

# DEFEND LAND DEFENDERS



christian peacemaker teams

35 YEARS  
OF ACTION

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# Statement on designation of six Palestinian organizations as "terrorist groups"

CPT condemns Israel's designation of six prominent Palestinian Human Rights Organizations as "Terrorist Groups" with the intention to criminalize those exposing human rights violations stemming from the Israeli occupation of Palestine.

While the international community fails to hold Israel accountable, Israel continues to take bolder steps towards completely silencing Palestinian existence.

The six organizations targeted were involved in direct support, community development, and exposing human rights abuses. They are:

- Addameer
- Al-Haq
- Defence for Children International-Palestine
- The Bisan Center for Research and Development
- Union of Agricultural Work Committees
- Union of Palestinian Women's Committees

Consequently, Israel's Ministry of Defence regards all organizational activities as illegal, permitting Israeli forces to close offices, seize assets and sensitive human rights files, stop funding sources, and imprison staff members, advisors and supporters.

This move to criminalize organizational reporting and public denouncement of human rights abuses by labelling the organizations "terrorists" is an affront to human rights work worldwide. The scope of this action and the precedent it sets without receiving diplomatic pushback causes deep concern throughout the global human rights community.

CPT joins in this global concern and calls on world governments to immediately remove the umbrella of impunity under which the Israeli occupation has flourished. CPT stands in solidarity with Palestinian human rights organizations and those demanding an immediate end to the Israeli occupation of Palestine.

# Letter from the editor

A recent report found Indigenous resistance has staved off 25% of U.S. and Canada's annual emissions. The Indigenous Resistance Against Carbon report, conducted by the Indigenous Environmental Network and Oil Change International, reaffirms what Rachele and Hannah argue for, Decolonization or Extinction. What indigenous people are offering is a roadmap to adopt as a way to address the climate crisis.

The mainstream solution to the climate crisis has always been linked with predatory capitalism running rampant on a colonial saving spree after all incentives to cut down trees, pollute the ocean, and further marginalize the poor have been doled out. But now we have a roadmap.

This year, in September, Christian Peacemaker Teams celebrated its thirty-fifth anniversary. This journey of coalition-building and partnerships rooted in the transformative power of undoing oppressions and nonviolence came with learnings and unlearning. One of our key learnings was when we made the shift from "Getting in the way" to "Building partnerships to transform violence and oppression." CPT's story began with the challenge to Christians to embody sacrificial nonviolence - something that spoke to the cultural moment in the historic peace churches in the mid 80's - to get in the way of violence. Little did we know, we would grow up from there, in a world so beautiful with a painfully complex violent world history, often characterized by a white man leading the charge to civilize and save. Mark you, I'm not talking about the crusades; this is even as recent as the last decade, albeit it might not look the same.

So what did this mean for CPT doing solidarity peacemaking?

It meant being aware of our privilege. I remember, when I joined CPT, being an Indian meant there would be a few things more

difficult for me to do to "get in the way" than my colleagues who held a passport from North America or Western Europe. Then in our process of introspection, we decided the need to identify oneself as Christian was no longer a requirement in CPT because we had grown and realized solidarity activism lay beyond the bounds of religion. When we changed our mission, vision, and values through a lengthy audit and comprehensive consensus process, it became clear that CPT's mandate was not to "get in the way" but to "build partnerships" that would build communities of justice and lead the way to collective liberations. Building communities of justice also means that local peacemakers always lead the way we work, which is the basis of solidarity nonviolent peacemaking. This process could only begin with a commitment to undoing oppressions, starting within our own lives and in the practices of our organization.

A few years ago, my colleague and I were in Las Pavas, Colombia. The community had gathered around for a meeting because there was good news about a recent land inspection that would confirm them as owners of the land that the palm oil company had grabbed. When the question arose about families that left the community in the past and allied themselves with the company, one of the leaders spoke up. He said, "they too are entitled to their share of land, even though they left us and fought against us." I was moved. This was a community of justice, embodying solidarity and collective liberation.

