

EDITORIAL

**W**ith great pleasure we introduce **IFOR in ACTION #57**, the Europe edition. This issue focuses on articles and reports from our membership in Europe... We start off with a great campaign against the use of drones by FoR England. Amy Hailwood writes on a recent workshop to combat a "A culture of convenient killing!" Next Irmgard Ehrenberger interviews Marion Hiptmair, a FOR Austria participant now working with the Peace Community of San José de Apartadó in Colombia, and you'll certainly want to read IFOR'S WPP Consultation held 13-16 September 2010, Nicosia, Cyprus. Plus, find a report from FOR Italy and, not to leave out our BGAs from other regions, STAR on the floods in Pakistan.

**Note:** We appreciate the effort made by those for whom English is not their first language. We have taken the liberty of editing for clarification but have tried to maintain the original sentiments as much as possible.

— Stan Morris, Editor

**In this issue:**

- FoR England says No! p 1
- Resisting War p 3
- Interfaith and faith-based peacebuilding p 6
- MIR Italy reports... p 7
- In Defense of Rights, DRC p 8
- STAR Organization, Pakistan p 10
- Adelheid Hedwig Schimpf p 12
- Book Watch p 13
- Events p 14
- News p 15
- Opportunities p 16

**e-newsletter** **A culture of convenient killing – FoR England says No!**

by Amy Hailwood

*FoRE is campaigning to challenge the growing use of armed drones...*

In March this year, Fellowship of Reconciliation, England (FoRE) began campaigning to challenge the growing use of armed drones by the UK military.

Unmanned Aerial Vehicles (UAVs), or drones, are unmanned aircraft that are either controlled by 'pilots' from the ground or that fly autonomously, following a pre-programmed mission. There are many different types of military drones, but they fall into two main categories: those that are used for reconnaissance, surveillance and intelligence purposes (IS-TAR in the military jargon), and those that are also armed and can be used to launch missiles and bombs. Armed Predator and Reaper drones deployed in Afghanistan by the US and UK are launched from Kandahar airbase and controlled by operators in the Nevada desert some 7,500 miles away.

FoRE is campaigning to challenge the growing use of armed drones on the basis that they cause high numbers of civilian casualties and are used to carry out targeted killings. We are also deeply concerned that the geographi-



*FoRE's London Drone Wars conference attracted over 80 academics and peace activists*

cal and psychological distance between the operator and the 'target' run the risk of creating a 'Playstation Mentality' towards killing and a culture of convenient killing.

Since March we have worked to raise awareness of the issue primarily amongst other peace and justice focused organisations. This work culminated at the 'Drone Wars' conference in London on 18th September. The conference attracted over 80 participants in total – drawing people from a wide cross section of the media, peace activists,

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**FoR England says No..**

academic researchers and concerned individuals – with some travelling from as far as Sweden. Although a deeply serious issue, the positive energy and enthusiasm generated by getting such a diverse group together to try and tackle it, made for an upbeat and forward looking day.

As well as a keynote speech from Professor Dave Webb of Leeds Metropolitan University, also Acting-Chair of CND, Chris Cole, former Director of FoRE, ran a workshop on BAE's development of 'sovereign' drones, the Palestine Solidarity campaign covered Israel's use of drones, Professor Noel Sharkey of the International Committee for Robot Arms Control (ICRAC) presented on the ethics of

the basis for a talk or workshop to raise awareness and is available via our website <http://www.for.org.uk/news/>.

In a week in which the Christian media was dominated by coverage of the Papal visit, the Drone Wars conference received pretty good media coverage: a mention in the leading progressive broadsheet The Guardian and on BBC Radio 4, as well as seven articles in the denominational Christian press and in the highly regarded medical journal The British Medical Journal.

Looking ahead, FoRE is establishing a network of campaigning organisations that can work together in different areas to challenge armed drones. We are also undertaking



e-newsletter

robotics, looking especially at the development of fully autonomous drones, FoR Wales, CND Cymru and Bro Emlyn Peace and Justice joined together to highlight their campaigning work locally in Wales and Amy Hailwood of FoRE ran a workshop to address some of the legal aspects of drones.

The conference was also the occasion for the launch of our new, briefing Convenient Killing – Armed Drones and the 'Playstation Mentality' which contains detailed research and information on the background to the rapid rise in the use of drones, their human cost and questions of targeted killing, who the main producers and users are in terms of arms companies and states, a special focus on the UK and drones, as well as making the case against drones. The briefing can be used with local peace and justice groups as

a speaker tour of British universities and have many other creative ideas in the pipeline. Please check our website for news of how the campaign progresses!

*Amy Hailwood is Education & Campaigns Officer for FOR England, one of the first Fellowships of Reconciliation and a branch member of IFOR. Please visit their website at: <http://www.for.org.uk>.*

*Amy is involved in the work areas of Schools, Universities, Campaign groups, and work in the UK.*

*Press and media interested in the Drones Campaign should contact Amy from FOR England's contact page: <http://www.for.org.uk/who/keycontacts.shtml>. ■*

## Resisting War

by Irmgard Ehrenberger

*"We know that on day X, soldiers of this unit threatened the Peace Community member Y and have vilified him as a guerrilla."*

*As an act of solidarity from our Austrian IFOR branch, Marion Hiptmair has worked since early November 2009 as part of the accompanying program of FOR-USA in the Peace Community of San José de Apartadó in Colombia. In her assignment, she supports the community in their nonviolent efforts for peace and justice. Marion came to Austria in mid-August for a month-long home leave. In an interview with Irmgard Ehrenberger, she talks about her experience with the peace mission and about the life and struggle for survival in the context of war, repression and expulsion.*

### **Marion, can you describe your responsibilities in the accompaniment program?**

Our mission is to accompany the Peace Community, both physically and politically. For example, soldiers should respect the borders of the Peace Community; they should not march through the municipality, or set up their tents and begin to cook. If that happens, then representatives of the community go to the soldiers and make them aware that they are on the community property; no one is allowed to enter with weapons. They call for the soldiers to leave their land. In these cases, we are asked to accompany them; because of our presence, the soldiers respectfully treat the community members. Recently, soldiers also built a trench on one of the surrounding hills of La Union, which still belongs to the Peace Community. We then went with the community members to that trench. They refilled the trenches, and, because at that time no soldier was present, the Peace Community put up a sign to explain their action.

