war and drug-policy reform activist living in Chicago. You may reach him at tracy-macL@yahoo.com.*



Tom Moffett (left) takes part in downtown protest against cuts to social programs.

Photo Credit: Eddie Davis

## FOR's Mission Statement

The Fellowship of Reconciliation seeks to replace violence, war, racism and economic injustice with nonviolence, peace and justice. We are an interfaith organization committed to active nonviolence as a transforming way of life and as a means of radical change. We educate, train, build coalitions, and engage in nonviolent and compassionate actions locally, nationally, and globally.



FORsooth is published by the Louisville chapter of the Fellowship of Reconciliation.

Send submissions for news stories or commentaries to Peter Fosl, 1918 Woodbourne Ave., Louisville, KY 40205, e-mail: <pfosl@me.com> or John Hartman, 1037 Everett Avenue #27 Louisville, KY 40204-1244. For subscriptions please contact John Hartmann at johart.john@gmail.com, and please indicate whether you prefer an electronic or paper edition. (Electronic subscriptions save us printing costs.)

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### 95 Years on Peace Frontiers

Since 1915, the Fellowship of Reconciliation in the United States has led campaigns to obtain legal rights for conscientious objectors, win civil rights for all Americans, end the Vietnam War, oppose U.S. intervention in the Third World, and reverse the superpowers' arms race. An interfaith pacifist organization, the FOR has members from many religious and ethnic traditions. It is part of the International Fellowship of Reconciliation, with affiliates in 40 countries.

In the development of its program FOR depends upon persons who seek to apply these principles to every area of life. If you are not already a member, we invite you to join us in this endeavor. Membership consists of signing the Statement of Purpose, indicating that you agree with FOR goals.

Chair: Pat Geier ..... 609-7985

## FINANCIAL REPORT December 2012

<b>BEGINNING BALANCE</b> .....	\$ 7,654.90
Money market interest 2012.....	1.51
Donations & Honorariums .....	2,790.00
<b>TOTAL</b> .....	\$10,446.41

### EXPENDITURES:

<b>FORsooth</b> editing .....	\$100.00	
<b>FORsooth</b> layout .....	100.00	
<b>FORsooth</b> mailing .....	200.00	
<b>FOR</b> National Dues .....	100.00	
Envelopes/end-of-year letter ..	54.98	
Envelopes/FORsooth.....	212.00	
Postage .....	26.11	
1099-MISC forms .....	9.18	
	\$802.27	<u>802.27</u>

<b>ENDING BALANCE</b> .....	\$9,644.14
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Please make your check payable to the Fellowship of Reconciliation. Your gift is tax deductible.

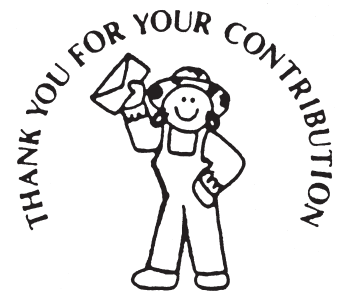


### PLEASE SEND CONTRIBUTIONS TO:

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## Correction

In the contents of the December/January 2012 issue, we listed an article by Russ Greenleaf as: "Russ Greenleaf on his journey to a two-state solution." This title should more correctly have read: "Russ Greenleaf on his journey towards Jewish peace activism." Russ does not support a two-state solution to the Israeli-Palestinian conflict, although he does not oppose it. He does not believe he has a right to decide how many states there should be.



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# CART opposes, files suit against the Ohio River Bridges Project

By David Coyte

On September 24, 2012, CART filed suit against the Ohio Bridges River Project.

In response to Tom Lambert's article on the two Bridges Project in the July-August edition of *Forsooth*, I would like to summarize the concerns the Coalition for the Advancement of Regional Transportation (CART) has about this project.

Mr. Lambert correctly assessed the unlikelihood of congestion benefits for local commuters that will come from this project. He also alludes to the problems of sprawl that will accompany an east end bridge and studies that suggest there will not be the economic benefits touted by the project's proponents. These concerns are just the beginning of a long list.

CART is convinced that there will be significant financial repercussions for our state and community—particularly from the construction of the east end bridge. Bypasses inevitably result in significant growth around them. Usually this growth comes at the expense of the area being bypassed. In this case, the east end bridge will siphon money

out of the urban core of our region, leaving vacant buildings, fewer jobs and fewer tax receipts for the urban government to maintain infrastructure and services.

This movement of jobs and development from the city was predicted in the initial Environmental Impact Statement. And since Indiana is a "right to work" state, the jobs will be lower paying. However, the impact of that shift was minimized in the public process and analysis. Declines in urban neighborhoods were treated as an inevitable situation rather than one to be remedied.

Sprawl, as this type of ex-urban development is called, is the lowest quality of development. It consumes precious farmland, affects water supplies, and requires expensive infrastructure investments, demanding the greatest government investment in schools, roads, sewers and water services, with the least return.

Accessing ex-urban developments requires more fuel and more travel time, while the lower density of developments makes transit services highly unprofitable. These should be concerns for all of us since we can no longer ignore the reality of climate change or the rising cost of oil.

The direct financial impact of this project is staggering. The regional Horizon Long Term Transportation Plan put together by KIPDA has been progressively gutted as the price of this project has risen. In the 2003 update of the Horizon 2020 Transportation Plan all major transit projects were removed from the list to meet the fiscal restraints. In the most recent update of the Horizon Plan, additional projects have been cancelled or delayed for the same reason—to meet the financial needs of the Bridges Project.

Delaying maintenance significantly increases the final cost. The final financing "plan" is more of a fantasy nightmare. Tolls will seriously impact personal incomes, particularly for low-income populations. A decrease in transit services and movement of jobs away from the urban area will affect the non-driving populations and working poor.

The exact impacts are undetermined. The actual toll amounts are undecided. The studies "suggested" they would be around \$1.50, but the actual tolls won't be determined until after construction is well underway. The same can be said for the cost of the whole project. The projected price of 2.9 billion is a very optimistic estimate. Historically, half of major highway projects are at least 25% over budget. These likely cost over-runs would put Kentucky in serious financial difficulties for many years. Much of the fault for this lies with the Federal Highway Administration (FHWA).

The FHWA has assured Kentucky that it can fund this project by borrowing against future Federal Highway Trust Fund allotments. The problem is that the FHWA doesn't have the money to back up these promises. Since 2006 the Federal Highway Trust Fund has been broke.

The FHWA has needed to borrow money to meet programmed needs. Rising energy prices have resulted in lower trust fund receipts while driving up maintenance costs. A major increase in federal fuel taxes will be required to address the shortfall. But that will only decrease the amount of driving, creating a downward spiral in trust fund receipts, increasing tolls, and further impacting the most vulnerable citizens.

Title VI of the Civil Rights Act prohibits racial discrimination in federally funded projects. By law there should be no disproportionate impacts on racial minorities. The Bridges Project stands in serious violation of that law. Urban dwellers, the poor, elderly, and all non-driving populations will also suffer significantly from this project. The Supplemental to the Final Environmental Impact Statement (SFEIS) admits there is a disproportionate impact on poor commuters because of the tolls, but offers only suggestions for mitigation.