We're thankful for you, and we look forward to having you journey with us next year as we partner for collective liberation with grassroots communities and movements offering us their roadmaps.

In kindness,  
Caldwell Manners  
*Communications Coordinator*



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# How human life depends on land defence

By Emily Green



*Screenshot from a short video from Yintah\_access Instagram (posted Nov. 24, 2021, 2:22). A Wet'suwet'en water protector is arrested by three RCMP officers. They are refusing to permit an oil and gas company from drilling under their sacred river. There is a feminist Mohawk flag in the background. Another Land Defender yells "Get your hands off her!"*

In late November, thanks to affordable video technologies, the internet, and social media platforms like Instagram, I sat in my home and witnessed armed Royal Canadian Mounted Police (RCMP) officers force entry and arrest Wet'suwet'en Land Defenders at a site of pipeline resistance. The RCMP, who came in with assault weapons and attack dogs, operated with the authority of the Canadian state and attacked Indigenous women for the benefit of industry and the elites that profit from it. The RCMP, which was created to remove Indigenous peoples from these lands, was sent to debilitate a powerful land defence movement getting in the way of profitable oil and gas exports. Coastal Gaslink (CGL) does not have consent from the Wet'suwet'en hereditary chiefs to put their pipeline anywhere on the 22,000 square kilometres of Wet'suwet'en territory. This energy export would help fuel Asian manufacturing, which in turn would continue to provide cheap commodities to Euro-Western markets.

In my Jewish traditions, time is understood

as cyclical, not linear. When I light my first Chanukah candle on the 25th of the month of Kislev, I am closer in time to my ancestors two centuries ago who lit their first-night Chanukah candle than I am to this year of 5782 two months ago. Time is a spiral—not a straight, progressing line. Picture a slinky—one of those spirals of colourful plastic—accordioned closed, and you can visualize the marks of time across each ring/year.

When I witness this violence on the Wet'suwet'en territory and understand what is happening through my Jewish lens of time, I feel the echoes of centuries of colonial violence and the resonance of the strong, self-knowing Wet'suwet'en ancestors who have always resisted Euro-Western attempts to genocide their people.

The Gidimt'en and Unist'ot'en—two houses within the millenia-old clan structure of the Wet'suwet'en people—are engaging every means possible to maintain and rekindle their intimate relationship with their traditional territories. The land is not merely their

“property” or “dominion” or any similar word that this settler language of English might reach for. The land is alive with ancestors, medicines, and beyond-human relations. I can not speak authoritatively to these cultural ways of knowing, but I want to try to understand the profound significance of these relationships, and I’d like to communicate why this is vital to human futures on this planet.

When the Wet’suwet’en talk of land defence, it is so much more than simply defending their home. Freda Huson, spokesperson of the Unist’ot’en Healing Centre, speaks to this when she says: “Our people’s belief is that we are part of the land. The land is not separate from us. The land sustains us. And if we don’t take care of her, she won’t be able to sustain us, and we as a generation of people will die.”

The yintah (Wet’suwet’en traditional territory) is full of story: in the bends of the trees, medicine patches, burial grounds, and waterways. There are trees throughout the territory that humans strategically bent over time to mark traplines and travel routes—what the lumber industry and

archaeologists refer to as “Culturally Modified Trees.” There are sacred areas where berries and herbs are stewarded and harvested annually, and sacred burial grounds, like the Kwees trail, full of bones, spirits, and stories. There are rivers, clean enough to cup your hand and drink from, glacial-fed, and powerful.

