



community peacemaker teams

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# We're now Community Peacemaker Teams

New name. Exact same mission.

# Upcoming Delegations

After a long pause since the pandemic began, we had to cancel all our delegations. We are now excited to announce two delegations scheduled to Iraqi Kurdistan and Colombia. We will be organising more delegations once global health conditions are conducive for group travel.

CPT sends short-term peacemaker delegations into crisis settings around the world, linking communities experiencing violence with individuals and groups. Delegations offer participants a first-hand experience of CPT's on-the-ground experiment in non-violence.

If you have any questions regarding delegations, email us at [delegations@cpt.org](mailto:delegations@cpt.org)



**Kurdish Resistance to oppression**

**May 29 to June 10, 2022**



**Human rights, dignity, and land: a call from the mining and farming communities of Northeast Antioquia**

**June 26 to July 7, 2022**

**Apply at [cpt.org/delegations](https://cpt.org/delegations)**

# Letter from the editor

Last year, we ended our thirty-fifth anniversary and celebrated with the peacemakers who have supported and conspired for peace with us throughout these last three decades. We began this year with maybe one of our most significant announcements in the thirty-five years; we were changing our name. On January 13, we became Community Peacemaker Teams.

We were sure we wanted to keep our initials, CPT, three letters that have marked and defined so many of us in our evolution as peacemakers. We were also sure that the way we worked and how we had grown was the direction that was right for us and faithful to our mission.

A few years ago, we had changed our mission from "Getting in the way" to "Building partnerships to transform violence and oppression." What led to the mission change was two decades of building partnerships that taught us that peacebuilding was not limited to those with privileges to get in the way but was already being radically practised worldwide by grassroots activists in their local contexts. It became apparent that wholistic peacebuilding needed to be founded upon a basis of undoing oppressions, both within the organization and in our practice of collaborating with nonviolent change-makers worldwide.

Changing our name from "Christian" to "Community" is just the extension of our transformation. As an organization that seeks to address structures of power and privilege, our language must be inclusive and life-affirming.

As an organization, we have not changed. Our mission remains the same, but our doors are unmistakably wide open for all peacemakers and collaborators to join us in the strategic work of long term relationships and partnerships with people and communities fighting for justice.

The change to "Community" does not change who we are but facilitates how we speak about ourselves. I remember a teammate talking about how she spends her first half-hour introducing the organization as who we are not, rather than who we are. Activists and organizations we accompany and work with have already expressed their agreement with the name change, so have many of you. The change truly reflects the diversity and inclusivity of CPT while highlighting the openness and accountability central to our work.

We are glad you are here with us. We are grateful to be doing this work with plurality and solidarity in a world diverse in all its form. In the CPT community, all are welcome to partner with us toward collective liberation.



In kindness,  
Caldwell Manners  
*Communications Coordinator*

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## USA

P.O. Box 6508, Chicago, IL 60680  
+1-773-376-0550  
peacemakers@cpt.org

## CANADA

103 Bellevue Ave, Toronto, ON M5T 2N8  
+1-647-339-0991  
canada@cpt.org



# We're now Community Peacemaker Teams

Our new name reflects our growth as an organization with an unwavering commitment to nonviolent peacebuilding.

January 13, 2022



## community peacemaker teams

We have a new name. Christian Peacemaker Teams is now Community Peacemaker Teams.

For thirty-five years, CPT has committed itself to the transforming power of nonviolence through activism grounded in partnerships with local peacemakers worldwide. We are excited to announce this name change as it better reflects who we are. We have grown in membership and partnership, and after multiple years of consultation with our community and partners, we only thought it fitting to live into our growth.

We chose the word community because it reflects the diversity of our membership. Everyone at CPT is encouraged to bring their expression of spirituality or faith or what motivates them to the work of peacebuilding while grounded in our shared values of equality, human dignity, justice and peace. Community also reflects the essence of our work. It evokes a sense of togetherness and solidarity with our partners and within CPT while highlighting the openness and accountability central to our work.

Our name change also recognizes our journey of undoing oppressions. As an organization that seeks to address structures of power and privilege, it is important that our

language be inclusive and life-affirming. In the CPT community, all are welcome to partner with us toward collective liberation.

