



Photo Top — Left to Right: 1) FWA Burundi supports flood survivors 2) Photo from [Indianz.com](http://Indianz.com) 3) PLA visits Free Butterfly collective in Honduras  
Photo Bottom — Left to Right 1) Power of Goodness in Indonesia 2) AGLI and PLA Coordinator come together 3) International training in Indonesia

## Proactive Anti-Racism: Cultivating Right Relationship

BY MONICA MAHER, DAVID BUCURA, KINS APARECE, PAULA PALMER, AND NADINE HOOVER

**FRIENDS PEACE TEAMS (FPT)** is a Spirit-led organization founded in 1993 by predominantly white U.S. Quakers in response to violent conflicts and injustices witnessed globally. Today, FPT works across the globe from an inclusive Quaker faith in that of God in all life. Staff, partners, and working group members include people from across many religious and spiritual affiliations as well as political ideology, gender, sexual orientation, class, ethnicity, and race, who speak more than 20 languages.

For 27 years, FPT has stood on the side of conscientious action, integrity, and respect for all people and the natural world, in the stance of peace on behalf of justice. Bringing people together, we find the common humanity in each other and break down the barriers that keep us apart. We seek tools to help us challenge our implicit biases, stereotypes and prejudices, and recognize how these have harmed us and our communities. Together, we envision a nonviolent, just society and create ways to make those visions a reality.

Yet, tensions built into our work challenge us. We live and work within very unequal, unjust power dynamics in the world because of centuries of white supremacy, colonization, neo-colonialism, and militarization. Racism,

domination, exploitation, and oppression cause suffering and distrust, and remain within the fabric of our lives and institutions.

To be pro-actively anti-racist, we ask ourselves:

- ➡ **HOW DO INEQUALITY AND INJUSTICE "SHOW UP"** in our work, and how can we keep from perpetuating it?
- ➡ **HOW DO WE IDENTIFY AND INTERRUPT** harmful implicit biases, perceptions, and power dynamics in our programs and use of language?
- ➡ **HOW DO WE CULTIVATE RELATIONSHIPS** that draw on everyone's experiences, insights, and cultures in an equitable and socially just way?
- ➡ **HOW CAN WE MAKE TRANSFORMATIONAL CHANGES** in dominant groups and structures, starting with us?

As Friends Peace Teams, we recognize the work needed to look within ourselves in order to change. We also acknowledge that real, substantial transformation requires constant effort, awareness, and daily practice. Through mutual discernment, we are committed to confront these questions, have courageous conversations, hold each other accountable, and take action for peace and justice.



## From the Co-Clerk...

### RESPONDING TO THE MOVEMENT

for racial justice, Friends Peace Teams is taking ongoing action to assess our complicity in the structures of oppression and violence caused by white supremacy. At our worldwide consultation in July we committed to look at all aspects of our peacebuilding activities and our organizational structure through the lens of racial justice.

This issue of *PeaceWays* includes voices from all parts of the world that address the theme of "oppression, liberation, and racial justice." As our lead article asserts, we are deeply engaged in conversation and action to be a more pro-active, anti-racist organization, building a culture of right relationship. While we become aware of the many dimensions of our embeddedness in the oppression/ domination system, we also affirm that the Spirit-led peacebuilding ministries of our multicultural, multiracial, multilingual organization do offer a way of healing, a way of justice, and a way of peace.

In my new role as co-clerk of Friends Peace Teams, I am blessed to be transformed by connections with

the many people and groups around the world with whom we partner. In fact, one of those many people and groups with whom we partner is you! Friends Peace Teams relies on you — your experience, wisdom, prayers, guidance, and care. We also need a firm financial foundation to sustain and broaden these ministries. To make a donation, please find the return envelope inside this newsletter or go to our online donation page at [friendspeaceteams.org/donate](https://friendspeaceteams.org/donate) and give generously to the work.

Born in the United States and growing up Quaker, male, white, and middle-class, I struggle with how to use my privilege to dismantle the structures of racial injustice. Partnering with you and with Friends Peace Teams in these times gives me profound hope.

I am so grateful to be in this circle of life with you!

Jonathan Vogel-Borne, co-clerk  
Cambridge, Massachusetts, USA

Photos Left: 1) In May 2019, 40 women graduated at FWA's Street Business School in Burundi  
2) Toward Right Relationship with Native Peoples' Paula Palmer at West Branch Friends  
3) CoMadres participants at an Alternatives to Violence Project workshop in El Salvador

## Racial Justice Literacy

**PREJUDICE:** An unfounded hatred, fear or mistrust of a person or group

**RACISM:** Racial prejudice and discrimination with the power to enforce it. It involves physical, psychological, spiritual and social control, exploitation and subjection of one racial group by another.