We accompany representatives of the community even when they go to meetings in other towns. If paramilitaries have invaded villages, we visit these villages to show in-

ternational support. To discuss critical situations, we have regular meetings with generals stationed with army and police units in the region, as well as with representatives of the ombudsman and other international organizations. There are regular meetings with the Peace Community's internal council to analyse the current situation. If we hear shots, we call the military to ask what happened and whether the shots come from an area with members of the Peace Community. With these calls, we indirectly remind

the military that it has to make sure not to harm civilians and especially members of the Peace Community.

### **What is the goal of talks with the military?**

We seek to distribute the communiqués regularly published by the Peace Community, in particular, those related to the military units in the region. For example, we say, 'We know that on day X, soldiers of this unit threatened the Peace Community member Y and have vilified him as a guerrilla.' In that way, the generals are aware that we are informed of the threats against the Peace Community and they sometimes do their own research. Without this political monitoring work, our presence would have much less leverage.

### **The threat situation in the region is constantly changing. How was the situation, in the middle of August, when you left Colombia?**

The situation during the last weeks before my departure was critical.

At the beginning of July, the province of Cordoba had a strong paramilitary presence in areas where there are also members of the Peace Community. We made a weeklong visit to these places to show our presence and to speak with the army and the ombudsman.

### **Have you ever met the paramilitary in these places?**

It is like this: If we volunteers go to a different place, we inform the military on our destination and the fact that the U.S. and Austrian ambassadors have been informed about our trip. When we arrive at our destination, the paramilitaries have disappeared. Since officially paramilitary groups no longer exist, then all who deny their existence and only speak of 'criminal groups' would find it awkward if



*Marion Hiptmair, of the Austrian IFOR branch; Images provided by Irmgard Ehrenberger.*

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**Resisting War...**

we, as foreign volunteers, would find the paramilitaries.

When we came back from Córdoba, the situation had grown more acute in San José.<sup>1</sup> A list had appeared from the paramilitaries who announced a 'social cleansing'; they named some inhabitants of San José and the city of Apartadó as alleged informants for the guerrillas. There were also the names of people who only had a store in San José. Shortly afterwards, the military convened a meeting with the residents of a San José and announced that after 10 pm the military would no longer assume responsibility for the safety of the residents. This caused a lot of fear. A week later, some people were arrested by the military as alleged informants for the guerrillas, but they were released a day later. Then, the pharmacist from San

José was murdered. He was taken out of the jeep, which regularly runs between San José and Apartadó, and shot. The murder happened three minutes away from La Holandita, the capital of the Peace Community. The radio and newspapers gave responsibility for the murder to the Peace Community because they do not allow soldiers to be stationed near their villages.

**What does the military do when such lists appear?**

The military washed its hands with the announcement that after 10 pm they would take no more responsibility for the security. One day after the murder of the pharmacist, I was in San José: The city was deserted. The people were so afraid that they stayed in their houses and locked their windows and doors. Normally, San José is full of soldiers; on every corner, you can see soldiers cleaning the streets and painting houses. That is their strategy, to become popular with the population, which has been afraid of soldiers because of the military's involvement with massacres. On that day, only one soldier was publicly present in San José.

**Does one also feel the presence of the guerrillas in this area?**

The guerrillas are currently relatively calm and hidden in the forest. However, we also know that there are informants everywhere. In San José, almost everyone is an informant for one of the armed groups. The situation of the people is difficult, because they are under pressure from the armed groups. As a single person, it can be difficult to remain neutral, that is only possible if one belongs to the Peace Community and receives support from them.

**The Peace Community is constantly threatened and vilified, but fortunately, it has been around for several years, no new murders – no victims to mourn. What are the reasons for this?**

I attribute this to the presence of international organizations in the Peace Community and the big network of supporters in many countries around the world. When the massacre of eight Peace Community members took place in 2005, U.S. activists and international organizations engaged in intensive political work. The result was that U.S. military aid to Colombia was delayed for half a year. This was certainly one of the reasons that the Colombian government changed its strategy towards the Peace Community. That



does not at all mean that the government is sympathetic to the Peace Community; threats and slander from the military and the paramilitaries are part of the daily life of the community. Therefore, people constantly live in great fear.

**Since the establishment of the police station in San José, the Peace Community has broken off all relations with the government. Has this changed anything?**

It is not expected that the break with the government can be resolved. Actually, the Colombian ombudsman between the Peace Community and the government should mediate, but nothing has happened during the last five years and it does not look as if anything will happen in the near future. The Peace Community is open to negotiations. However, it has also set strict criteria: They demand that the police station in San José be removed, since the pres-

**Resisting War...**

ence of armed men is contrary to its neutral and nonviolent self-conception. Another prerequisite for the resumption of relations with the government is that Álvaro Uribe withdraws his accusations against the community.

**The Peace Community tries to build an alternative and community-oriented life. What methods are used?**

The members strive to be self-sufficient with regard to basic food. The community developed a plan to produce enough so that no member is forced to buy food outside the Peace Community, but can exchange goods such as rice, beans, cocoa, etc. The total municipality also works on an alternative education because it believes that small-scale farmers and peasants need no education in the context of traditional school systems. The children should indeed learn to read and write, but also understand how to relate to nature and to use practical agricultural skills. There is also an emphasis on conveying the history of the Peace Community. Furthermore, the Peace Community has set up an agricultural centre with healing plants.

**The different areas that belong to the Peace Community are sometimes far apart and only accessible by foot. What does that mean in regards to communications, security, etc.?**

The Peace Community has geographically become larger, new members have been added in the province of Córdoba. Numerically, it has become smaller; there are always people who drop out or move away, especially young people who go to a secondary school in a city. This means that in some places only two or three people belong to the Peace Community. Thus, they have no real protection by the community. This can be problematic, as in Cordoba, where there is a strong paramilitary presence. The Peace Community is now considering setting up villages in these areas, in which members could move.