Our mission remains the same: building partnerships to transform violence and oppression. We will continue the strategic work of long term relationships and partnerships with people and communities fighting for justice. Our commitment is unwavering in challenging and dismantling the systems of power, violence and oppression that prey upon the most vulnerable among us: this is the basis of our work.

We are excited about our growing membership and living into our diversity where the sacred is recognized and revealed in many traditions and tongues, identities and images, colours and cultures.

We're grateful for our community that has supported us in finding this new name that embodies and reflects who we are and for walking with us into this new chapter.

We hope you are as excited as we are for a larger table where we can celebrate our partnerships and build new alliances as a community working together for justice and collective liberation.

### **Is your work going to change?**

No, our mission and work remain the same: building partnerships to transform violence and oppression. We have been building long-term partnerships in all our programs and working alongside many people and communities who are fighting for justice. We see this name change as part of our ongoing work of undoing oppressions and is reflective of our growth.

### **Why did you change your name?**

For a long time now, CPT has welcomed members who do not identify as Christian and it has enriched our work and our partnerships across the globe. CPT seeks to reflect this shift into its name which better represents the diverse community we have become. This name change is part of our ongoing journey of undoing oppressions. We continue to recognize ways in which we as an organization perpetuate violence and oppression and we seek to transform our work and our presence, including the language we use.

### **Why did you choose the word Community?**

Community speaks to building horizontal relationships with each other, expanding connections on the basis of equality, respect for diversity and standing in solidarity against the violence and oppression experienced by others and ourselves. This is written in CPT's mission and vision statements.

The word "Community" reflects the essence of our work and evokes a sense of togetherness with our partners and within CPT. The word points to openness and accountability while also placing CPT within a vast web of human connections as part of the Global Community. The word "Community" is a large part of CPT's language and used often in CPT communications. Making it a more central part of our name provides continuity while honoring CPT's support communities, partner communities, and CPT's collective past.

### **Does it mean you are not Christian anymore?**

No, we are not leaving our Christian identity behind. In our journey of undoing oppression, we are expanding our identity to acknowledge other spiritual and faith-based peacemaking and acknowledging the harm that Christianity has done in many of our CPT contexts.

### **Can Christians still do peacemaking in CPT?**

Absolutely! We invite people of all faiths and all backgrounds to be part of CPT. We are building a radical peace community that

is inclusive and celebrates diversity. All are welcome at the table.

### **Are you still working with congregations?**

Absolutely! We want to maintain all of our relationships with congregations. We believe that the journey of peacemaking requires all of us to walk side by side and support each other. We want to work with congregations so we can resource each other in the quest for peace and justice. Our Outreach Coordinator is excited to arrange a speaker, preacher or a workshop for your congregation. Contact [outreach@cpt.org](mailto:outreach@cpt.org) to host a CPTer in your community or check out our workshop/training page to see what workshop is best for your congregation.

### **CPT has often been a prophetic and alternative voice to the mainstream Christian Church, will CPT still do this?**

Yes! Many CPTers are doing this work from a Christian background – therefore we will still provide an alternative voice to the mainstream church. In addition, we will continue to do congregational outreach. This is what makes us different from other secular organizations, we have not given up on the churches and their call to be peacemakers.

### **Is CPT inclusive of all faiths, as well as non-religious?**

Absolutely! Each of us come to this work through different means and we welcome all who share in our values of equality, human dignity, justice and peace. We seek to create a space for everyone, unified around our mission of building partnerships to transform violence and oppression.

### **If CPT isn't Christian, how are you different from other NGOs?**

CPT is a distinct organization in mission, vision, and values as well as the partnerships that have been built over 35 years. This has not changed. What has changed is the name of CPT to reflect a long journey of learning and evolving. CPT encourages all to bring their expressions of spirituality, faith or what motivates one in the work for peace. CPT is as distinct from other organizations today as we have been in the past.

### **Are all the teams adopting the new name at the same time?**

No. Each team will work within its context to implement the change and update their registration with the local government; like in Iraqi Kurdistan, the process will take some time and the team will still function under the name of Christian Peacemaker Teams temporarily. In the Colombian, will change to Equipos y Comunidades de Acción por la Paz.