And now, in a blip of time, a speck of dust on an infinite slinky—in a moment of late capitalism where harvesting energy from the Earth is getting more remote and more desperate—there is industry trying to force itself onto the yintah. A metal snake threatens to pollute the land and water with carcinogens and substances better left in the ground. In their clearing of the “right of way,” CGL bulldozed through the Kwees trail, built a man camp overtop of a huckleberry patch (this industry worksite is ironically called “Huckleberry Camp”), disrupted the traplines and movements of non-humans, and now threaten to drill a tunnel for their pipeline under the sacred Wedzin Kwa (a.k.a. the Morice River). The Wet’suwet’en hereditary chiefs are saying “no,” and the RCMP are stepping in with weapons and attack dogs to permit CGL’s violations to continue.

If you still think that the police and RCMP are

public agents, funded by public dollars, whose primary concern is to keep citizens safe, I challenge you to consider the entwinement of private interests with these institutions. A recent Tyee investigative report revealed that corporate funds are channelled through “Police Foundations” into some provincial police budgets so that they can buy high-tech military technologies. In Vancouver, top funders include LNG: the same company that would process, store, and export the CGL pipeline’s product; and the RBC, which happens to be the top financier in the CGL project. More to the point, as the violence on the Wet’suwet’en territory is perpetrated by the RCMP, if you look at RCMP pension fund investments, you can see what is called by some a “conflict of interest” for their presence on the Wet’suwet’en territory. The RCMP’s pension plan holds major investments in TC Energy Corporation—owner of the CGL pipeline—which gives RCMP officers

personal incentive to see this pipeline forced forward without consent. These correlations are not a coincidence.

This is an echo

through the spiral of time from an era of empire-building when networks of elites maintained their power by threat of militia violence. We are up against a deeply structural problem, and the solution is to abolish these institutions.

When I watched the Instagram video of the Wet’suwet’en Water Protectors and their allies holding their integrity in the face of state/industry repression, I felt both horrified and inspired. The RCMP arrested three official media personnel; the officers never meant for me to witness their brutality. You are not meant to know what is happening to the sacred yintah or to those who dare to get in the way of profit-making. And yet, we bear witness because those defending the land and water are steadfast and created grassroots media despite attempts to repress their acts of resistance. What are we going to do with this information?

As this state repression and resistance movement echo age-old colonial patterns and connect us to age-old resistance movements, we have choices to make about how to participate in the spirals of spirit and power. May we choose to act for Indigenous sovereignty and collective liberation. ■



# The trials of Masoud Ali, Sherwan Karger Abas, and Bandawar Ayoub

"I don't know why I was arrested," Masoud Ali told the judge. He stood in a cage in the courtroom in Erbil, having already spent almost 14 months in prison and suffered four postponed court dates. Bandawar Ayoub, Sherwan Taha, and Karger Abas, the other three men with him, gave similar responses when asked. They had never been sentenced before and didn't know why they were arrested. "We were not a part of KDP, and that is why they arrested us," guessed Ali.

The judge had written confessions, given to him by the security council, who assured the court the men had written them. But each time the judge read out the statements that each began with, "I am a criminal..." the accused denied that those were their words.

"You don't have any evidence that I ever even participated in a demonstration," Abas said.

"How could I make a plan to shoot at the KDP headquarters when my own father works there?" Taha asked. "I'd never even heard of Future Movement before it was mentioned in this courtroom," he continued.

But the prosecution persisted.

According to the security council, Future Movement was a military group the prisoners had created to overthrow the government and assassinate the Duhok Governor and one

of the Prime Minister's sons. They were also accused of making plans to bring the Tishreen protests from Baghdad up to Kurdistan with the help of the US consulate.

According to Ali, Taha, Abas and Ayoub, Future Movement was either made up or might have been written on the edge of a logo they found on the internet and shared in a WhatsApp group they are a part of through the Coalition for Democracy and Justice.

"For 20 years, I served as a teacher and I never even hit a student. How could I have a military group? I wouldn't even have time for it," Ali countered.

"I have seven martyrs in my family. How could I make a plan to destroy the government they died for?" Ayoub asked.