**Are you sometimes afraid?**

So far, I have experienced no threats, except the threat of anti-personnel mines. The Peace Community has built an Aldea de Paz (Peace Village) in the region Mulatos, where, in 2005 the community leader Luis Eduardo Guerra, his girlfriend and his son were murdered. Now, there is a community centre, which every two months hosts a meeting of the community members. On the way from La Union to Mulatos, no one may step more than a few centi-

metres from the path. A few months ago, a member of the Peace Community stepped on an anti-personnel mine – it was only a meter from the path.

**Does the Peace Community need continued support?**

By all means! The situation is very precarious. Soldiers surround the Peace Community; paramilitary groups and the guerrillas are in the vicinity. We know that there have been no massacres in recent years only because of international support.

San José is the former capital of the Peace Community. In April 2005, after a massacre of eight people (including three children), the government set up a police station in San José. Then, the Peace Community left in protest because the presence of armed men in their territory violated



the principles of their community. The Peace Community built a new village, La Holandita, 20 minutes from San José. The few people of San José, who do not belong to the Peace Community, are still living in the city. In addition, the government applies intense pressure on the new immigration.

*Reports in German language by Marion Hiptmair can be found at: <http://hippimar.blogspot.com>.*

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e-newsletter

## Interfaith and faith-based peacebuilding: The need for a gender perspective

by Merle Gosewinkel

*Report on IFOR'S WPP Consultation held 13-16 September 2010, Nicosia, Cyprus*

The role religion plays in conflict is increasingly acknowledged, as a cause of conflict, but also more and more as a way to overcome conflict, resulting in a rising number of interfaith and faith-based peace initiatives. While most public attention underlines the oppressive aspects that exist in religion towards women, spirituality and faith can also be a driving force for women activists to become actively involved in peacebuilding.

With the 10th anniversary of UNSCR 1325 around the corner, the IFOR Women Peacemakers Program (WPP) felt it necessary to further investigate the triangle of religion, peacebuilding and gender, so as to analyze where the three intersect, and to emphasize the importance of a gender perspective in current interfaith and faith-based peace initiatives.

To this end, IFOR'S WPP organized a three-day consultation with 35 women activists from 21 different countries representing various religions and faiths. The group consisted of an inspiring mix of progressive female theologians, women rights and peace activists.

The consultation started with the participants mapping out the positive aspects of religion in relation to gender, as well as the obstacles women face within their respective religions and faith traditions. When sharing experiences during group discussions - positive and negative - the participants were amazed to see the many similarities between the different faiths in relation to gender norms.

One recurring topic in the discussion was the existing hierarchical and sexist structures in most religions which in turn institutionalizes the exclusion of women from decision-making positions within the religious communities. The women also emphasized how these structures result in a male-dominated interpretation of religious texts and how oppressive traditions and religion often merge in their communities. Disconnecting religion from oppressive cultural practices by means of reinterpreting the religious texts from a women's perspective was discussed as one way to challenge these practices. In relation to this, education and capacity building were named as additional strategies to empower women within their respective religions—many participants mentioned that women should start reading

religious texts instead of just relying on what male religious leaders told them.

When talking about the intersection between gender, religion and peacebuilding, it became apparent that women are very present in (faith-based) peacebuilding initiatives at the grassroots level, yet their numbers rapidly decrease when looking at higher decision making levels, due to structures which are exclusive to women. Having a tool such as UNSCR 1325 in place, unfortunately, does not mean that the situation for women on the ground becomes automatically easier, as many of the participants confirmed. This is not only due to the fact UNSCR 1325 is little known on the ground, but also to a sometimes dismissive attitude toward the Resolution. As one participant expressed: "People on the ground say: There are so many other laws which are not respected, why should we respect 1325?" Many women shared how they have to come up with creative and innovative ways to bring their cause forward by using a "backdoor strategy," such as finding influential allies in the current system which support them and their demands. A participant from Liberia shared how during the civil war, it was women of faith - Christians and Muslims - who decided to come together and oppose the war through non-violent action. Time and time again the participants - next to being very critical towards women's exclusion in religion and the threat of religious fundamentalism - also stressed that it is often one's belief that carries one through the darkest hours. For many of the women, their spirituality made them stand up and challenge injustice in their society. Although the participants stressed that there is a need for women rights activists to be critical towards religion, they underlined that religion in itself was not the problem. Rather the interpretation and abuse of religion to victimize and keep women subordinated needs to be questioned and addressed.

The final day of the consultation was dedicated to coming up with strategies in order to put the discussions of the previous days into practical suggestions and actions. Education and capacity building was named, as well as involving progressive men as allies in the work for more gender-sensitive faith-based peacebuilding.

A recurring point in these discussions was the support women can give to each other through finding their own space to network, sharing information and experiences, and organizing themselves. In that sense, the consultation itself was seen by the group as a start of such a support and activist network. The bonding between the women was remarkable, considering the short amount of time, and many of them voiced how they felt empowered by sharing their stories with these women from different countries and cultural and religious backgrounds. Or, as one woman put it at the very end of the consultation: "I feel like I travelled the world."

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*Interfaith peacebuilding...*

The outcome of all these fruitful discussions, together with the strategies for a way forward will be compiled into a report by the WPP and will be published later this year.