# "CPT is an alive and vital organization that is not mired in history but appreciates its history."

*A conversation with activist and long time CPT supporter Dorothy Friesen about CPT's recent name change; she is also the partner of late CPT founder Gene Stoltzfus.*

## Would you introduce yourself?

I grew up in Winnipeg, and I think the first sort of social actions I did was on behalf of myself in terms of girls and women. It was just a very simple thing when we didn't get the soccer ball, and only the boys could play with the soccer ball. It was a time during the equal rights movement in the United States that we were very aware of. In one of our classes, there was only one African American girl, and she and I often talked about what we saw on television. So when it came up that we couldn't play soccer, we thought, "oh, we'll just do what they do. And we'll do a boycott." The boycott was that we wouldn't put up her hands to answer anything in the class - the teacher depended on the girls to speak up. We would just say, I'm sorry, I can't answer the question. After a while, we got the soccer ball, and the teacher gave it to me and said, "but you know, you didn't have to be so mean to do this." I knew there wasn't any meanness. This was my first introduction to social action. You've done what you need to do; you don't have to get into a fight. We just walked out with a soccer ball and started playing. Over the years, I began to see things like this in all of society.

I went to the Mennonite seminary in Elkhart to join the peace studies committee. It was a new thing. And I worked part-time while studying at a place called Church community

services.

I lived in an African American community in Elkhart, and it was my neighbours who really educated me. They were quite charitable towards me because this was a learning situation for me, particularly my white privilege, which was unseen to me.

That was when I got to know Gene; he had just come back from Vietnam. He'd been in Vietnam for almost five years during the Vietnam war and spent the next five years travelling in the United States lobbying to stop the war. He almost couldn't show up for the wedding because it was just at the time when things were kind of cracking open in 1975. The powers that be and the government had the FBI on anybody agitating in Washington DC. His colleagues from DC had asked him to go with the congressional delegation to introduce them to the realities and the real people they should be talking to, not just the Vietnamese Southern government. I thought he would be back by then. But then they needed to go to Cambodia too.

I was sitting on pins and needles. "Am I gonna get somebody as a stand-in or what?" But he got back on time. I'm going to read you something from what he wrote. It seemed like a statement for our life. "Our celebration with one another and before God will have integrity if we acknowledge at the outset the brokenness that exists in so many places where community of justice has not yet been achieved. Let us remember those visible objective wounds. Let us also acknowledge that much of this brokenness begins and is nourished in our own lives. But let us recall that God's grace is most visible in the presence of such brokenness. May this time together be

a celebration of our faith and hope for the future because we know that reality of new life tenderness and love is struggling at the moment to be freed and to be made real."

### **Can you tell us about your relationship with CPT?**

I was on the steering committee before there was a CPT and before there was a director. When it became clear that they would ask Gene to be the director, I got off the committee. Because in the organization that we had worked to put together with others, Synapses, it was clear that we were both on the same page. And it looked like we had too much power. So I decided to support from the sidelines. After he had travelled and connected with people, got ideas, and was ready to call for volunteers and have training, I returned to do the anti-racism training with the partners I had been working with in Chicago.

### **How do you look back at CPT's 35 years, especially after the name change?**

I feel very happy. Not necessarily about the change, but really that this is a live organization that is in the moment and deals with what's in front of it. Things are always changing. How you deal with it, how you approach it, and with whom makes CPT feel alive. It moves with the stream. It feels like that is not very true for many organizations with ten years, twenty years, and fifty-year projections. But life is always bringing us different challenges, and to be that flexible and not just stay in one narrow rut, but to be open to what seems appropriate now. It may not have been helpful ten years ago and maybe not be helpful in the next ten years or the ten years after, but at the moment, it is. It's a natural kind of evolution.

### **How do you feel about CPT's new name?**

I love community. Probably over overly so. I worked in this Church Community Service, and it really was a community. It was the neighbourhood. I knew all the people in the neighbourhood, and it was like we were doing this together, which was very strong. I had joined a Christian commune, which I was over the moon about again because I thought this was what I've always wanted. But it turned out that over just a few years, suddenly, from this decision making democracy, it turned right into a hierarchy, which was a little stunning to me. For a while, it gave me a bad taste of

community, but that deeper community of being able to commune and appreciate and connect it's a very precious thing. So it was not about the community. The problem for some people is that it was not the church. The word community, everybody would like, but they want the church in there. Is that the problem, or is it the part where people are stopping at?