The list of accusations was confusing and unclear at times. "Did you share information with Maki Amdei?" Ali was asked. "No, I don't have Facebook, but I have heard of him," Masoud replied. And that was all on that line of questioning.

The US, German, and French consulates were also dragged into the case. According to the security council, the prisoners wrote a joint statement against the Turkish cross-border bombings in which they accused the KRG of being complicit in the attacks and asked these



van Taha,  
Ayoub

Free Badinan Prisoners  
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countries to condemn the attacks.

It wasn't clear if this alleged statement was the reason they were being charged with espionage. But when the prosecutor asked in her final statement for Taha's charges to be dropped and for prison sentences to be given to the other three under Article 156 of the Iraqi Penal Code, the lawyers for the defence objected. They told the court that charges under Article 156 did not fit the alleged crimes of the prisoners. They explained, "That law is for espionage, and you haven't mentioned any evidence for that. Everyone knows who is actually conducting espionage in Kurdistan."

They then proceeded to point out all the concerns with the way the judicial system carried out the case.

"You referred to secret witnesses, but you never brought them forward and we never got a chance to cross-examine them. Your only other witnesses were five prisoners who all said they had nothing to testify. There were no lawyers present for any of the investigation process. All the prisoners have denied the written confessions the security council claims are theirs. According to the law, the security council should not be in here for the trial, helping the prosecution."

The judges didn't answer these claims and

decided to postpone their decision to 8 November. One of the judges decided they did not want to be part of the decision and withdrew from the case. The other judges also wanted time to check the authenticity of an alleged voice recording of Sherwan Taha and the handwriting of a letter allegedly written by Masoud Ali. The lawyers for the defence said these verifications weren't necessary as the letter and recording weren't incriminating. But the security council who had brought them insisted.

Outside the court, families of the accused were unsure what this might mean but hopeful that the release of Badal Barwari the previous day might mean they too would be reunited with their loved ones within the next few weeks.

Unfortunately on 8 November, all four were convicted without substantial evidence under Article 1 of Law 21 (2003) of the Iraqi Kurdistan Parliament. Massoud Ali was sentenced to three years and six months, Sherwan Taha to two years and six months, and Bandawar Ayoub and Karger Abas both received one year and two months and were released on time served. ■





Artwork by Melanie Cervantes

# Decolonization or extinction

By Hannah Redekop & Rachel Friesen

Algeria. Greece. Canada. United States. Jerusalem. This summer the skies turned red as forest fires raged. The world is literally on fire. Now, barely two months later, the barren lands of so-called British Columbia couldn't contain the rains, leading to major floods that took out towns and villages, completely cutting Vancouver off from the rest of Canada.

In August, the Intergovernmental Panel on Climate Change released their latest report – the world is getting hotter. Without immediate

and drastic change in our carbon emissions, drought, forest fires, and flooding will become our norm.

In November, delegates met in Glasgow for COP26, the climate change conference that the media hyped up as a “turning point” for tackling global emissions and keeping warming to 1.5 degrees. The outcome? It was essentially a failure. But the problem wasn't in the negotiations, pledges or thresholds themselves, the problem is much bigger than



that. The discourse is focused on offsetting the current 'loss and damage' by switching out technologies (e.g. oil and gas for electric-powered transportation) and paying out what cannot be undone. This 'sustainability' is greenwash. Our future depends on the decolonization of our imperialist capitalist societies that are the cause of our destruction.

The roadmaps for decolonization have already been written: the 2010 People's Agreement of Cochabamba and the Universal Declaration of the Rights of Mother Earth, the 2011 Mother Earth Accord, the 2017 United Nations Declaration on the Rights of Indigenous Peoples, the 2018 Indigenous Principles of Just Transition, and most recently, The Red Deal.

Written by the Red Nation, a collective of Indigenous organizers dedicated to the liberation of Native peoples from capitalism and colonialism, The Red Deal is a manifesto to save the earth. It has been written both in response to the United States congressional resolution the Green New Deal (GND)<sup>1</sup> and the current crisis of capital, environment and Indigenous rights that currently plague Turtle Island.