The two bridges remaining without tolls will have increasing traffic congestion and increasing air quality impacts from that congestion. These two bridges—the Sherman Minton and the Clark Memorial, are in dense urban areas already suffering from poor air quality.

For more on CART's opposition to the Bridges Project, including protest based on the project's effect on job access, be sure to catch the second half of this article in the March issue of *FORsooth*.

*David Coyte is President of CARTKY, a 501c-3 organization. You can contact CART and donate through the website, www.CARTKY.org.*



All high school students in Jefferson County are invited to create an essay showing how nonviolent strategies could be used to accomplish one of the following:

- ✓ Reduce violence in our city
- ✓ Prevent war in Iran
- ✓ Decrease violence against young women
- ✓ Solve an issue in your community or the world that is important to you

## Winners Will Receive

- 1<sup>st</sup> place -- \$200
- 2<sup>nd</sup> place -- \$150
- 3<sup>rd</sup> place -- \$100
- 4<sup>th</sup> place -- \$ 50

Awards will be presented in schools. Winning essays are published in *FORsooth*, a monthly journal published by F.O.R. Past winning essays have also been accepted for publication in print or online versions of local newspapers.

## SUBMISSION DEADLINE: March 1st, 2013

This contest can be used as a class assignment by teachers. Ask your English or Social Studies teachers for the **guidelines**. If they do not have them, visit <http://www.louisville-for.org> to find them online. We encourage you to share and discuss the contest guidelines with your teacher. Contact us with any questions at: [foressaycontest@gmail.com](mailto:foressaycontest@gmail.com)

\*Interfaith Paths to Peace is a co-sponsor of the contest

## Young African American men and boys face major social, economic challenges

By Aukram Burton

On February 26, it will be a year since the fatal shooting of Trayvon Martin by George Zimmerman in Sanford, Florida. With all of the media attention and protest surrounding the killing last year, I was compelled to go back into my archives of writings and photographs addressing the plight of African American males in the United States.

Trayvon Martin's name is part of a long list of stories about the injustices perpetrated against African American males. The Trayvon Martin story and the relentless perils of African males continue to remind parents of African American boys about the need to give them "the talk" about what it means to be black in a country that has a history of seeing young black men as a threat. As a father of one son and grandfather to five grandsons, I am particularly reminded about the necessity of giving "the talk."

According to the American Heritage Science Dictionary, "an endangered species exists in such small numbers that it is in danger of becoming extinct, especially such a species placed in jeopardy as a result of human activity. One of the principal factors in the endangerment or extinction of a species is the destruction or pollution of its native habitat." This description is not meant to be a metaphor. This is the reality of the current status of African American boys and men in the United States of America today—the reality that Ralph Ellison elucidates in his classic book, *The Invisible Man*:

"I am an invisible man. . . . I am a man of substance, of flesh and bone, fiber and liquids—and I might even be said to possess a mind. I am invisible, understand, simply because people refuse to see me. . . . When they approach me, they see only my surroundings, themselves, or figments of their imagination—indeed, everything and anything except me" (New York: Random House, 1972).

It has become increasingly apparent that African American males are confronted at an early age with a series of barriers and obstacles in their attempts to attain educational, social and career success. Young African American males are facing major challenges to their development and wellbeing. They are engaged in an endless fight for survival resulting in pain, frustration, anger and rage. Social and economic indicators of African American male development provide a profile of an individual whose quality of life is in serious jeopardy. All of these indicators make it quite clear that young African American males have become an endangered species.

Recent census data provide evidence that young African American men have higher unemployment rates, lower labor force participation, lower high school graduation rates, and lower college enrollment rates. Meanwhile, young African American men rank first in incarceration and homicide, the leading cause of death for African American males between the ages of 15 and 24.

While representing only 6 percent of the population, African American males represent 49 percent of prison inmates. Only 4 percent of African American males attend college, while 23 percent of those of college age are either incarcerated or on probation.

African American children as a whole comprise approximately 17 percent of all children in public schools nationwide, but represent 41 percent of all children in special education. Within that percentage, African American males make up 85 percent of children in special education. Although African American males comprise only 8 percent of public school students nationwide, they represent the largest percentage nationally in school suspensions, at 38 percent.

*Aukram Burton is an award-winning photographer and Equity and Inclusion Specialist with the Jefferson County Public Schools. [aukram.burton@jefferson.kyschools.us](mailto:aukram.burton@jefferson.kyschools.us)*

## Calendar *(continued from back page)*

- Feb 23 (Sat) **HAITI & DOMINICAN REPUBLIC – AN ISLAND DIVIDED**. Iroquois Free Public Library, 1PM. Louis Gates film about the impact of Race in these two countries. Meet your neighbors from Latin America. Visit [www.lfpl.org](http://www.lfpl.org)
- Feb 23 (Sat) **JACKIE AND ME**. Stage One at The Kentucky Center for the Arts, 2PM & 5PM. A play celebrating the life of Jackie Robinson. For Information, call 584-7777.
- Feb 24 (Sun) **THE SOULFUL SOUNDS OF DERBYTOWN**. Kentucky Center for African American Heritage, 6PM. Second of a series of benefit concerts for The Center's exhibits and programs. Visit [www.kcaah.org](http://www.kcaah.org)
- Feb 26 (Tues) **FREE NON-PROFIT START UP CLINIC** Center for Nonprofit Excellence, 4PM. Learn the fundamentals. Pitfalls to avoid. Visit [www.cnpe.org](http://www.cnpe.org)
- Feb 27 (Wed) **ANNUAL THOMAS MERTON BLACK HISTORY MONTH LECTURE**, 7pm. M. Shawn Copeland, Asso. Prof. of Systematic Theology, Boston College and author, to speak on "Body, Race, and Being." Visit [www.bellarmin.edu](http://www.bellarmin.edu)
- Feb 28 (Thurs) **SUBVERSIVE READERS BOOK GROUP**. Highland/Shelby Park Public Library, 5PM. Every 4th Thursday. Read a different banned or challenged book each month. Visit [www.lfpl.org](http://www.lfpl.org)
- Mar 2 (Sat) **WILD & SCENIC FILM FESTIVAL**. Kentucky Waterways Alliance at the Clifton Center, All Day. KWA's annual environmental film festival. Visit [www.kwalliance.org/](http://www.kwalliance.org/)
- MARCH 2 (Sat) **EACM PRESENTS IRISH CEILI**. Music and dance by Keltricity with the McClanahan School of Irish Dance. 6:30PM. Benefit for the Eastern Area Community Ministries. Visit [www.eacmonline.org](http://www.eacmonline.org)

## OUT OF TOWN

- Feb 14 (Thurs) **I LOVE MOUNTAINS DAY**, Kentuckians For The Commonwealth in Frankfort, KY, 9 AM to 3 PM. Learn lobbying basics and participate in the rally. Visit [www.kftc.org](http://www.kftc.org)



# SURJ seeks to mobilize privileged majorities to create racial justice

By Carla Wallace

“It really boils down to this: that all life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly.”