I also think that in community, there is acceptance. I'm thinking about Gene and his appreciation for his Anabaptist background, of being formed and moulded of looking at everything and everyone with acceptance. In his book, there's a little part where he talks about when the second world war ended. His mother just heard it on the radio. And she told him to tell his father that the war was over. So he, you know, he rushed as a big four-year-old, trying to get the message across. And his father just kept saying, "oh, that's so good, that's so good." And, and Gene asked, "well, who won?" And his father said, "nobody won." And it's that kind of view that really goes against winners and losers, and those who are strong and those who are weak. It's more of an acceptance.

Even when he was getting arrested, he'd say to the officer, well, we should have some ice cream together when this is over. He kept the road open, which was about being in the present moment. It's the fluidity of understanding, and that's different from being wishy-washy. People often say, "if you're not going to say you're Christian, you're just wishy-washy."

When I looked at how Gene was operating, he was never wishy-washy, and neither was he rigid. It was really about trying to understand where people are coming from. And that's what it looks like CPT has been doing in the different countries where they work. Where are people coming from, and how then do we respond or move with them?

### **How do you think Gene would have responded to CPT's name change?**

I think he would look at the flow, how it had come to be, and what was going on in the different communities and countries. He'd be happy that this was an alive and vital organization that is not mired in history but appreciates its history and not mired into doing what was done way back. I'm guessing he's going, "hoorah hoorah," but really shouldn't talk for him because sometimes he surprises me. ■



*Solidarity groups protest against carbon capture and storage pipelines outside the Iowa State Capitol.*

# CPT joins movement against carbon pipelines

CPT Turtle Island Solidarity Network has joined a diverse group in the Great Plains region (midwest USA) to organize and combat the greenwashing of Carbon Capture and Storage (CCS) pipelines. We demand climate change solutions that respect the land, water, human rights, and the planet.

In a mad rush, corporate groups have proposed an expansive web of CCS pipelines for the midwest. This scheme, disguised as combating climate change, will redirect tax dollars from known green solutions and instead give a crutch to the dying fossil fuel industry.

CCS is a technical process that The Science and Environmental Health Network (SHEN) describes on their website as “an

experimental technology to capture carbon dioxide gas (CO<sub>2</sub>) from the smokestacks of power plants, pressurize it until it turns into a liquid, send it somewhere through a long high-pressure pipeline, then pump it about a mile below ground, hoping it will stay there forever.”

Another principal use of captured carbon is to inject it into depleted oil fields to extract more oil in a process called Enhanced Oil Recovery (EOR). Pipeline companies with their eyes on the Great Plains have stated that they will not restrict carbon carried on their lines from being used to extract more fossil fuels.

Indigenous communities are resisting the project and have spoken out about the



dangers to the land and water. Hundreds of farmers and landowners are also organizing to stop the use of eminent domain, a process where the company asks for permission to use private property against the owner's wishes. Environmental, human rights and community organizations and lawmakers are all joining together. This is a call from a group whose diversity is unlike any in recent history, united in saying: "NO CARBON PIPELINES!"

The Great Plains Action Society hosted an informational webinar in December 2021, titled "Prairie Not Pipelines – Carbon Capture and Sequestration in the Great Plains and Indian Country." Donielle Wanatee, Meskwaki Nation member and grassroots leader in the resistance to the Dakota Access Pipeline, stated: "I don't think we have to wait anymore. We can actually stop them if we want to," reflecting on the lessons learned from the fight to stop the Dakota Access pipeline. "Indigenous people, we are aware of this forked-tongue speaking that the white man gives to people when they want to gain profit or money off of this kind of thing—off of taking resources or assets that are meant for humankind or human beings."

The resistance group also includes hundreds of rural farmers and landowners. Mark Gannon said to the Des Moines Register on 2 February 2022, "I am a farm manager in Iowa and lines would go through eight tracts of land I manage. Most of these farms are long-term ownership, some with over 100 years in the same family. All oppose these projects, but we feel the deck is stacked against us before we get started."