Note: The following articles, of which were written by participants from the WPP Interfaith Conference, can be found at Open Democracy:

1. Interfaith peacework: a glimmer of solidarity, Deepa Shankaran, 18 October 2010 <http://www.opendemocracy.net/5050/deepa-shankaran/interfaith-peacework-glimmer-of-solidarity>

2. Peacework: to love a stranger, Aesha Aqdam and Piera Edelman, 18 October 2010 <http://www.open->

[democracy.net/5050/aesha-aqdam-piera-edelman/peace-work-to-love-stranger](http://democracy.net/5050/aesha-aqdam-piera-edelman/peace-work-to-love-stranger)

3. Religion, peace and gender, Diana Francis, 18 October 2010 <http://www.opendemocracy.net/5050/diana-francis/religion-peace-and-gender>

4. Kyrgyzstan: reform starts with education, Scott Horton and Baktybek Abdrisaev, 18 October 2010 <http://www.opendemocracy.net/od-russia/scott-horton-baktybek-abdrisaev/kyrgyzstan-reform-starts-with-education>

*Merle Gosewinkel is WPP's Program Assistant. Before joining the WPP staff, Merle interned at the International Information Centre and Archives for the Women's Movement (IIAV) in Amsterdam. ■*

**MIR Italy reports...**

by Paolo Candelari

*Movement of Movements (MdM)*

Since last spring the Italian MIR has been engaged in an initiative aimed at realizing synergy with various movements of eco-pacifism, promoted by people active in associations of various orientations and nationalities, who founded in Turin the Committee for a Movement of Movements (MdM).

The issue was raised because, initially, the area of so-called movements is a transnational reality of vast proportions, but it also has little capacity of intervention (except on rare occasions) on the great issues of our time, because of its excessive dispersion. Being able to replace this challenge with a strong drive of thought and action is the goal that the Committee for a MdM has set in its belief that beyond all particulars in each of the associations there already exist some common characteristics which the Committee must take into account. These include: 1) the fact that every reality of movement leads to a battle in defence of denied rights, and all work together for a world of justice and equality, 2) the fact that every reality tends towards purchasing power, understood as a necessary means to continue its struggle, although this is a kind of power that is not political (rightly perceived everywhere as an unlawful monopoly of violence) but is that of a "cultural hegemony or moral suasion," and 3) the fact that the movements have been trying for years to create great opportunities for transnational meetings, as a world and continental social forum, and that some initiatives, such as that of MdM, are flourishing in many countries.

The Committee of MdM is committed to reinforcing these trends in unity with initiatives consistent with its goal, the first of which will be a conference (to be held in Monforte d'Alba on 4 December) on the right of citizenship for foreign residents and the right to a guaranteed minimum income, to be followed by a campaign of moral suasion to obtain such rights and see that they are granted in the Piedmont region.

Coming from this first strictly nonviolent initiative formed from within a large number of associations from different countries is the hope that a modest but exemplary reality will take shape: a microcosm of the macrocosm of that which one day will be the movement of movements.

*Paolo Candelari is President of MIR Italy, a Branch member of IFOR. You may visit their website at: <http://www.miritalia.org/> ■*

## In Defense of Rights of Pupils, Teachers and Parents in the RD Congo

by Christian Barungu

*Dolphins Munzehirwa Kataliko*

Since the scholastic year of 1993-1994 to the present, when parents began to take care of teachers and after the government completely abandoned its responsibilities, education in RD Congo has fallen to a deep and incommensurable level of injustice and corruption. As a human right activists group, DAUPHINS MUNZHIRWA KATALIKO has led analyses, studies, and actions for three years in this domain, aiming to remind the Congolese government to take its responsibility and provide teachers with a descent and equivalent salary—therefore, restoring the rights of children.

We want to thank everyone who collaborated and participated in this battle of the restoration of the Congolese teachers and the rights of all the children to an education.

The foundation of our noble battle lies within the constitution of the country and the orientations of our bishops, as well as the following Holy Scriptures:

1. Persuaded that this system (taking care of teachers by the parents) brings only evil and nothing else, we hereby give our support in the National Bishops' Conference of Congo (CENCO) against the practice of the taking care of the teachers by the parents, as mentioned in the press bulletin released on January 11th 2006, denouncing this disparaged system, provoking indignation, agitation and distress in the majority of the population.

CENCO, in the same press bulletin release, declares that this practice contains in itself the germs of a certain and slow death, of the Congolese nation.

This press bulletin was released in its entirety later in the Christian magazine *Renaitre* N° 02 of January 31st, 2006, year XV, page 14, which was issued in Kinshasa but, also on the [www.cenco.cd/secretariageneral/questionscolaire/htm](http://www.cenco.cd/secretariageneral/questionscolaire/htm) National Bishops Conference (CENCO) against the practice of the taking care of teachers by the parents.

2. The taking care of teachers of the public service by the parents goes contrary to the constitutional principle of unwarranted nature and obligation of the primary education, acknowledged by the Congolese constitution in Article 43.

3. The taking care of teachers by the parents contradicts the convention relating to the rights of the child that RD Congo ratified, as well as The Catholic Church by Vatican City (art 28: obligation and the unwarranted nature of education in the primary school).

4. The taking care of teachers by the parents and other expenses, demanded anarchically, violates Article 9 of the convention of the national schools signed between the Catholic Church and the Congolese government. It is up to the government to pay teacher's wages, to assure functioning, maintenance, building and compensations to schools and all other expenses which parents are subjected to unlawfully. And from this perspective, the government assures the respect for article 36 of the constitution, which speaks about a decent, regular and equitable wages for every worker, among them of which are the teachers.

Taking care of teachers by the parents breaks the charity and kind of service between teacher and its pupil, as well as collaboration, which must be maintained between the teacher and the parent as demanded in the Holy Council in its paragraph 8, relating to the statement on education: "that charity joins them, acting between them and their pupils, a qu' apostolic mind enters into them all to return evidence of life more stilled by education, in a unique Maitre Christ. That they work in collaboration, especially with the parents."

6. Disparaging practices create a climate of tension within the teaching team, first, and second, between the parents, as well as the pupils. Therefore, it violates Article 3 of the regulations of internal order of the schools which stipulates: "... schools have to be true instructive circles which blend the cohesion of the teaching team, and that are broadly opened to the collaboration of the parents."

7. The taking care of teachers by the parents is at the root of the departure of the mission, which the Church allocates to the Catholic schools. The Holy Council declares what follows in paragraph 9 in Christian education, "The Holy Council strongly urges pastors and all faiths to spare no sacrifice in helping the Catholic schools, to more truthfully fill everyday with their efforts, and above all, to meet the needs of those who are devoid of property or destiny, and who are deprived of good health and the support of family..."