Climate change is one of many symptoms of a world unbalanced, and in order to reconnect as human and other-than human beings, decolonization must be at the very centre; environmentalism alone cannot save us from human and environmental exploitation. We need movements centered in Indigenous solidarity that dismantle the systems of capitalism and imperialism and move us towards caretaking and the simple philosophy of being a good relative (The Red Deal, 146).

Using the Covid 19 pandemic as an example, The Red Deal shows how the ruling elites of capitalism perpetually benefit from crises, ensuring that the myth of scarcity is imposed on the masses while they line their pockets with abundance. Capitalism needs a housing crisis, mass evictions, unemployment, refugees, and climate change disasters in order to benefit from an expendable population. And while the elites hoard their wealth, the people continue to struggle. The Red Nation writes, "A select few are hoarding the life rafts while also shooting holes in a sinking ship" (19). No more is this clearer than Jeff Bezos' recent flight into space. While the world burns from climate change, Bezos paid for his multi-million dollar space adventure with wealth hoarded from paying the workers at Amazon poverty wages.

Decolonization is not just about ending

violence within the borders of Turtle Island. For the writers of The Red Deal, decolonization also demands an end to imperialism. Earlier this year the United States fled Afghanistan as the Taliban re-took the country after 20 years of western imperialist occupation. Imperial wars are an extension of settler colonialism, The Red Nation write, "The Indian Wars never ended; The United States simply fabricated new Indians—new terrorists, insurgents, and enemies—to justify endless expansion" (63). This expansion has resulted in US military bases around the world. The decolonial rallying cry of 'Land back' is not only about returning land to Indigenous people on Turtle Island, but also returning land to the people where the US, and I would argue Canada, has implanted military bases. It is Land back in Iraq, Cuba, Colombia, Mali, and wherever western imperialists have continued to consume land that is not theirs.

As we work towards climate justice, the rules of the game need to fundamentally change. We cannot simply replace fossil fuel extraction with renewable energy extraction, replicating the injustices and inequalities between the Global North and Global South (115).

The ruling elite have corrupted our understanding of value. Our economies have put price tags on water, trees, and air. The Red Deal quotes Nehiyaw scholar Emily Riddle who argues, "European political traditions would have us believe that being sovereign means asserting exclusive control over a territory, whereas Indigenous political traditions teach us that it is through our relationship with others that we are sovereign, that sharing is not a sign of weakness but of ultimate strength and diplomacy" (129).

Indigenous Land Defenders and Water Protectors are on the front lines, not only to protect the sacred waters of the Wedzin Kwa in Wet'suwet'en Territory or the sacred manoomin (wild rice) of the Anishinaabe Territory, but to ensure our world a future.

The choice is before us as The Red Nation says, "decolonization or extinction." ■

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<sup>1</sup> GND was an attempt to get US policy makers to develop legislation that would save the US from climate change. Sponsored by Representative Alexandria Ocasio-Cortez and Senator Ed Markey, the GND has been described as 'ecosocialism', attempting to combine environmental justice with anti-capitalist initiatives. Yet for the writers of The Red Deal, GND did little to center decolonization to bring about change.



## The real crime is the border regime - Justice for N. & Hasan

*The following is a letter campaign launched on November 8, 2021 by the AMS team and allies. Find the full list of petitioners at [cpt.org](https://cpt.org)*

After shipwreck, survivor faces more than 230 years for “boat driving” and father charged with the death of his 6-year-old child

On the Greek islands, the politics of criminalization and deterrence of refugees is escalating: in an unprecedented move, N., a young father, is charged with the drowning of his 6-year-old son during a shipwreck. He will be on trial together with his co-passenger Hasan who is facing life imprisonment for steering the boat – a common practice at Europe's external borders.