Farmers and landowners have been working together with various organizations, lawyers, and Iowa lawmakers to introduce a bill that will limit the use of eminent domain for private profit. If this bill is passed, it will effectively prevent the CO2 pipeline projects from being built in Iowa without landowner consent and stop these dangerous greenwashing projects from going any further. This is currently the first line of defence in the midwest.

"So far, the conversation has generally revolved around white landowners in Iowa, Nebraska, South Dakota, North Dakota, and how they are being affected via eminent domain," reflected Sikowis Nobiss, founder of The Great Plains Action Society. "Their input is very important on this because obviously, they are the owners now of this land, so that's the first offence or defence to stop these pipelines from coming in. However, we can not forget that all of this land is stolen." ■

## What you thought about our new name

As a long-time supporter, I rejoice in your name change. You are courageous and faithful!

Good idea! I'm glad CPT is embracing its future.

Community Peacemaker Teams rolls off my tongue easily, with grace and pride.

Congratulations. I applaud the change to a more inclusive name.

... the name change reflects that as followers of Christ, we truly believe that everyone is our neighbour.

Thanks for your flexibility, while staying true to the mission of CPT.

Congrats! As a non-Christian who supports your work, I think this is a sensible move.

...invites broadly & reflects the varied faiths & backgrounds of participants as well communities where you do such needed work

# Tafur and Teo's legacy

By Pierre Shantz

On 21 February 2022, camouflaged by the dark of the night, two armed men hiding behind a partially built latrine fired the first shots at Teo and Tafur. The hitmen erupted from the darkness in pursuit, the first following Teo into his house, killing him with a single bullet to the head in the back courtyard. The other assassin chased Tafur up the street, shooting him and leaving his lifeless body leaning against a house. Colombia tallied two more assassinations of human rights defenders. Threatened by the voices of those who cry out for justice and change, political and economic forces have assassinated 41 human rights, social, and environmental leaders and in 2022 and 1327 since the signing of the 2016 Peace Agreements. [Indepaz]

Jorge Tafur and Teófilo Acuña, lovingly known as Tafur and Teo in the organizing movement, began their community activism in the mountains of San Lucas in the Southern Bolivar region of Colombia as courageous leaders of the Agro-Miners Federation of Southern Bolivar (FEDEAGROMISBOL for its Spanish name), an association of small mining and farming communities and organizations. Like many other resource-rich areas of Colombia, large economic interests have gravitated to the San Lucas mountains which are known for their lucrative gold mines. Multinational mining corporations in their rush to extract all the gold will displace local populations without any concern or care for the communities who sustain themselves through traditional mining methods. These corporate interests have also used the armed conflict to their benefit, snatching up land and resources in the wake of violent terror that has displaced millions of people in Colombia. Teo and Tafur were two Colombian leaders who made sure this story would not play out in San Lucas.

In September 2006, the Colombian military assassinated FEDEAGROMISBOL leader Alejandro Uribe Chacon. In the wake of his death, the Federation invited CPT to accompany their organization as thousands of people mobilized to the municipality of Santa Rosa. The people demanded that the

assassins of Alejandro be brought to justice. FEDEAGROMISBOL also called for an end to the systematic persecution of mining



Portraits of Teo and Tafur which were widely circulated. It reads, "To be a social leader is not a crime." Below: Organizations visit Teo's home. Top right: A public portrait of Tafur and Teo

communities and for the government—to instead of favouring corporate multinational interests—to support, train, and recognize small miners so they can continue to work and live in their territory in peace.

CPT continued in partnership with

FEDEAGROMISBOL, accompanying Teo, Tafur and other Federation leaders as they travelled into the mountains, walking from one community to another, to lead educational workshops on human rights and the defense of their territory as a collective. These trips often meant walking for hours in the rain and knee-deep in mud, sometimes even losing a boot. Continuing this work despite the extremely harsh conditions of the region, displayed the incredible determination of the people to defend their land and livelihoods.

Later on, the Federation joined the

government on several issues including mining, land, human rights, healthcare, education, environment, and respect for their territory.