**PRIVILEGE:** An advantage, right or benefit that is not available to everyone.

**WHITE PRIVILEGE:** Advantages, rights and benefits of white people solely because they are white.

**WHITE SUPREMACY:** A historically-based system of exploitation and oppression of continents, nations and peoples of color by European nations and white peoples for the purpose of maintaining and defending their institutionalized wealth, power and privilege.

**WHITE FRAGILITY:** A state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves and behaviors such as arguing, silence, tears and leaving the stress-inducing situation, which all function to restore white racial comfort and status quo (term used by Robin DiAngelo).

Adapted from: <https://tools4racialjustice.net/common-definitions/>

# Welcome to a New Program: Literacy for Peace and Justice

BY MAIDA MCKENNA AND NADINE HOOVER

**LITERACY, PEACE, AND JUSTICE** go hand-in-hand. Peace requires: 1) understanding transforming power (AVP); 2) trauma recovery and resiliency; and 3) cultivating human goodness and capabilities. Without literacy and education, people revert to violence for survival. Without literacy, civil conflict and violence towards women and children is high.

In recognition of this truth, Storrs Monthly Meeting of New England Yearly Meeting (NEYM) supported Maida McKenna's ministry of Literacy for Peace and Justice for the last decade, which has now come under the care of Friends Peace Teams. A Nepali asked Maida how to support "child-friendly" classrooms. The standard Nepali approach of rote learning with strict obedience to

adults will not change voluntarily without a concrete, viable alternative.

Their first source was free, open-access books from [AfricanStorybook.org](http://AfricanStorybook.org) which are used to teach English. Unfortunately, they could not identify enough quality storybooks consistent with Quaker faith and practice. Maida was blessed to receive a NEYM Legacy Fund Award to elicit such stories from local communities to create new storybooks.

Literacy for Peace and Justice joins with Power of Goodness in offering practical approaches to transforming teaching and learning by using stories and experiential AVP activities with teachers, counselors, and parents. New generations of people identify as readers and are able to think, make



Student from Kathmandu Nepal engages in Literacy for Peace and Justice material

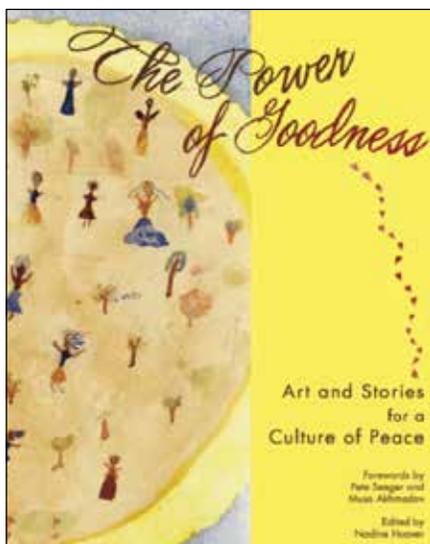
decisions, and act on their own behalf.

Local Nepali partners, Palmo and Bilman of Hands in Outreach, attended the AVP Creating Cultures of Peace training, where personal transformations greatly changed their approaches to teacher training. During the training they gained deep insights which led to recovery from their own trauma. This led to the insight that they could lead by example. They are now creating compelling stories from deep within themselves and their communities and offering transformative literacy training.

## Story Telling with *The Power of Goodness*

BY NADINE HOOVER, CLERK OF PEACE MINISTRIES COMMITTEE

*"The creation, telling, and passing on of new stories is crucial. The stories should be narratives of resiliency, compassion, achievement, and transformation."* —Resmaa Menakem, Author of *My Grandmother's Hand*



**WE AGREE WITH RESMAA MENAKEM** that the power of stories is crucial in our work for peace and justice:

You can find stories of nonviolence and reconciliation at [friendspeaceteams.org/power-of-goodness](http://friendspeaceteams.org/power-of-goodness) in English, Indonesian, and Russian with more languages (and shorter versions) to come. Additionally, AVP facilitators can download *The Power of Goodness: Community Guide and Agendas*, from this website. There are 24 thematic mini-workshop agendas, each organized around a theme and a story. Mini-workshops are

great for young and old alike.

**We always need new stories.**

We need true stories of how people have broken out of cycles of oppression with actions based in love, integrity, and compassionate justice. Stories with children in active roles or interaction across ages are particularly appreciated.

We also welcome storytellers, writers, editors, artists, readers, reviewers, and users of the stories. If you would like to get involved, please send an email to [peaceministries@friendspeaceteams.org](mailto:peaceministries@friendspeaceteams.org).



The 2020 International Creating Cultures of Peace Training visited students and teachers at Tondolmoyo, Indonesia.