On the night of 7 November 2020, N. and Hasan tried to reach Greece from Turkey on a rubber boat together with 22 other people. Among the passengers were N.'s 6-year-old son and the sister, brother and disabled mother of Hasan. The families had fled Afghanistan and were seeking safety and a better life in Europe.

Off the Greek island of Samos, the boat became distressed, hit against the cliffs and capsized. All passengers went overboard. Although the Greek Coast Guard was notified about the emergency, it took them several hours to arrive at the scene. However, they did

not carry out a rescue. Survivors testified that they twice saw a coast guard boat approach but it did not rescue them<sup>1</sup>. In the morning hours of the next day, N.'s little boy and a 9-month-pregnant woman were found on the rocks. Luckily, the woman survived and gave birth to her child three days later. For N.'s son, all help had come too late.

Despite being devastated by the death of his child – and his own near drowning moments before – 25-year-old N. was arrested. Only after pressure by his lawyer and the UNHCR did the police let N. see his son and identify the lifeless body. He was put in pre-trial detention and was the first asylum seeker ever to be charged with “endangering the life of his child”, facing up to ten years imprisonment.

N.: “They were really cruel to me. I lost my son. He drowned in the water. On top of that, they arrested me in that horrible situation and put me in prison. They say it is the law. This cannot be the law. This is inhumane. This must be illegal. Are they really going to blame me for the death of my son? He was everything I had. I essentially came here for my son.”

**Dimitris Choulis, lawyer:** “In Greece of 2020, when we have the policy of systematic push-backs, you put one more obstacle for asylum seekers: even if you make it here, we will criminalize you. As an asylum seeker, what can he do? Travel here and leave his child alone in Turkey until the end of the procedure?”

23-year-old Hasan was also arrested. At some point during the journey he steered the boat. Because of this, he is charged with the “transportation of 24 third-country nationals into Greek territory without permission” (smuggling), with the aggravating circumstances of “endangering the lives of 23” and “causing the death of one” – N.'s son. He is facing a life sentence for the death of one person plus a further 10 years imprisonment per transported person, amounting to 230 years plus life imprisonment.

While N.'s case constitutes the first of its kind, the “smuggling” charges brought against Hasan are not an isolated incident but typical of another aspect of Europe's policy of deterrence. As documented by CPT - Aegean Migrant Solidarity, *borderline-europe* and *Deportation Monitoring Aegean*, the filing of such charges has been systematically carried out by the Greek state to criminalize migration for several years. The basis for this is the absurd notion that any person found to have driven a vehicle across Greek borders carrying people seeking protection commits a crime – even if the person themselves

is seeking protection too. Per boat, police routinely arrest one or two persons, sending hundreds of migrants straight from the boat to prison<sup>2</sup>.

While European sea rescuers and activists receive a lot of attention when they become the target of criminalization, the everyday practice of incarcerating non-Europeans facing the very same accusations goes almost unnoticed. However, they constitute the majority of those arrested and imprisoned on grounds of “aiding unauthorized entry”, aka “smuggling”. Arrested immediately upon arrival, most of them do not have access to proper legal defence, let alone external support. With Greece punishing “smuggling” more severely than murder, this results in people who came seeking safety in Europe being put behind bars for decades<sup>3</sup>.

The charges are filed despite the fact that the European Union’s policy of closed borders forces people to rely on unsafe means for transportation and other people to help them cross. With no safe and legal routes available, so-called “smugglers” are in fact often the only way for people to reach safety. To criminalize refugees for “smuggling” however is a direct attack on the right to asylum.

**Dimitris Choulis, lawyer:** “By doing this, we criminalize asylum seekers that have no alternative. There is a part during the journey where the only thing they can do is to drive the boat in order to save their lives.”

**Hasan:** “We are just migrants and when the migrants want to come, the smugglers won’t come. They will force the migrants to bring the boat to its destination themselves, whether they know how to drive a boat or not.”