Dr Martin Luther King’s words are familiar to most who read FORsooth. As people committed to building a just world, we want our work to honor the reality of this “mutuality,” and yet we often struggle with how to do so.

For those of us who are white, in a country where race continues to play a deciding role in who gets what and who does not, when we fail to integrate a commitment



Carla Wallace

to racial justice into our work we deny the devastating reality of racism for people of color, undermine social change efforts, and diminish our humanity.

Too often, those of us who are white think the issue of racism is for people of color to fix. But longtime Louisville civil rights leader Bob Cunningham points out, “White folk were the initiators of American racism. It is only fair and just that they would take the lead in eradicating it from society.”

Cunningham often talks about the difference between being nonracist and antiracist. “Being nonracist does not do too much for me as a black man, because while it may mean you are a person who is aware of racism, it entails no action for change,” he says. “antiracism is action.”

The national network Showing Up for Racial Justice (SURJ), [www.showingupforracialjustice.org](http://www.showingupforracialjustice.org), was formed in 2009 in the wake of the racial backlash to the nation’s first black president and the debate over healthcare. Led by southern activists, SURJ is a response to the call by activists of color for more white people to show up to organize whites for racial justice.

Local conversations began among white and people of color activists about the need for a local SURJ. In March 2012, Louisville Showing Up for Racial Justice formed. From conversations about white privilege, how faith informs our work, talking with our families about race, and using writing as an action tool, to helping mobilize around a Nazi gathering in Frankfort, immigrant rights, and racism at Cordish venues on Fourth Street Live, LSURJ is engaging people in monthly dialogues for transformation and action.

Metro Council member Attica Scott states, “I see a clear need for LSURJ in our local justice movements. While many people think that it is the responsibility of the oppressed to speak out against racism, LSURJ understands clearly that white people have a responsibility to hold one another accountable and to organize one another for action.”

Jeff Rodgers, a white LSURJ participant and co-founder of Louisville’s Fairness Campaign states that “LSURJ helps provide the tools and experience that empower us to take action and talk about racial justice in our daily lives. Unfortunately, many white people fail to see how racial injustice hurts them too. Helping other white people to see their self-interest in racial justice efforts can provide an access point.”

Tiff Gonzales says, “It is critical that white people who are concerned about the devastating impact of racism on all of our lives—personally, relationally, socially and institutionally—use their access to reach other white people and work for racial equity.”

Even when we who are white acknowledge that organizing other white people for racial justice is largely our responsibility, we often side-line this part of our work, or stop at tokenizing efforts in diversity. We think it’s only about the



A SURJ activist

language we use, the attitudes we hold, or whether a group has people of color.

Building a powerful multiracial movement for transformative change calls on us to challenge what black activist scholar Cornel West calls a “white supremacy system” that uses race to maintain an economics and politics that denies real democracy to the majority, and uses war, occupation and exploitation in its relations with the rest of the world.

Unless we address both individual transformation and systemic racism, we will not change a society that continues to privilege those of us who are white at the expense of people of color and we will not overcome the racism that divides people who have every reason to stand together. Ultimately folks, if we are not standing together, it does not matter how moral or “right” our causes or intentions. Unless we are growing a powerful multiracial movement for change, we will simply not make the kind of progress we need to on any of the challenges we face.

Activists of color are naming the need

to address the way that racism manifests in our social justice work. When we approach justice issues: economic, environmental, LGBTQ, and do not look at the way race and racism manifest in these areas, or how white privilege impacts our justice work, we are negating the experiences of people of color and the way that race plays a pivotal role in maintaining the status quo.

According to Kentucky Jobs with Justice Director, Flaco Aleman, “LSURJ is the only group in the state that I know of that is capable of attacking racial injustice within our own justice movement by providing the leadership and guidance for white people to begin rooting out these injustices in our own circles.”

In order to support activists to do powerful, inspired work for social change, LSURJ approaches the work of organizing white people for racial justice by “leading with love,” and lifting up the way the struggle for racial justice intersects with issues of class, disability, gender, sexuality etc.

According to women’s health justice activist Meg Stern, “Working with LSURJ encourages me to continue working for racial justice by creating a supportive environment for me to learn, share and connect with other white people doing racial justice work.”

For Tom Moffett, a white activist who has dedicated his life to fighting racism, the LSURJ action component is critical. “Organizing others is essential, because that is what it takes to change deeply rooted and institutional injustice. I have to start with myself, but I can’t do it by myself.”

*Carla Wallace has been engaged in social justice and peace work since she was a child. She is a co-founder of Louisville’s Fairness Campaign, a co-convenor of Louisville Showing Up for Racial Justice, and is on the national leadership of SURJ. For more information about LSURJ please look on Facebook or contact Carla Wallace at 502-558-7556.*



## Kentucky Commission on Human Rights

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# Peace Corps volunteer shares her encounter with Islam in Bulgaria

By Kari Strange

On July 12th, 2012, I flew from Kiev to New York City, a trip that would throw anyone into a whirl of culture shock. But this was not just a tourist trip: I was flying back home after my three years of service in the U.S. Peace Corps, where I had been stationed as a TEFL and Youth Development volunteer in Bulgaria.

While I am very happy here in Louisville with my family and friends, I am still experiencing challenges, as do all returned Peace Corps Volunteers, as I readjust to life in the U.S. One of the most difficult aspects of my readjustment is an inner conflict of uncertainty. Namely, I don't know how I can most effectively fulfill the third goal of Peace Corps, which is to communicate what I learned in Bulgaria to my friends and family in the United States. I hope to find a medium of communication that will be simple yet poignant and clear. Perhaps the answer rests in an unexpected source: scarves. After all, they have a common purpose that is similar to the same greater goals every person in the world strives to achieve: to protect loved ones and to hold on to family and tradition. Different knitters will always use various patterns and materials, but in the end their results will be the same: beautiful, warm scarves that protect against the cold and hold and share their own stories.

I am very fortunate and grateful to have many scarves; each one tells a unique story and holds a special meaning for me. There are the scarves my Mother knit for me; these are the most special because she is my heartbeat and she enjoyed making them despite the painstaking work. I show them off and brag about my mom to my friends and colleagues both in Bulgaria and in the United States. It is wonderful to show my Bulgarian friends that my American family engages in one of the same traditions they do: knitting scarves for family and friends.

There is the scarf I tried to knit during the beginning of my Peace Corps service. My mother very graciously, kindly and patiently taught me to knit before I left; and while I was abroad my friends in my

village helped me hone my skills. At times when I was failing miserably, my friends Rushide and Baba (Grandmother) Maria helped me. We utilize different techniques, but in the end both methods are beautiful and effective.