8. The practice of taking care of teachers by the parents caused our Christian instructive circles to abandon their plans to assure an education free service with particular accent put on the poor. Today, many registered schools, especially Catholic, unfortunately move away from the preferential option of serving the most underprivileged young people, the poor. This option or attention passes intentionally into the background, because the system favors the easiest groups, if not the most well-off. By not noticing what's taking place in our country, big schools have become schools of rich men.

Our instructive circles have become supermarkets where the representatives, as sales and marketing people, are there only to sell uniforms and other scholastic items. The

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**In Defence of Rights...**

pupils are considered to be potential customers and their parents are lenders of the funds. In certain schools the credit worthiness of the parent even constitutes one of the criteria to be part of members of committees of the parents with objectives to stifle the voices of those who are divested. Certain scholastic representatives do not hesitate to tell the poor parents to withdraw their children of the school, because the education is not made for those who do not have money.

9. The right to an education in favor of all the children in the DR Congo is confiscated by those that are supposed to defend it and, regardless of what the Holy Council asks, those responsible for education should be careful that a youth is never frustrated in this sacred right to demand that a good education can be extended to all.

Considering all that has transpired we started to fight this system, which also demeans the teacher, the parent, and the pupil, and that is only fattening certain school administrators and politicians, to the detriment of our teachers and especially children.

We organized meetings of negotiation, of round tables, of peaceful steps, of sit ins; we made statements of denunciations in a peaceful and not violent way. We have therefore conditioned the start of the scholastic year 2009-2010 by the signature of the convention we had with the government on teachers' salaries. These talks regrouped all social, political, economic actors, of the province of South-Kivu. Considering all these actions, we also insisted that the teachers' agreement was respected, therefore triggering a strike, of which will lasted for two months (January and February 2010).

Note that the Dauphins Munzehirwa Kataliko's activists are considered a threat to the present government actors of the country, and especially consider that we have just begun a new school year (2010-2011) and also that elections, if everything goes well, will take place in June, 2011. So therefore, we became a danger to the present power and its supporters in the DR Congo.

By this opportunity, we report repeated physical threats on victims, of which two are our members, the president of the association and the vice-president, and who are at the time when we write this contribution for IFOR in banishment with their families, respectively in Uganda and in Italy. And we make an appeal to all people who have a love of peace to conjugate their efforts with us to neutralize the victimization of the defenders of right human beings by obliging them a silence with death in front of violation without equal by the human rights beings known RD Congo. We have the firm belief that the blood of our martyrs, Mgr

Munzehirwa, Mgr Kataliko, Floribert Chebeya, Didace Namujimbo, Pascal Kabungulu, Serge Maheshe, BrunuKoko, Abbot Daniel Cizimya, Sr DeniseKahambu, Frank Ngyke, was not lost for nothing and that their blood reaches the efforts of all activists in escaping oppression, and that the RD Congo will reach out one day.

Made in Bukavu, 23 aout 2010

For THE DAuLPHINS MUNZIHIZRWA KATALIKO  
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e-newsletter

**FOR USA: Colombia Report**

U.S. Aid to Colombia Contravenes Human Rights Intentions: New Report Shows Dramatic Ties to Extrajudicial Killings

A detailed report released by the Fellowship of Reconciliation (FOR USA) describes how U.S. funding to the Colombian military has been supporting army units whose members have killed hundreds of civilians.

Drawing on extensive data from the Colombian Attorney General's and Inspector General's offices, 20 human rights organizations, the U.S. State Department, and the Colombian military, the report shows that billions of dollars provided under the rubric of Plan Colombia have abrogated U.S. human rights law and contributed to the killing of thousands of civilians by the Colombian Army.

Read the full report here: [http://ifor.org/reports/FOR\\_Colombia\\_killings\\_7-10\\_PR.pdf](http://ifor.org/reports/FOR_Colombia_killings_7-10_PR.pdf)

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## STAR Organization in Pakistan

by Tasawar Younis Gill

### *Peace Workshop and Survey of Flood Victims*

STAR team members visited and surveyed people who were affected by the heavy rains and flooding in Pakistan.

Tasawar Younis Gill, Executive Director of STAR, sent photos and a disaster report, along with a list of people affected by the disaster caused by the heavy rains in Faisalabad, Samudri, Khushpur, Mak-kowana, Workshop, Shah Kot. He is asking for our help in finding some type of grant for the flood victims and he states, "Please, your help will be very appreciated, I am thankful for your great kindness."

#### Disaster Report

Conditions of the families surveyed are very bad, because they have lost everything; they have nothing left, not even food to eat for daily nourishment. Their houses are totally damaged. These people all belong to very poor families and do not have good jobs, they are only paid Rs. 3000/- to Rs. 5000/- in salary per month. They must use their salary for utility bills, food, pay their children's education and maintain

their health, etc.

Now, unfortunately, heavy rains have come and spoiled everything by flooding homes and farmland. Many people, who did not get any support, are living in very bad con-



*Images provided by Tasawar Younis Gill, STAR Organization*

ditions. Water is still standing in their houses; they cannot even enter their homes and must live in the streets or along the roads.



Forty families of farmers that were most affected, because their houses were damaged and their fields flooded, cannot work in their fields over the coming six months, as 4 to 5 feet of water still stands in the fields. They have even lost their existing crops, and they have no other sources of income to fill their basic needs of daily life. During the survey people told the survey team, "Our children cannot study, because we have lost the books, the uniforms and other school supplies; we cannot even pay school fees, if we do not have work from which we can obtain the money needed for these fees.

These people now have even

*...cont. on next page*



STAR Organization...