Teo and Tafur were in the village of Puerto Oculito, municipality of San Martín, Cesar, when they were assassinated. As part of the Inter-dialogue Commission and the political movement of Congreso de los Pueblos (People's Congress), they were supporting a community currently threatened with eviction by a large landowner who has connections to a former paramilitary commander of the region.

Some people who met Tafur thought he gave off an intimidating air, but then he would break out laughing, shaking his belly, and his jolly personality would mesmerize everyone around him. On a 4-hour boat ride, Tafur once told me how he started his life as a leader in the region. He attended the Escuela de Liderazgo Campesino (Leadership Training School for Small Farmers). In the morning, they would have classes and then they would tend to the crops they grew to sustain their families and communities in the afternoon. The school trained them to be leaders, while also allowing them to remain connected to the land and their livelihoods.

Teo was a gentle and quiet man. The military detained him twice in an attempt to silence his work but he was freed by a judge who recognized that he had not broken any laws. He had been charged with ‘organizing protests against the government,’ which is a right protected by the Colombian Constitution. Inside the quiet, reflective leader was a practical joker who enjoyed a good laugh. As part of the coalitions, he worked with many partners coming from Colombia’s urban centres. Taking advantage of one of his city partners’ ignorance of the rural zones, he told her to order fish tongue. When she questioned him, not sure she fully believed him, he assured her that fish tongue was a delicacy in the communities, and she had to try it. When she ordered fish tongue, the waiter stared at her in wonder, and Teo burst out laughing.

“We haven’t buried them, we have sown them,” declares the social movement, assuring us that the assassination of leaders is not the end. Their leadership will continue and grow, forever present in our memory and inspiring us to continue resisting a system of oppression that is so afraid of losing their power that they resort to assassination.

Tafur and Teo. Presente, Presente, Presente.



culated on digital media after their assassination.  
Bottom left: CPT and other human rights  
vigil in Barrancabermeja mourning the death of

Comisión de Interlocución (The Inter-dialogue Commission), a regional coalition of organizations and communities that brought together the resistance movement from three different provinces (Bolívar, Santander, and Cesar), who collectively negotiate with the





# War has a playbook

By Hannah Redekop

We condemn Russia's invasion of Ukraine as an imperialist act of occupation and the arrest of thousands of anti-war activists in Russia.

War has a playbook. There are rules, dictated by so-called 'Western' powers and created and built upon a political dichotomy determining 'good' and 'bad' conflict. Upholding this rulebook is a narrated history of white supremacy that validates white structures of power and white lives over others.

This military offensive has shaken the post-World War II world because Russian President Vladimir Putin is no longer following the playbook. During the Canadian press conference in response to the invasion, the Canadian politicians repeatedly condemned Russia for violating "international rules-based order." Over and over again, they shook their heads vehemently as they cried foul play. Meanwhile, NATO regularly breaks its own 'rules' of the game in countless incursions across the globe.

But if they intended to hide behind their righteous war hypocrisy, the media blew right through their smokescreen, possibly unwittingly, to lay bare the racist principles of war. Reporters were shocked that war was happening in a "civilized European city" instead of Iraq or Afghanistan, where one expects these things to occur. News of the European Union opening its doors to Ukrainian migrants while the same doors remain closed to Kurds freezing on the Belorussian border and Syrians being pushed back from Greece to drown in the Mediterranean Sea. The praise for Ukrainian self-defence forces is starkly contrasted by the terrorism charge given to Palestinian resistance.

War has a playbook. The way in which we

have come to wage war as a society is decided by very few rich and powerful people. Their nuclear games of cat and mouse are now playing with the lives of millions of people, using migrants as pawns in their zero-sum strategy. Today's reports have reached one million Ukrainian refugees and approximately 10 million internally displaced. It is always the people who suffer and the politicians who profit.

Community Peacemaker Teams is dedicated to questioning these 'rules' set in place. We support the collective liberation of all peoples. What if we don't play the game? What if we set new rules that don't divide us but unite us?

We advocate for opening the borders not only to Ukrainians but to Iraqis, Afghans, Syrians, and Eritreans. As we welcome Ukrainians into our communities, we continue to mourn the completely preventable deaths of brown-skinned refugees in the Aegean Sea and on the Belorussian border.