Rushide and Baba Maria, are just a few of the friends I made in Bulgaria who helped me to quickly become accustomed to my life in Seidol, a tiny rural village in northeastern Bulgaria. Ninety-five percent of the five hundred people who live there are Pomatsi. In certain places in Bulgaria this term is considered derogatory, but in Seidol my friends take pride in the name. "Pomatsi" refers to the socio-ethnic group of Bulgarian Muslims. Throughout the country there are enclaves of Turkish Muslims, Romi, Christians, and Bulgarian Muslims. Most of my friends in Seidol are Pomatsi and live traditional lifestyles according to their devotion to Islam, and it is important to note that they all get along very well with the few Christians in the village. They have selflessly provided me a singular glimpse into their lives as shaped by family, religion, tradition, selflessness, and love for all people.

The Pomatsi women also wear scarves—bright, colorful headscarves called *zabradkas*. I will never forget the moments when my friends gave me two of their *zabradkas*. The first scarf was from Emine, who said, "Kari, I will give you this *zabradka* for the Peace Corps. You can take it to their office in Sofia and everyone will see it, as a piece of our village." This was one of the most special moments of my service.

The second *zabradka* I received was from my friend Aishe. She gave me a beautiful white headscarf with red and gold flowers, and she insisted I wear it through our village on my walk home. It was a very special experience. What an honor and a privilege for me to wear exactly what my closest friends in our village wear. I was



Kari Strange with children in Bulgaria

concerned about wearing it because I am not Muslim, but Aishe said: "Don't worry, Kari! It doesn't matter that you aren't Muslim. You just need to stay warm! You need to wrap it tightly around your head so that you stay warm and don't catch cold."

The Pomatsi truly became another family to me, and as such I grew close enough with them to ask them about their experiences under communism. I will never forget one evening when I spent over four hours sitting with my friend Aishe, shelling walnuts until our hands were black. Aishe told me her Bulgarian Christian name, and she explained how difficult and unnatural it felt to have a different, non-Muslim name assigned to her. During the Soviet era, all Muslim and Romi people were forced by the government to change their names. They could not choose their own names, but rather the government assigned each person a name for his or her passport and identity cards. If a person refused to change his or her name, that individual was sent to prison for a lengthy period of time. My friend Rushide's grandfather was one such honorable individual; Safer was sent to prison for three years for disobeying the harsh and unjust Soviet law.

Aishe tells me the story of how, after communism fell, she immediately went back to the municipality office to have her name changed back to Aishe. There it was, her own true name, a stamp, a piece of paper, a deep breath. Even after the fall of communism and the restoration of individuals' real names, people in Bulgaria and all over the world continue to stigmatize the Pomatsi and their religion. Yet my friends here are strong and have healed the bitter sores of resentment through their grace, selflessness, and loving characters.

Given current social, political and religious tensions between the U.S. and predominantly Muslim countries and communities throughout the world, I am curious and nervous as I describe life in our village to people at home in the U.S. My family and I are among the minority of liberals in our state and Kentucky's conservative politics have led many to believe that Islam is a religion of hate and that its followers are crazed, extremist terrorists determined to attack Americans. Since such heightened racial, ethnic and religious hatred and discrimination have developed and festered in our country, especially since September 11th, it is helpful for me to explain to my friends that, at least in my experience, we are all very similar at heart. My Bulgarian home is just like my American home in the most important ways: in Bulgaria I was fortunate enough to have been surrounded by people who love and care for me. In our Pomatsi community, my friends always emphasize how they embody peace and harmony through their religion and everyday actions. They have demonstrated this in their care for and work with my fellow Peace Corps volunteers and me, and have gifted me headscarves as proof. I am forever grateful, and I hope that by showing their scarves to my American family and friends, we may take one step more toward the first and primary goal of the U.S. Peace Corps: achieving world peace and friendship.

*Kari Strange is a returned Peace Corps Volunteer. She worked in Bulgaria as a TEFL and Youth Development Volunteer.*

## Faith and Social Justice: the careers of George and Jean Edwards

Review of *Through with Kings and Armies: The Marriage of George and Jean Edwards*, by Rhonda Mawhood Lee (Eugene, OR: Cascade Books, 2012)

By Tracy E. K'Meyer

In spring 1996 I conducted an oral history interview with George and Jean Edwards about their role in the Louisville Fellowship of Reconciliation. During our interview sessions I was intrigued by the seamless way George and Jean expressed their joint history, passing the narrative back and forth almost like a musical duet. The deeply interconnected and collaborative form of their storytelling hinted at the nature of their relationship and their activism, but at the time I lacked a metaphor or way to explain it.

In *Through with Kings and Armies: The Marriage of George and Jean Edwards*, Rhonda Mawhood Lee finds a way to explain what I couldn't, painting a compelling portrait not only of the relationship between a man and woman, but also how that marriage was the font of a life of peace and social justice activism. Lee's new book draws on interviews with the Edwards and their associates, other primary sources, and an extensive reading in history, peace studies, and theology to tell the story of this activist couple, and provoke thought about the relationship between faith and progressive engagement in the world.

Lee describes the early campaigns of the organization against the B-1 Bomber and the Marble Hill Nuclear Plant, and

for amnesty for draft evaders, a nuclear freeze and gay rights. In their later years, George and Jean engaged in tax resistance, supported the local sanctuary movement, opposed the militarism of the Reagan years and the Persian Gulf War, and fought the death penalty. The book closes with ruminations on the legacy of the couple framed by stories from George's memorial service in 2010. Focusing on the partnership that sustained and gave shape to the Edwardses' activism, Lee recalls Robert Cunningham's story of always hearing about "'George Anjean's' commitment to racial justice." Cunningham wanted to meet Mr. Anjean, not realizing there were two "inseparable but distinct"—and remarkable—people.

In her introduction, Lee sets out two main themes. First, she seeks to answer "What does it mean to live daily as a disciple of Jesus Christ?" The Edwardses were pacifists who believed true followers of Jesus could not be passive. Their faith required them to engage in the world, make a witness for peace and justice, and pressure civil authorities to change laws and policies. Because they did so as life partners, their story also illuminates the nature of Christian marriage that binds people not only to each other but to a community of disciples. Lee conveys how the couple's personalities and strengths complemented each other and how they shared responsibilities and balanced family life with public work, illustrating the different ways activism fits into marriage and family over the course of a lifetime.



Jean and George Edwards

In addition, the book consistently reveals the interrelatedness of peace and social justice issues. The Edwardses understood violence and nonviolence broadly, compelling them to engage in a broad range of issues from school desegregation to anti-war. Through their experience, we learn about the gay rights movement in Louisville and about efforts to bring together white pacifists and African American racial justice advocates. Lee does not shy away from points of conflict, however, so that we also learn about tensions

such as the LFOR's difficult internal debate over abortion and struggle to relate to other groups on Middle East issues.

The greatest strength of the book, and its most useful contribution to our understanding of modern social movements, lies in its exploration of belief. We often hear about "faith based" activism, but most media and academic investigations focus on the "religious right" and conservative causes. Moreover, such examinations usually emphasize the activism more than the faith.

Because of her grounding in history and theology, Lee conveys not only how the Edwardses became pacifists and the actions they took in the local community, but how George and Jean consistently measured those actions against their understanding of Christ's teaching. The difficult task of a book such as this is to balance the particular with the general. Local readers who knew and worked with the Edwardses will welcome the insight into their lives and the history of local social movements.