*Tasawar Younis Gill is Executive Director of STAR Organization in Pakistan, STAR (Sympathy, Treatment, Acceptance and Rehabilitation) is a member of IFOR and they can be reached at: starfsd@gmail.com. ■*



more problems, because they have very small children who can not understand the problems presented by the floods and continue to demand from their own parents their ongoing daily necessities. All the people surveyed are within the focus areas of the floods, but still they have been totally ignored by donors, even though they have as many problems and have lost everything in the heavy rains.



e-newsletter

## Adelheid Hedwig Schimpf nee Nothwang 1922-2010

by George Schimpf

IN MEMORIAM

Both Heidi and George Schimpf were members of Dialogue International, the German FOR and Living without Armaments. Heidi and George translated Phillip Halley's book, "Lest Innocent Blood be Shed" into German, as well as other books. Heidi was imprisoned because she worked during WWII as a translator for the SS in France.

—Stefan Merken

# e-newsletter

## A Brief Account of the Family and Early Life of Heidi Schimpf

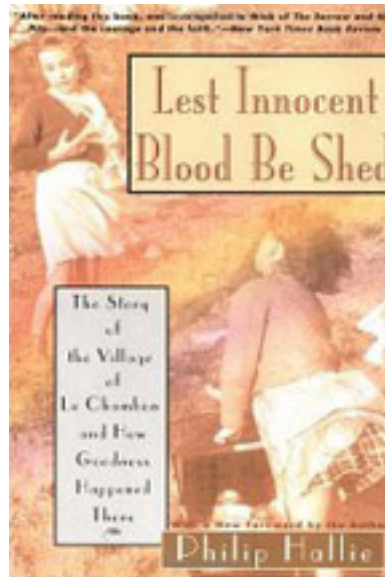
Heidi was born on the 13th of January 1922, in Fellbach, near Stuttgart. Her parents were Erwin Nothwang (d.1965) pastor and missionary in the Gold Coast (now Ghana) from 1902-1918, and Maria Nothwang, nee Bazlen, who served with her husband in Mampong Aquaping, Ghana.

The eight Nothwang children were Ruth Köpf of Nagold (1905-1998); Irene Eichhorst, teacher and head of school in Neuenbürg (1906-1968), who died of a poison mushroom (Knollenblätter Pilz); Margreth Notwang (1907-2005), Teacher in Rotenbach, Nagold, and Rastatt; Siegfried (=Cedric Milton) (1909-1975), Doctor in Malawi, who spent his last years in London; Helmut, who was born and died during a leave in Germany in 1910; Dora(le) (1911-1918) who was handicapped; Elfriede Locher of Owen (1918-2009), and Heidi (1922-2010).

Heidi grew up in Fellbach, where her father was a pastor. St. Paul's Church was built and dedicated during his ten-

ure there. Little Heidi was allowed to give him the key on a velvet pillow. After high school, where she passed the war time examination (Notabitur) in 12th grade, she studied languages in Heidelberg, becoming proficient in English,

French and Italian. She was placed in Paris and in Angers because of her linguistic knowledge. After that she was imprisoned. Later she had a translation business, which she gave up after her marriage. She married Georg W. Schimpf (b. 1907) in 1950 and they moved to Untertürkheim, where she lived until 2007.



Their Family consists of two sons, Heiner (b1952), a doctor and analyst, who has five children: Lea (1982), Leon (2002), Jana (2024) and twins Paula and Phillip (2007); and Georg (b1955) who is self employed in Krumbach and has four children Leni (1983), Tina (1986), Timo (1998) and Tabea (2003). Leni is married to David Sitta and they have two children, Yannick (2006) and Emilia

(2009), Heidi's first great-grandchildren.

Heidi was very active in the peace movement. She was a member of Living Without Armaments (Ohne Rüstung leben), was active in the Green Party, and often participated in demonstrations at Mutlangen and at the European Command Center (Eucom).

Her husband, Georg W., was the director of the technical library at Daimler-Benz. After his retirement he dedicated himself mostly to writing stories and poems and, together with his wife, translating various books. In 1999, he had a fall. After a hip operation he spent weeks in a nursing home in Oberroth, where he died. He is buried in the Untertürkheim Cemetery.

*Submitted by Georg Schimpf, son of Heidi and Georg (Sr.). Georg was a member of the IFOR Iona, Scotland to Canterbury, England international bicycle peace brigade in 1981. Now Georg is involved in alternative healing methods and he lives near Stuttgart, Germany and is the father of four children. ■*

BOOK WATCH

**An Urgent Letter to Barack Obama**

by Jean-Marie Muller

translated by Stephanie Van Hook

*A Free Online and Downloadable New Book*

“I hold no title worthy of your attention other than that of a simple nonviolent activist who, for many long years, has tried to preserve the legacy bequeathed to us by Gandhi. I have the deep conviction that the fragile flame lit at one time by this Indian sage is the only hope which might still illuminate our path in a world overshadowed by innumerable forms of violence...”

In the following “Urgent Letter to Obama” French nonviolent activist and philosopher Jean-Marie Muller addresses President Obama’s assessment of non-violence in his Oslo Nobel Peace Prize Speech. He describes in detail the

urgent need for the United States’ President to give nonviolence a deeper consideration, drawing from current issues in the United States impeding world-peace and a comprehensive nonviolent future.

This work was published in France with “Ilots de Resistance” and was translated into English by Metta co-Director Stephanie Van Hook to share with the English-speaking public.

Stephanie Van Hook  
Co-Director,  
Metta Center for Nonviolence  
Berkeley, California

*Excerpt from the book...*

**Dear Mr. President,**

As were innumerable others across the world, I was overjoyed by your election to the office of President of the United States of America. As others, I

hoped that you would be in a position to

finally give peace and justice their due by resolutely changing the detestable policies of your predecessor. When the Nobel Peace Prize was awarded to you on October 9th, 2009, I thought that this honor was not only somewhat premature, but that it was paradoxical—given that you are