We call for the decriminalization of protest for Russian peace activists who face fines and years of prison for standing up against war, as we continue to accompany Kurdish teachers and civil society members and Colombian social leaders who face criminalization and death for their activism.

We demand the demilitarization of Russia and NATO, as well as defunding the US military budget which grossly exceeds the rest of the world's military spending. We call for a stop to all military aid to Israel and Saudi Arabia who continue to carry out war crimes and flagrant human rights abuses.

Lastly, we urge governments, companies, and individuals to divest from fossil fuels which are at the root of significant world conflict.



# Caged in

By B.S

I look out the window. Just a few metres away is the cemetery where my father is buried. I want to visit my father's grave; it's only a minute away, I can see it. But I can't just cross the street. I'd have to take another road and drive for more than half an hour, to circumvent the checkpoints and the wall that separates one area from another and divides us.

That street I see from my window, I am forbidden to cross that street used by settlers and closed off to Palestinians. Within these few metres of road, there are several military checkpoints to protect and ensure the safety of settlers' passage, but my safety is inconsequential.

A sadness grips me when I enter the old city, strangled by checkpoints, closures, and cement berms.

Its markets used to be a cultural kaleidoscope, the city centre was full of life, movement, commercial activity and tourism, owing to its ancient historical significance.

Now a ghost town, these strict measures of closure and harassment of residents and merchants have emptied the area of its residents. The alleys with old roofs and arches are devoid of shoppers.

The Ibrahimi Mosque defines the centre of the old city, steadfast in history and religion. For this very reason, the settlers seek to turn it into a synagogue, another fait accompli to cement their illegal presence on the ground.

When we toured the area near the Ibrahimi Mosque, we came upon countless closed entrances leading to many Palestinian homes. As a result of these blockades, residents are forced to take the road around to reach their homes. What should be a distance of 10 metres becomes 800 metres.

These divisions are complex, and no one understands them until you walk the streets yourself. If a resident of the area needs medical attention, an ambulance can only enter through prior coordination with the International Committee of the Red Cross and the army. Once permission is given, it will take an hour to reach the location. In the event of an emergency, it is useless. The ambulance will be too late.

Another near impossible task for residents is transporting heavy cargo, like furniture and building materials to renovate their homes.



I went to the Jaber neighbourhood, where the main street from the settlement of "Kiryat Arba" to the Ibrahimi Mosque has been closed to Palestinians for ten years. It is a key transportation artery for the city, but Palestinians cannot use it—it is only available for settlers.

It is as if the Palestinian residents of the area are controlled within a giant prison, surrounded by military checkpoints and barred from streets and entrances. Cut off from several traditional markets like Souk al-Laban, Bab al-Khan, and Al-Sahla neighbourhood.

And then, of course, Al-Shuhada Street, another main street of the city, as well as Al-Sahla Street, and the central vegetable market. Soon the entire area will be under settler control.

They've given the streets Hebrew names, hanging banners on the walls of the neighbourhoods: 'King David Street' instead of Al-Shuhada Street.

The city centre is inhabited by more than forty thousand Palestinians caged in by wires, checkpoints and fear, while the number of settlers in settlements in the old city of Hebron does not exceed a thousand.

These terrifying checkpoints are everywhere, and digital surveillance cameras buzz in every direction, scanning facial recognition for Palestinians. Even with such advanced technology, residents of the area are never spared the daily inspection, nor are the worshippers who go to the Ibrahimi Mosque to pray.

While Palestinians suffer under complicated security measures, settlers receive excessive protection, to the point of soldiers escorting settlers when they go to throw garbage away ten metres from the checkpoint.

I look out the window. The cemetery is just a few metres—but, in fact, a world away.

# ANNUAL REPORT 2021

This last year could not have been possible without your generosity. Even when the world felt uncertain, you, our community, kept showing up for us. We couldn't be more grateful. Thank you.

Thank you for celebrating our 35th anniversary with us. These last three decades of taking action for peace would not have been possible without peacemakers around the world supporting us financially and showing up to take action for peace. Thank you.