More generally, Lee's book documents a biblical and theological foundation for nonviolence and social justice, and provides an example of how people can act on that foundation day-to-day in the world.

*Author of Interracialism and Christian Community in the Cold War South: The Story of Koinonia Farm (2000) as well as Civil Rights in the Gateway to the South (2010), Tracy E. K'Meyer is an Associate Professor and Chair of the Department of History at the University of Louisville, tracy.kmeyer@louisville.edu.*



# EarthSave presentation promotes thoughtful living

by Nate Pederson

EarthSave Louisville was invited to present at the Bluegrass Bioneers event last year. This article is an extraction of the basic tenets of this November 4th presentation.

Just because we have chosen cultural habits akin to the violent chimpanzee doesn't mean that we can't take on the more loving, conflict-resolving cultural moorings of the bonobos. These two species of primates are genetically closer to humans than any other creature on earth and we are equally close to both. Sadly, our modern human creativity, ingenuity, and zeal for exploration, all of which began in Africa 50,000 years ago, have left scorched earth in their path—which up until now has been merely inconvenient.

Now when facing the limits of the physics and chemistry of the planet, the stakes of our eco-gambling have escalated. Big brains allows us to imagine and create, but those few of us intent on gaining power use big brains to confuse, mesmerize, obfuscate and titillate—anything but help us see that a hegemonic oligarchy is a poor path to tread. Until the controlling elite starts steering our cultural memes ethically, we need to shun and shake their mesmerizing



Nate Pederson

influence. What we need from them is an accounting system using the “triple-bottom line”: money, people, and the environment.

In a culture saturated with detrimental media messages, we struggle for clarity through our current mechanisms of Facebook, Twitter, email and cell phones. Other ways to “stay awake” include maintaining daily practices that encourage awareness. Here are some daily practices

and disciplines that can keep us grounded in patterns of well-reasoned behaviors:

- **Transportation:** Use mass transit, carpooling and bikes or scooters. (Do you still drive to work alone every day?)
- **Housing/Living:** Increase the density of people living in the same house without decreasing the quality of Life. (Does anyone in your extended family live alone in a big house?)
- **Friends:** Surround yourself with supporters and hopeful pragmatists. (Do you have friends who cynically mock or undercut you?)
- **Recreation:** Rejuvenate without wastefulness. (Do you need the 2nd boat?)
- **Education:** Follow your bliss when learning.
- **Crafts:** Find ones that are unique, enjoyable and socially useful. Use TimeBank to donate your time and skills to others while getting different services in return. (See [timebanks.org](http://timebanks.org) for more information.)
- **Waste:** Repurpose, reuse, recycle, compost, and avoid disposable products in the first place.

- **Food:** Grow your own, either alone or in a community garden. Buy organic and non-GMO, and support your local farmers market and CSA (Community Supported Agriculture). Eat healthfully to avoid burdening medical systems, and avoid food from multi-national corporations that don't practice the triple-bottom line. Finally, avoid meat and dairy for the sake of the environment, human health, and life-force ethics. EarthSave has 3 potluck events a month, a free cooking class, and other monthly outreach and social events designed to educate and encourage a self-paced transition toward a plant-based diet.
- **Societal norms and governance:** Probably the most complex problem to solve. Reforming norms requires willingness to be a leader—even if on the fringe—and to be articulate, well-intentioned, tenacious, perspicacious, knowledgeable, and committed.

These habits above are things that can be practiced every day—unlike voting every 4 years or changing a light bulb every 7 years. Staying awake, aware, and engaged is everyone's responsibility.

We can take these actions to change ourselves, but can we change others? Doubtful; but influencing others is possible. By using the technique of “Shock Doctrine” à la Naomi Klein, peace-based, planet-kind folk can use the same tactic that hardline conservatives have been using around the world for decades.

The idea is that once a crisis hits your target area, you move in with your plan for communicating the “good news” and “best hope.” Only instead of telling lies, just use powerful truth. For example, environmentalists could promote climate change awareness in the aftermath of natural catastrophes such as drought or a hurricane. These events, while they have terrible costs, make the public ready to listen. Hurricane Sandy, for instance, has put climate change back on America's mind.

In essence, the Shock Doctrine tells us to wait for the right moment to move forward with a thoughtful, helpful and fervent agenda.

Whatever happened to us humans 50,000 years ago is anyone's guess, but it sure would save us if we allowed ourselves to adopt the cultural mindset of bonobos instead of violent chimpanzees. Let's creatively get ourselves out of the environmental hole we've dug for ourselves while bio-mimicking our bonobo brothers as we seek peace-based (and plant-based) future vistas.

*Nate Pederson is Executive Director of EarthSave Louisville and holds a PhD in Biochemical and Biological Engineering from Northwestern University, and can be reached at [louisville@earthsave.org](mailto:louisville@earthsave.org) and 502 299 9520.*

## THIRD THURSDAY LUNCHES

presented by the

### Fellowship of Reconciliation & Interfaith Paths to Peace

February to April 2013

**February 21 The Dalai Lama's Views on Spirituality, Peace & Justice**

Anne Walter, Board President, Louisville's Drepung Gomang (Tibetan Buddhist) Institute

Anne Walter, head of Louisville's Tibetan Buddhist community, will explain the Dalai Lama's views on the connections among spirituality, peace and justice, and will describe the plight of the Tibetan people as they struggle for independence. Anne will also provide details about the series of events that will take place May 19-21 during the visit to Louisville of the Nobel Prize-winning spiritual and temporal leader of the Tibetan people.

**March 21 National Legislative Priorities for Peace and Justice**

Diane Randall, Executive Secretary, Friends (Quaker) Committee on National Legislation

Diane Randall, head of the Quakers' national lobbying unit, will provide details of that organization's long-term and immediate agendas in supporting Congressional legislation that furthers peace and justice in the US and around the world while also giving us specific steps that we can take to support the passage of peace and justice legislation and counter the growth of militarism and injustice.

**April 18 Bridging the Divide/Creating Community with the People of Nicaragua**

Julie Driscoll, SCN and David Horvath, longtime Central America activists and members of St. William Catholic Church

Julie and David will share the St. William community's deep connections with Central America, from its time as a sanctuary church protesting unjust US foreign policy to its ongoing Sister Parish Relationship with Our Lord of Esquipulas in the northern highlands of Nicaragua. Learn about the exciting self-help projects being supported in this rural community, and the newly formed non-profit Friends of Esquipulas.