Hasan was charged despite other passengers, including N., stating that Hasan simply took the wheel because someone had to. “Hasan carried his paralyzed mother on his back when we got into the boat”, Ibrahim, one of the survivors, recalls. N. stresses that he does not blame Hasan for the death of his child, but the fact that they had no alternative but to take the dangerous journey.

**N.:** “No matter how many times you repeat it, it was not the driver’s fault. He is just a migrant and his family was also there, he didn’t do anything wrong, he is not to be blamed. I just ask for this, I want this person to be released.”

Instead, N. filed a lawsuit against the Greek Coast Guard on 23 March 2021 for delaying the rescue and failing to render assistance, therefore leading to the death of his son. On the gravestone of his son it reads: “It wasn’t

the sea, it wasn’t the wind, it was the policies and fear.”

The shipwreck of 7 November 2020 and the death of N.’s son were neither the fault of N. and Hasan, nor were they an unfortunate tragedy. They are the direct result of the EU’s escalating closure of borders, leaving people with no alternative than to risk their lives and those of their families on increasingly life-threatening journeys. N. and Hasan are being scapegoated to divert attention from the EU’s responsibility for these deaths, shifting the blame to those already suffering the most.

In its attempt to stop people from coming to Europe by any means necessary, the EU is resorting to ever more cruel and absurd measures.

**Hasan:** “This must end. I am the caretaker of my family and I have to support them because my mother is paralyzed, I have a sister that is very young and my brother has psychological problems. I really need to be with them. Their only caretaker is me. And now, because of this boat driver story, I just don’t know what I should do.”

#### **We demand:**

1. The travel ban on N. to be lifted so that he can travel to his sister in Austria and find some consolation;
2. All charges against N. and Hasan to be dropped;
3. Freedom for all those imprisoned for “boat driving” despite the fact that there is no alternative to reach the European Union;
4. An end to the criminalization of migration and the incarceration of people on the move.

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<sup>1</sup> The Coast Guard’s version of the night raises even more questions. According to the head of the Coast Guard, the pregnant woman was rescued at 3 a.m. and N.’s son at 6 a.m. The official Coast Guard report however states that they were taken to the port of Vathy at 9.30 a.m. Furthermore, the official autopsy, conducted days later, dates the child’s official time of death exactly 21 minutes before the emergency call was received, absolving the coast guard from responsibility. However, according to an expert opinion ordered by the lawyer, such a precise time of death cannot be determined, especially days later.

<sup>2</sup> As of 2019, people convicted for facilitating irregular entry constitute the second largest group in Greek prisons (Official numbers by the Greek ministry of justice).

<sup>3</sup> In May 2021, Mohamad H. was sentenced to 146 years. In April, Khaled S. was sentenced to 52 years.



# Help us reach our winter fundraising target of \$40,000

Your donation will be put straight to work, covering the costs of our teams on the ground in Palestine, Iraqi Kurdistan, Colombia, the US/ Mexico Borderlands, Lesvos Greece and our work on Turtle Island.

The struggle for justice, human dignity and peace in 2022 starts now.

In 2021 we celebrated 35 years of solidarity accompaniment alongside our partners, and the Colombia team celebrated 20 years of groundwork supporting Colombian activists nonviolently resisting oppression.

We're thankful for the support we received from you during the pandemic, and we hope this next year we'll be able to lead delegations and have you join us in supporting creative grassroots initiatives for peace and justice. The upcoming challenge is not impossible to overcome, even though the global crisis has created thicker and taller walls between those who manufacture violence and those who nonviolently resist it. The powers that be have witnessed the global justice movement has only gained strength. Will you join us in building partnerships to transform violence and oppression?

p.s. Here are some notes we received from supporters this year.

**donate at [cptaction.org](https://cptaction.org)**

CPT transformed my understanding of the world and how I participate in transforming it. I want to keep learning and help others on their journey too.