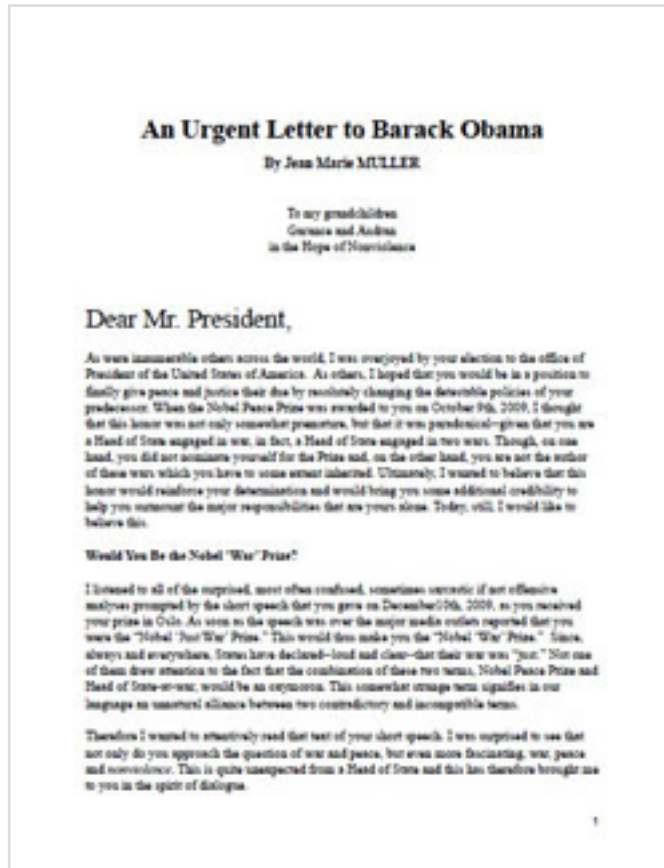
a Head of State engaged in war, in fact, a Head of State engaged in two wars. Though, on one hand, you did not nominate yourself for the Prize and, on the other hand, you are not the author of these wars which you have to some extent inherited. Ultimately, I wanted to believe that this honor would reinforce your determination and would bring you some additional credibility to help you surmount the ma-

major responsibilities that are yours alone. Today, still, I would like to believe this.

**Would You Be the Nobel ‘War’ Prize?**

**To read and download this free book... visit <http://mettacenter.org:8000/wp-content/uploads/2010/07/Urgent-Letter-to-Obama11.pdf>**

Website: <http://www.mettacenter.org/> ■



EVENTS

**UN International Human Rights Day**

**SPEAK UP STOP DISCRIMINATION**

The theme for Human Rights Day 10 December 2010 is human rights defenders who act to end discrimination.

Human rights defenders acting against discrimination, often at great personal risk to both themselves and their families, are being recognized and acclaimed on this day.

Human rights defenders speak out against abuse and violations including discrimination, exclusion, oppression and violence. They advocate justice and seek to protect the victims of human rights violations. They demand accountability for perpetrators and transparency in government action. In so doing, they are often putting at risk their own safety, and that of their families.

Some human rights defenders are famous, but most are not. They are active in every part of the world, working alone and in groups, in local communities, in national politics and internationally.

Human Rights Day 2010 will highlight and promote the achievements of human rights defenders and it will again emphasize the primary role Governments must play in enabling and protecting their role. The Day is also intended to inspire a new generation of defenders to speak up and take action to end discrimination in all of its forms whenever and wherever it is manifested.

The story does not end after 10 December 2010. The focus on the work of human rights defenders will continue through all of 2011.

**Visual Designs**

We would like to invite you to develop your own initiatives and make use of the visual designs. Read our "Users' guidelines" (PDF), complete the Form and Waiver of Liability (PDF) and send it to us at: [humanrightsdays@ohchr.org](mailto:humanrightsdays@ohchr.org). It is envisaged that the visual designs will be used primarily for information purposes.

The designs can be downloaded in the following formats: EPS (for use by graphic designers); PNG (low, medium and high resolution), in several shapes, with and without the Human Rights Day 2010 tagline.

Learn More at: <http://www.ohchr.org/EN/NewsEvents/Pages/HRDay2010.aspx> ■

**The Martin Luther King, Jr. Celebration**

**SPONSORED BY THE KING CENTER**

Saturday, January 8, 2011 - Monday, January 17, 2011  
Atlanta, Georgia

The 2011 King Holiday Observance will mark the 82nd birthday of Dr. Martin Luther King, Jr., the 43rd Annual Program of the King Center, and the 25th anniversary of the National Holiday in his honor, which is celebrated in all 50 states and over 100 countries around the world.

Remember! Celebrate! Act!  
A Day On, Not A Day Off

The theme reiterates the importance of remembering Dr. King's work and legacy, celebrating his birthday as a national holiday and acting on his teachings and principles of nonviolence and human rights. It also serves as a reminder that the holiday is a day on for community service initiatives and programs promoting interracial cooperation, not just a day off from work or school.

**Celebrating 25 Years**

Monday, January 20, 1986 was the 1st national King Holiday observed

**SCHEDULE OF EVENTS**

Saturday, January 8, 2011

9:00 AM - 2.5 MILE YOUTH STOP THE VIOLENCE RUN IN HONOR OF THE 25TH ANNIVERSARY OF THE NATIONAL KING HOLIDAY  
The King Center - Atlanta, GA

The run launches the King Center's 2011 King Holiday Observance which also marks the 25th anniversary of the Martin Luther King, Jr., National Holiday. Entry Fee: \$10.00 - Proceeds to benefit ongoing Youth Kingian Non-violence Training.

For more information Contact: (404)526-8911 or [programs@thekingcenter.org](mailto:programs@thekingcenter.org).