The Rudyard Kipling • 422 West Oak Street • Louisville  
Buffet Lunch at 11:30 • Presentations at Noon • \$6.00

For reservations, contact Cathy Ford at 458-1223  
or [fordhoff@bellsouth.net](mailto:fordhoff@bellsouth.net), or Polk Culpepper at 948-2077  
or [plok@insightbb.com](mailto:plok@insightbb.com)

**NOT  
IN OUR NAME  
AND WITH  
OUR MONEY**





# Climate change calls for real lifestyle change in the US

By Anna Murray

It's time for us to get involved. At a historical glance, it looks like the world leaders have it under control. Scientists have known that carbon dioxide and other greenhouse gases (GHGs) cause climate change since the 1960s. In 1979 the first World Climate Conference was held. In 1988 the Intergovernmental Panel on Climate Change was formed. Scientific consensus about human caused global warming was reached in the 1990s with the advent of computer models and observational work. The consensus was so strong that the United Nations Framework Convention on Climate Change was convened and the Kyoto Protocol was formally adopted in 1997, committing most industrialized countries to reduce GHG emissions 6-8% below 1990 levels between 2008-2012.

Where are we today, though? Although the United States signed the Kyoto Protocol, Congress didn't ratify the treaty, making it non-binding on this country. The Bush Administration went so far as to explicitly reject the treaty in 2001. President Obama has taken some steps to help address climate change, including increasing the fuel efficiency requirements of new vehicles by 2025, and subsidizing wind and solar energies. The progress that our country makes over the next four years will be influenced by politics, but politics are influenced by both constituents and interest groups, and any political progress is always in the form of a compromise. With enough constituent pressure, our politicians may

become more vocal, which we have actually been seeing, especially in the aftermath of Superstorm Sandy.

Despite that scientists have known that humans cause global warming by emitting GHGs for about five decades, and that we are witnessing the effects of climate change firsthand, most major news outlets still promote the false view that there is uncertainty about climate change. Many Americans still don't think that climate change is even real. Very few people are willing to make any changes to their lifestyles. Fossil fuel industries are pumping millions of dollars into fueling doubt and lobbying against legal action. These and other facts make it very hard for politicians to gain traction to make changes that would help move us to a safer lifestyle. This is so even though we have known and had access to wind power for centuries, solar power since the 1860s, and we made the first electric car in the 1830s.

Is it possible that the United States, one of the largest emitters of GHGs per capita, and the rest of the world will allow climate change to spiral out of control to a point where the geographical, environmental and social landscapes are transformed into a very unpleasant and even dangerous picture? Absolutely. Some would say that it really already has. The International Energy Agency says that we are on track for climate change that would make us look like a planet out of science fiction.

Think about the Holocaust. Think about World War II. Think about genocide. Humans do terrible things to each other. In



Anna Murray

those circumstances, it was immediately apparent the harm that was being done and it still happened. Climate change is unusual because the activities that cause it are so thoroughly ingrained in our way of life, and there is no immediate, direct, visible impact. It takes time for GHGs to change the climate, and it happens everywhere—not just where we do the emitting.

But time is running out. According to the Bill McKibben article posted in Rolling Stone this summer, if we keep doing exactly what we're doing, we can only continue to emit GHGs for 16 more years to stay within the globally agreed upon limit of 2 degrees Celsius climate change. NASA and many other scientists say that that goal of 2 degrees is really not even a safe goal. More change than that, and we are looking at significant

danger. Do you really think we can stop cold turkey in 16 years? I don't. So we need to start putting on the brakes. Now.

It's time for us to get involved. There are many ways that we can fight climate change. Those include: making personal lifestyle changes, increasing awareness of climate realities and encouraging other people to make lifestyle changes, changing lifestyles of businesses and institutions, and changing the laws regarding GHG emissions. As we broaden the base of people who understand what climate change is and why it matters, we make it easier to transition towards a carbon-neutral, sustainable lifestyle that avoids disastrous consequences to our planet.

If you want to get involved locally in the Kentuckiana region, I've got several projects lined up that I need help with. These include creating a float to promote renewable energy in local parades, evaluating, making and supporting legislation and local ordinances, mass visits to politician's offices to show concern for climate change, letters to the editor, and promotion of biodiesel in the region. Please contact me if you want to take climate change into your own hands and help out with one of these projects. Together we can make a difference.

*Anna Murray is a general practice attorney licensed in Kentucky and Indiana with offices in Jeffersonville, IN. Her undergraduate major was International Studies on the Environment in Seattle, Washington. She can be reached at [annamurray.esq@gmail.com](mailto:annamurray.esq@gmail.com) or at (812) 725-7533.*

## Foundation honors peace activists, plans DC memorial for peace

By Dennis Neyman

Many Americans are reluctant to speak out against a U.S. war. There are individual reasons for this: a sense of patriotism, the need to support our troops, fear of reprisals, a lack of understanding about the political process, etc. Unfortunately, when we do not speak up, our elected officials do not receive sufficient feedback that we (their constituents) oppose a particular war. To demonstrate that advocating for peaceful solutions to international problems is an honorable and socially acceptable activity, the US Peace Memorial Foundation, Inc. publishes the US Peace Registry, awards an annual Peace Prize, and plans to build and maintain the US Peace Memorial in Washington, DC.

Most monuments in our nation's capital commemorate war. While soldiers are told that it is honorable to fight and die for one's country, peace activists are often

labeled "un-American," "antimilitary," and "unpatriotic." This mentality has resulted in a country that recognizes contributions to war and the sacrifices of the military, but does not honor those who make valiant efforts to maintain global peace.

The US Peace Memorial will honor the millions of thoughtful and committed Americans who have dedicated their lives to peace or taken a stand against war in general or a specific U.S. war. It will serve as a reminder that Americans value peace. It does not seek to diminish or disparage the important role of those who serve in the U.S. military. It seeks, instead, to balance the message.

The US Peace Registry recognizes role models for a broad range of peace and antiwar activities. Individuals who have written an antiwar letter to their representatives in Congress or to a newspaper are included, along with Americans who have devoted their lives to peace and opposing

war. Organizations ranging from groups such as the Quakers, who have opposed war for centuries, to the hundreds of new peace-related websites, will be recognized.

The Foundation is dedicated to Americans who have publicly opposed military solutions (including invasion, occupation, threats of war, production of weapons of mass destruction, the use or sale of weapons, etc.), rather than diplomacy and global cooperation, to solve international problems. It is time to honor these role models in hopes of inspiring new generations of Americans to speak out for peace and to work to end the hatred, ignorance, greed and intolerance that lead to war. This is why the Foundation created the Peace Prize. In 2012, the prize was awarded to Medea Benjamin for years of work on the

front lines of the antiwar movement.

Michael Knox, Chair of the Foundation, thanked Benjamin for a decade of tireless, creative, and inspiring peace leadership and activism during which she has demonstrated, written, and spoken about ending wars; called attention to the devastation of U.S. wars; and served as a role model for others. Many of her actions against war and for peace are documented in the US Peace Registry.

*Dennis Neyman is the Kentucky Coordinator of the US Peace Memorial Foundation. To submit an entry to the Registry go to [www.uspeacememorial.org/registry.htm](http://www.uspeacememorial.org/registry.htm). Foundation membership is automatic with a donation of \$100 or more. To view a list of founding members go to <http://www.uspeacememorial.org/donors.htm>.*

## Revolutionary *(continued from page 1)*

Anne Braden counted Hudson among the very first people with whom she would seek counsel when it came to her efforts to expand justice in Louisville and throughout the south. After her death, along with Braden's biographer Cate Fosl, Hudson established the Anne Braden Institute for Social Justice Research to lift up the lessons of the US Civil Rights Movement and connect scholarship and social change.