## REVENUE

INDIVIDUAL CONTRIBUTIONS



CONGREGATIONAL CONTRIBUTIONS



GRANTS



DELEGATIONS



SPECIAL GIFTS



OTHERS



# EXPENSES

## PEACEMAKER CORPS 67.44%

CPT'S FINANCIAL MODEL FOCUSES ON EQUIPPING, TRAINING, AND BUILDING A VOLUNTEER BASE OF PEACEMAKER CORPS. THESE FULL-TIME, PART-TIME, AND RESERVISTS VOLUNTEERS ARE OUR PRIMARY RESOURCE.

THE PEACEMAKING WORK OF CPT IS PROFOUNDLY HUMAN IN ITS COALITION-BUILDING AND PHYSICAL/POLITICAL ACCOMPANIMENT WHICH IS FULLY STAFFED BY A CORP THAT RECEIVES STIPENDS AND HEALTHCARE.

## PROGRAM & OPERATIONAL COSTS 6.05%

Iraqi Kurdistan 43,540  
Colombia 46,047  
Palestine 81,785  
Turtle Island Solidarity Network 6,245  
US/Mexico Borderlands -  
Agean Migrant Solidarity 24,264

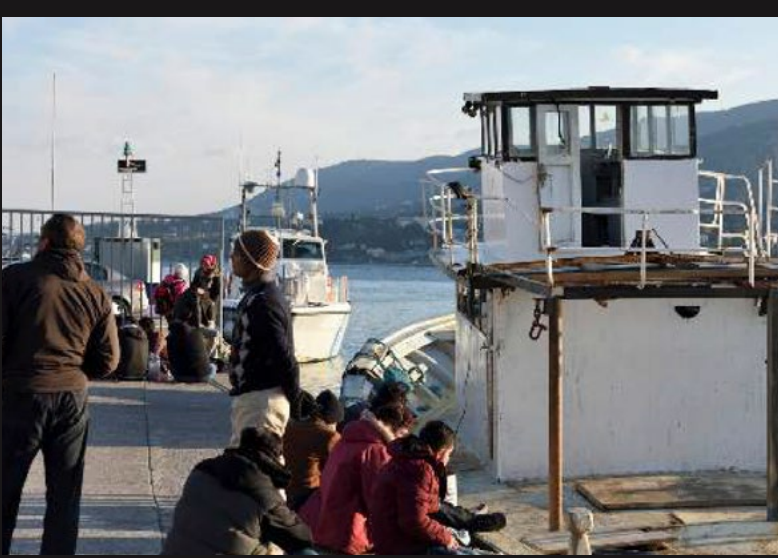
Delegations -  
Undoing Oppressions 7,016  
Training -

## PROGRAM EXPENSES 20.24%

## FUNDRAISING/ADMIN 6.25%

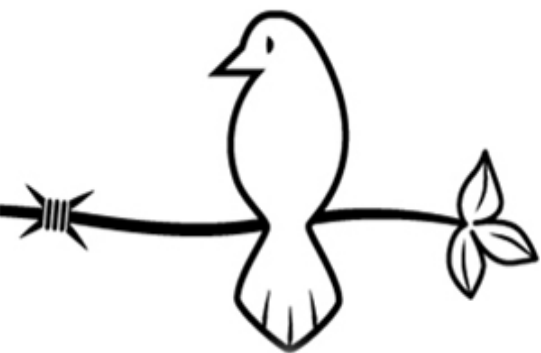
### Balance Sheet as of October 31, 2021

ASSETS	
Cash and cash equivalents	401,499
Investments in publically-held securities	926,041
Prepays, receivables, deposits	85,926
Fixed assets, net	16,211
TOTAL ASSETS	1,429,677
LIABILITIES AND NET ASSETS	
Liabilities (accounts payable and PPP loan)	30,554
Net assets (unrestricted)	1,399,123
TOTAL LIABILITIES AND NET ASSETS	1,429,677



Push-backs are extremely violent and dangerous deportations of migrants, either in the middle of the sea borders or upon arrival on Greek territory. The Aegean Migrant Solidarity team has been working with a coalition of organizations in Lesvos, Greece to document and provide support to migrants experiencing this violence.

Support the work of the Aegean Migrant Solidarity team by donating at [cpt.org](http://cpt.org)



Building Partnerships to Transform Violence and Oppression

community peacemaker teams - canada  
 103 Bellevue Ave  
 Toronto, ON M5T 2N8  
 Return Service Requested