11:00 AM - 4:00 PM - YOUTH NONVIOLENCE EXPO - KINGIAN NONVIOLENCE IN ACTION  
open to the public - F-R-E-E  
The King Center - Atlanta, GA

For a complete schedule of events by the King Center's 2011 King Holiday, please see their website at: <http://www.thekingcenter.org/KingHoliday/Events.aspx>. ■

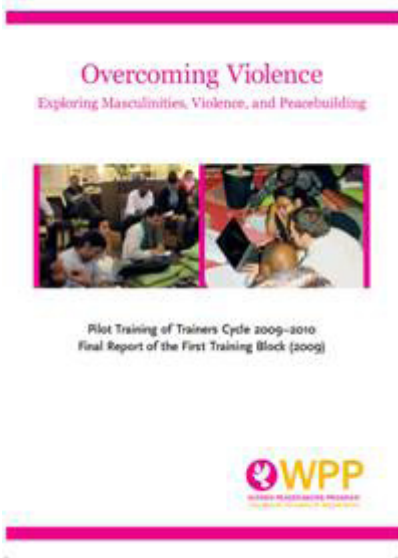
NEWS

**WPP Pilot for Male Activists: Overcoming Violence - Exploring Masculinities, Violence and Peace**

IFOR's Women Peacemakers Program

Dear friends, colleagues,

As a response to women's voices in the field, the WPP initiated a pilot Training of Trainers cycle for 19 male peace activists from 17 different countries in 2009. The first block of this pilot ToT took place from November 30 through December 11, 2009 in the Netherlands.



The WPP believes that training male peace activists in gender-sensitive active nonviolence is important to increase the involvement of men both in gender-sensitive peacebuilding and as allies with women in the fight against gender-based violence and gender inequality.

Gender-sensitive male trainers can act as powerful role models for gender equality and are in a good position to reach out to other men.

The WPP also believes that awareness-raising about how people's ideas of masculinities and femininities play a role in war and violence is crucial to bring about transformative change in peacebuilding.

The WPP is happy to inform you that the report of this first ToT for male activists is now available!

It is downloadable via:  
[http://www.ifor.org/WPP/education\\_skills.htm](http://www.ifor.org/WPP/education_skills.htm)

For a direct link to the report, please use:  
[http://www.ifor.org/WPP/Report\\_ToT2009\\_web.pdf](http://www.ifor.org/WPP/Report_ToT2009_web.pdf)

Looking forward to hearing your comments –

Warmest wishes,  
José de Vries  
WPP Information Officer ■

**UN (New York) Report**

John Kim, IFOR's UN Representative in New York

I. New Developments

1) At the end of May, the 8th NPT Review Conference adopted a Final Document, including 64 conclusions and recommendations. However, many of these points are just reaffirmations of what they had agreed previously.

Although all the States parties committed "to pursue policies that are fully compatible with the Treaty and the objective of achieving a world without nuclear weapons," the Final Document failed to include a specific time frame for negotiating a comprehensive nuclear weapon convention that would ban the use, production and stockpiling of nuclear weapons. This was largely due to the objection of the U.S. delegation to the Conference.

There are much doubts at this time about the sincerity of the U.S. commitment to the nuclear disarmament since it is reported that the Obama administration conducted a nuclear test (so-called "subcritical" test) for the first time in early September 2010. The U.S. is also planning to invest \$80 billion in renovating its nuclear weapon complex and weapons in the next decade.

One hopeful recommendation from the Final Document is the request for the UN Secretary General, the U.S., Russia, and U.K. to convene a major conference in 2012, involving all States in the Middle East, for the establishment of a Middle East zone free of nuclear weapons and all other weapons of mass destruction, "in consultation with the States of the region." It is not certain whether such a conference can be convened if Israel objects to it.

2) On June 9, the Security Council passed another resolution (SCR 1929) imposing further economic sanctions on Iran. 40 new Iranian entities, including the "Iran Shipping Lines," "Malek Ashtan University" and "Nuclear Research Center for Agriculture and Medicine," are now subject to this new sanction. The resolution also imposed a broad embargo on sale or transfer of weapons to Iran, including as any tanks, combat aircrafts, warships, missiles, etc.

Read John Kim's full report at: [http://ifor.org/reports/UN\\_Report-11-2010\\_edited.doc](http://ifor.org/reports/UN_Report-11-2010_edited.doc) or from the IFOR News page at: <http://ifor.org/reports.htm>.

Learn more about IFOR's Representaion to the UN, UNESCO, EIRENE and others also on our website at: <http://ifor.org/representation.htm> ■

**OPPORTUNITIES**

**UNOY Peacebuilders, CALL FOR INTERNS**

UNOY Peacebuilders internships offer young people an opportunity to gain work experience in the field of peace-building, join an enthusiastic international team, learn new skills and be in contact with youth and organizations from around the world.

On an ongoing basis, we offer volunteer and internship positions. Please note that some of these positions may be combined. Below you find current internship positions that recently opened up:

Advocacy and Outreach Officer  
Minimum: 16-28 hours a week  
Starting: 25 November  
Minimum: 5-6 months  
Deadline: 15 November

Fundraising Officer  
Minimum: 16-28 hours a week  
Starting: November 2010  
Minimum: 5-6 months  
Deadline: as soon as possible

Gender Officer  
Minimum: 16-28 hours a week  
Starting: December 2010/January 2011  
Minimum: 5-6 months  
Deadline: 15 November

Regional Network Officer  
Minimum: 16-28 hours a week  
Starting: January 2011  
Minimum: 5-6 months  
Deadline: 15 November

Africa Desk Officer  
Minimum: 16-28 hours a week  
Starting: January 2011  
Minimum: 5-6 months  
Deadline: 15 November

Latest call for interns and voluntary positions:  
[www.unoy.org/downloads/UNOY\\_Call\\_for\\_Interns.pdf](http://www.unoy.org/downloads/UNOY_Call_for_Interns.pdf)

Contact info: <http://www.unoy.org/about/vacancies.html>

With kind regards,  
Lillian Solheim ■

**IFOR in Action is published 4 times a year, both in English and French by:**

International Fellowship of Reconciliation (IFOR)  
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**International Fellowship of Reconciliation (IFOR)**  
Founded in 1919 in response to the horrors of war in Europe, IFOR has taken a consistent stance against war and its preparation throughout its history. Perceiving the need for healing and reconciliation in the world, the founders of IFOR formulated a vision of the human community based upon the belief that love in action has the power to transform unjust political, social, and economic structures.

IFOR members are committed to active nonviolence and come from every major religious tradition. IFOR has consultative status with the United Nations and UNESCO.

For more information about IFOR, visit our website at [www.ifor.org](http://www.ifor.org).

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**Layout / Design: Stan Morris**

**Proofreading: Virginia Baron**

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