As an activist who has learned so much from Hudson's focus on the power of history to inform our social change struggles, it was Hudson's leadership at the university combined with his visibility in community justice struggles which led me to establish the Audre Lorde Chair in Race, Class, Gender and Sexuality at University of Louisville in 2005.

"He leaves an incredible legacy of activism, teaching, scholarship, community service, leadership and integrity on and off the University of Louisville campus in many capacities," Hudson's family said in The Louisville Courier-Journal obituary.

Hudson was an activist intellectual of the highest integrity. He understood deeply the intersection between understanding history and activism in order to make

change. He dedicated his life to opening doors for the marginalized in ways that lifted all of us. Bless you, Blaine, for your clarity, courage, and steadfastness.

May we honor Hudson's memory by working for the world of justice, equity and dignity for all to whom he dedicated his life. Let us hold his family and the community of students, scholars, and activists he lifted, taught, and inspired in our hearts and minds. His life honors the credo that the true revolutionary is guided by great feelings of love. Deeply, deeply, we will miss him.

Hudson, 63 passed away on January 5, 2013. He is survived by his wife, Bani Hines-Hudson; his children, Maya Hudson Kelly (Raymont), Kenwyn Hudson White (Chris), Travis Hudson (Mara), JaBani, Nubia and Jameson Bennett; cousin, Charles Williamson (Deborah) and family; and six grandchildren, Sadeia, LeKen, Jalil, Kennedy, T.J. and Malik.

Those wishing to honor Hudson's lifelong passion for history can do so with a contribution to the University of Louisville's Pan-African Studies Department, University of Louisville, Louisville, Ky 40292. Make checks payable to University of Louisville Foundation. Memo PAS.

## Anti-Corruption *(continued from page 1)*

deep, systemic corruption this has created can make ordinary citizens throw up their hands. Campaign finance reform, media reform and election reform are all vital elements in the fight to retain our democracy. I think of them as a three-legged stool supporting our democratic process. The legs have become very wobbly, but with broad mobilization and a concerted effort, the American public can mend them. Space and time do not permit addressing all three issues here, so let me concentrate on one ongoing and very promising effort to get the money out of politics.

Represent.Us is a movement of people from throughout the country and from all over the political spectrum—conservatives, progressives, and independents. They are joining together to push for passage of the American Anti-Corruption Act, a comprehensive piece of legislation crafted by former Federal Elections Commission Chairman Trevor Potter, with the assistance of many constitutional attorneys and other experts. The act would transform our political system, without requiring a constitutional amendment, by stopping the legalized bribery of politicians, closing the "revolving door" between government officials and lobbying organizations, requiring full transparency for political donations and empowering voters. The

objective is to mobilize a massive grassroots movement, beginning with 1 million citizen co-sponsors. Later this year, the act will be introduced into Congress, where every member will be asked to co-sponsor it. Those who do not sign on will be targeted for defeat in the 2014 mid-term elections.

My interest in this effort was sparked by its outreach to people from both the right and left, as I believe a broad-based movement has the kind of clout that could effect real change in our government. As the Represent.Us website notes, "Americans self-identify as roughly one-third liberal, one-third moderate, and one-third conservative; and nearly all support sweeping reform. Highly visible supporters from the right and the left will inoculate us against the maddeningly effective nonsense of spin doctors who label basic democratic values as radical or unAmerican."

If you're interested in signing on as a citizen co-sponsor, please use my link (and share it with your friends): <http://act.unitedrepublic.org/event/cosponsor/2861>. And in the words of Victor Laszlo from the famous movie Casablanca, "Welcome to the fight!"

*Victoria Strange is a member of the Louisville Media Reform Group. She can be reached at [victoria@hlpictures.com](mailto:victoria@hlpictures.com).*



# Calendar for peacemakers

Feb 1 (Fri) **ANNUAL AFRICAN AMERICAN HISTORY MONTH CULTURAL EVENTS CALENDAR**. 45-page book about local events compiled by activist and local historian Walter Hutchins. Freely distributed at Louisville public libraries and other locations.

Feb 1 to 17 **GALLERY AT ACTORS: ANNUAL AFRICAN AMERICAN ART EXHIBIT**. A celebration of African American history, culture and art. See the work of 22 local and national artists. Free. Visit [www.actorstheatre.org](http://www.actorstheatre.org)

Feb 1 to Feb 28 **AFRICAN AMERICAN HISTORY MONTH AT THE NEWBURG PUBLIC LIBRARY**. Color a quilt square about African American History. See the quilt squares of others. Visit [www.lfpl.org](http://www.lfpl.org)

Feb 1 to Feb 28 **AFRICAN AMERICAN HISTORY MONTH AT THE MAIN PUBLIC LIBRARY**. Visit the Underground and help create a wall display. Visit [www.lfpl.org](http://www.lfpl.org)

Feb 1 (Fri) **AFRICAN AMERICAN ARCHIVES TOUR AT WESTERN PUBLIC LIBRARY**. Every Friday this month at noon. See this historic library and its archives. Short documentary. Visit [www.lfpl.org](http://www.lfpl.org)

Feb 1 to Feb 28 **DISCOVER AFRICAN AMERICAN GREATNESS AT BON AIR PUBLIC LIBRARY**. Every day this month at 3PM. Take a scavenger hunt through history. Visit [www.lfpl.org](http://www.lfpl.org)

Feb 2 to Jun 16 **SPIRITS OF PASSAGE**. Frazier History Museum. On the 150th anniversary of the Emancipation Proclamation, this humbling new exhibition examines the transatlantic slave trade. Artifacts from the archaeological excavation of a sunken slave ship. Visit [www.fraziermuseum.org](http://www.fraziermuseum.org)

Feb 2 **THE WHIPPING MAN**. Actor's Theatre. A drama about freedom, slavery, redemption and regret. At the end of the Civil War, a Jewish Confederate soldier returns to find his family's estate occupied by their former slaves. Visit [www.actorstheatre.org](http://www.actorstheatre.org)

Feb 2 (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](http://www.louisvilleky.gov/HealthyHometown)

Feb 2 (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.

Feb 2 (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](http://www.lfpl.org)

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

Feb 2 & 16 (Sat) **OLMSTEAD PARK VOLUNTEERS**. 9AM to 12PM, at Seneca Park. Iroquois Park, February 9th. Help maintain and restore our urban forests. Visit [www.olmsteadparks.org](http://www.olmsteadparks.org)

Feb 2 (Sat) **LAND STEWARD PROJECT**. Jefferson Memorial Forest. 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/](http://www.louisvilleky.gov/metroparks/jeffersonmemorialforest/)

Feb 3 (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.