Amy

CPT is like my family to me here in Kurdistan. They are more than welcome in my home. I am ready to support them as they dedicate their efforts to support human rights in my area.

Rebar

The delegation to Palestine was the most transformational and activating event of my life. I would not do peace work like I do, without it.

Zeb

CPT is an inclusive organization. CPT focuses on the importance of undoing your own oppressions first. CPT works to support indigenous people leading their own resistance and recording human rights violations.

Louise

CPT's work is loving, simple, important, and brave; it operates with integrity, and I agree with its politics.

Helen

# Through their lens: How would you feel?



*During a session of Through Their Lens*

I was sitting next to the window; I saw three people. The first one seems happy, the second appears sad, and the third seems furious. I started to reflect and imagine the people around me. There's a world of anger, sadness, happiness and pride, a world of humanity, cooperation, humanity and humility. But for me, I have a world of sadness, happiness, anger, pride, cooperation, humanity, family, friendship, honesty and fashion, and many other characteristics. There's the good and the bad in every, and we should all use our good characteristics.

**Sadeel**



This is the fifth instalment in a photo series titled "How would you feel?" in a project with Palestinian children called Through their Lens. The project views life through the eyes of five Palestinian children who live in a restricted area of the Old City in al-Khalil (Hebron). Through their Lens is a platform for them to tell their stories through photography, independent from adult interference and bias.



I used to have a cat named is Basbousah. I loved her so much, and she was the thing I loved the most in my life. She gave birth to four kittens, two males and two females. They became a big family, so my father decided to give them away. I started to cry when he put them in a carton box, and we went to my brother's plot of land and he left them there. That was the worst day of my life. I kept crying every day, and I wanted them back. The feeling of sadness controlled me, and I was in deep sorrow. Every day, I asked my parents to bring back Basbousa, and they would tell me tomorrow, but tomorrow never came. Thank God I got a male cat. His name is Ashqar, but I still want Basbousah, and I will never forget her.

**Elham**



When my high school results were declared, I experienced a mixture of feelings, between fear, confusion, curiosity and tears falling while waiting for the result. The sense of fear controlled me; I feared my family's reaction. I then received a text message; I had scored 94%. At that moment, I forgot everything, and the feeling of happiness controlled me, a feeling that I'd never felt before that I shared with my family and relatives. I'm proud of myself, my education and my result. I remembered everything since I began school until today, my memories with my family and every grade I successfully scored. My family has a special place in my heart. There is also a special place for education in my heart, a place I'm still shaping. However, the place of happiness in my heart with my family and the joy I share with them controls my feelings.

**Jana**



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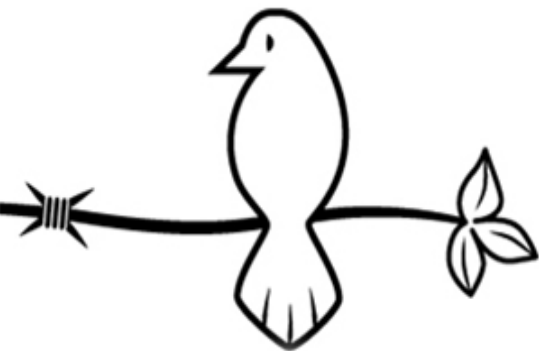
In the last ten years, the community of El Guayabo has witnessed the arrival and departure of paramilitaries, police, army and politicians who seek to displace the community from their lands and hand them over to large landowners who claim the rights to the lands.

With each attempt of displacement, the community has experienced threats, evictions, gunfire, beatings, and harassment. They destroyed several family homes to remove them from the area and sever their connection with the land in one such effort.

Today we celebrate the boldness, tenacity and hope of the community of Guayabo. They have decided to return to the land and reconstruct their homes.

# Support the Colombia team at [cptaction.org](http://cptaction.org)

*Front cover art by Andrea Narno*



## Building Partnerships to Transform Violence and Oppression

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