Feb 4 (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](http://www.louisvilleky.gov/bikelouisville)

Feb 5 (Tues) **HOUR OF POWER BOOK DISCUSSIONS**. Newburg Branch Public Library. Every first Tuesday, 6:30PM. Discussions of books by contemporary authors on personal efforts to overcome the challenges of abuse, oppression, deprivation, discrimination or disabilities. Visit [www.lfpl.org](http://www.lfpl.org)

Feb 6 (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>

Feb 6 (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](http://www.blackacreconservancy.org)

Feb 6 (Wed) **CITIZENSHIP TUTOR**. 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.

Feb 6 (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.

Feb 7 (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](http://www.louisville-astro.org)

Feb 9 (Sat) **RACE: THE POWER OF AN ILLUSION**. Iroquois Free Public Library, 1PM. Documentary examine the effects of race in society, history and science. Visit [www.lfpl.org](http://www.lfpl.org)

Feb 9 (Sat) **EARTHSAVE POTLUCK**. Crescent Hill Ministries, 6PM to 8PM. Bring a plant-based dish and share your recipe. Discuss healthy food and behavior change. Mix, mingle, music. For more information call 299-9520.

Feb 9 (Sat) **PEAK OIL**. Every 2nd Saturday, Main Library, 4th & York, Mezzanine, Boardroom. 9 AM. Call George Perkins, 425-6645.

Feb 10 (Sun) **FILM: A BOTTLE IN THE GAZA SEA**. The Louisville Jewish Film Festival with the Muhammad Ali Center, 2:30PM. A story of hopelessness, hope, stress, and friendship. Visit [www.alicenter.org](http://www.alicenter.org)

Feb 10 (Sun) **VETERANS FOR PEACE**. Every second Sunday, 3PM to 4PM. Heine Bros. Coffee at the Douglas Loop, Call 632-2177 for more information.

Feb 10 (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.

Feb 11 (Mon) **DEADLINE FOR THE MARCH ISSUE OF FORsooth**. Every second Monday. Contact Peter Fosl, editor, at 291-2506 or [pfsol@me.com](mailto:pfsol@me.com). Please email new or updated calendar listings to [calendar.peace@gmail.com](mailto:calendar.peace@gmail.com).

Feb 11 (Mon) **URBAN LEAGUE YOUNG PROFESSIONALS**. Louisville Urban League, Every 2nd Monday, 6PM. Networking opportunities for emerging leaders ages 21 to 40 of all minority backgrounds. Call the Urban League office for more info: 561-6830.

Feb 12 (Tues) **FREE HOME ENERGY EFFICIENCY SEMINAR**. Energy Pros Sustainable Home Education Group, 6:30PM to 8:30PM. Learn the basics. Visit [www.theenergypros.net](http://www.theenergypros.net)

Feb 12 (Tues) **GREEN CONVENE**. Every second Tuesday at The Highland Green Building, 6:30PM. Join residents and policymakers in examining ways to connect the health of our community with our environment. Visit [www.greenconvene.org](http://www.greenconvene.org)

Feb 12 (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.

Feb 13 (Wed) **KENTUCKY INTERFAITH TASKFORCE ON LATIN AMERICAN 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.

Feb 13 (Wed) **LOUISVILLE FORUM**. Every 2nd Wednesday, Noon at Vincenzo's Downtown. Speakers on current public issues. Nonpartisan discussion. For details, call 329-0111.

Feb 14 (Thurs) **AMERICAN PALESTINE PUBLIC AFFAIRS FORUM (APPAP)**. 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.

Feb 15 (Fri) **EXPERIENCE HISPANIC CULTURE**. Flamenco Louisville performs Downtown every second Friday, 7PM to 9PM. Authentic Andalucía style music and dance. Spanish cuisine. Reservations encouraged. Call 671-4285.

Feb 15 (Fri) **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](http://www.15thousandfarmers.com)

Feb 16 (Sat) **CULTURAL SHOWCASE ON THE DIVERSITY OF LOCAL IMMIGRANT FAMILIES**. Iroquois Public Library, 1PM. Meet your neighbors from many countries. Visit [www.lfpl.org](http://www.lfpl.org)

Feb 16 (Sat) **YEAR OF THE SNAKE ASIAN NEW YEAR DINNER & AUCTION**. The Crane House, 6PM. Proceeds benefit exhibits and programs on the cultural diversity of Asia and local Asian communities. For more information, call 635-2240.

Feb 17 & 21 **COMPASSION IN THE WORLD'S RELIGIONS**. Spalding University and Thomas Jefferson Unitarian Church, 7PM. This month's subject is Religion in America, fourth in a series of six. Visit <http://paths2peace.org>

Feb 17 (Sun) **THE FORGOTTEN BOMB**. Interfaith Paths to Peace and the Merton Center at Bellarmine University, 2PM. A new film on the world's nuclear arsenal. Examines why the major media ignores it. Call Mark Meade for more information, 272-8187.

Feb 17 **CLIMATE LEGACY ACTION**. A rally in Washington DC to promote energy policy and stop the Keystone XL Pipeline with the Sierra Club and 350.org. Join thousands to form a human pipeline within sight of the White House. Visit [www.cultivatingconnections.org](http://www.cultivatingconnections.org)

Feb 18 (Mon) **SOCIAL CHANGE BOOK CLUB**. Every third Monday, Heine Bros., 119 Chenoweth, 6PM. For book list, Visit [www.greenlistlouisville.com](http://www.greenlistlouisville.com)

Feb 19 (Tues) **REAL PEOPLE, REAL CHALLENGES, REAL SOLUTIONS**. Volunteers of America Family Emergency Shelter, 6:30PM to 7:30PM. Also Jan 9th and 17th. One hour interactive tour of VOA's work and programs for self-determination. For more information, call 636-4660

Feb 19 (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

Feb 21 (Thurs) **KENTUCKY SINGLE PAYER HEALTH CARE**. Every third Thursday, 5:30PM at First Unitarian Church. Call Kay Tillow 636-1551.

Feb 21 (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

Feb 21 (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.lfpl.org](http://www.namilouisville.org.lfpl.org)

Feb 21 (Thurs) **THIRD THURSDAY LUNCH**. Rudyard Kipling Restaurant, 11:30 AM. "The Dalai Lama's Views on Spirituality, Peace & Justice" by Anne Walter, Board President, Louisville's Drepung Gomang (Tibetan Buddhist) Institute. See pg X. For more information, contact Cathy Ford at 458-1223, [fordhoff@bellsouth.net](mailto:fordhoff@bellsouth.net) or Polk Culpepper at 948-2077, [cathyculpepper@insightbb.com](mailto:cathyculpepper@insightbb.com)

Feb 21 (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!

(continued on page 3)

## 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](mailto:pappajohn15@gmail.com). Also see [www.America2000plus.net](http://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

APPAP [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](http://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](http://www.LouisvilleEarthSave.org)

FAIRNESS CAMPAIGN – Quarterly community dialogues and volunteer opportunities (893-0788)

FDR/LINCOLN LEGACY CLUB – 1st Thursday, [papajohn15@bellsouth.net](mailto: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](http://jvp.org)) – 1st Friday and 4th Thursday. Contact 256-525-5290 or [sonrevolution@aol.com](mailto: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](http://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](http://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](mailto: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](mailto: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.