# Oppression, Liberation, and Racial Justice

**WHEN YOU SEE EVERY PERSON** and all life as precious, you interact in love, not fear. In Asia West Pacific (AWP) we value simple, direct relationships, and celebrate the beautiful diversity in the natural world. We abhor the false notion of white supremacy. No individual is better or worse than any other. We respect the inherent dignity, experiences, and perspectives of each person.

"Oppression in the extreme appears terrible; but oppression in more refined appearances remains to be oppression; and where the smallest degree of it is cherished it grows stronger and more extensive."  
- John Woolman (1763)

Racism permeates lives globally. It fuels self-loathing and excuses tyrants. In our workshops, people sob the most when we address self-worth or talk about a person who loves us and why. Sometimes the hardest work is to recognize one's own self-worth and root out the self-degradation that leads to harmful behavior.

We work to shift our sense of security away from wealth accumulation to invest in the living wealth of health, knowledge, skills, natural resources, relationships, and community. We resist anything that divides and turns people against one another, especially among the working class. Integrat-

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**RACISM CAME ABOUT to turn the working class against each other to divert attention away from the wealthy elite and protect the benefits they gained through exploitation. "White" as a racial identity arose in the late 1600s in Barbados and the American colonies as a means to turn workers against each other. Read this history in Jeff Hitchcock's *Lifting the White Veil* or register for workshops at the Center for the Study of White American Culture.**

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ing permaculture into our daily lives, actions, and training, we seek clearer insight and voice to oppose ecological and social exploitation.

In AWP, U.S. and Australian Quakers join with peace and justice workers across the region in mutual discernment on how to create peaceful, just societies. Real relationships developed through annual training sessions, monthly discernment meetings, and

collaborative work strengthens our discernment. Together, we use information, experience, and knowledge to call for ecological and social responsibility.

We support demonstrations against the Anti-Terror Law in the Philippines, oppose the Naval Base on Jeju Island, care for street children in Nepal, offer an eight-week Sustainable Cultures of Peace classroom curriculum in Indonesia, and work with organic farmers and food security in the region. The Cultures of Peace training series, in person and online, transforms activists' lives. Power of Good-

ness workshops spread the message of peace and justice across the North Caucasus, Asia, West Pacific, and now reaches across the globe.

We work on your behalf. Please consider adding Friends Peace Teams/AWP to your monthly meetings or your local group's budget. Thank you to all the donors and meetings who make this work possible.



## *On Behalf of West Papua, Indonesia*

**GLOBAL TOLERANCE** of the extreme inhumane, violent treatment of the West Papuans by the Indonesian government to protect western miners persists in spite of its inhumanity and immorality because of isolation and racism. Our hearts go out to the West Papuan people. We stand in solidarity with their plea for independence, to join in the family of Pacific Island nations.

## We challenge white supremacy that protects exploitation and occupation.



**NEPALI LANDLESS** and land poor often lack the skills to benefit from justice achieved because of exclusion, violence, oppression, and exploitation over generations. Their children lack opportunities, so developmental skills remain low. When the government distributes land, the poor sell it within weeks to cover costs of living. The Community Self Reliance Center and National Land Rights Forum discovered two pillars to sustain the justice they achieve: 1) economic empowerment through Cooperatives, and 2) cultural empowerment through Creating Cultures of Peace. —*Subhash, Nepal*



**I NEVER CONNECTED** the growing use of whitening cream with racism. I thought it showed a disregard for self and the environment. But I hear people say, "Don't stand in the sun, you'll turn black." In Indonesia, people turn on people they see as racially different: Chinese or Papuans. This

distracts us from challenging systems of exploitation. After 350 years of colonization, we easily absorb and internalize the messages of oppression, and believe white or rich people have some sort of divine right to exploit others. So we tend to aspire to be more like them than to oppose their exploitation of us, which is exactly the goal of racism. —*Petrus, Indonesia*



**THE KOREAN GOVERNMENT** once recognized Jeju Island as the "Peace Island of the world." Jeju people have long called for peace, and been massacred for it. But racism permeates Korean society. Koreans consistently put white people on a pedestal and denigrate other Asians. To our shock and dismay, Korean military and police protect white, U.S. soldiers entering the Navy base rather than protecting us! We spread the AVP approach through Creating Cultures of Peace: everyone is good and capable, value diversity and commonality, affirm ourselves and others, no put downs or put ups. We post and read aloud these guidelines to remind each other to

practice to create peace among people of diverse backgrounds. —*Jungjoo, Korea*



**RUSSIANS OFTEN** regard Caucasians, including Chechens, as "blacks" associated with criminality. Until 1994, Chechnya was a rich Republic with diverse nationalities: Chechens, Russians, Ingush, Dagestanian Avars, Kumyks, Dargins, Armenians, Tatars, and others. Russian aerial bombardment of Chechnya resulted in a huge loss of life and housing, and a mass exodus of ethnic minorities. Now young people grow up in a mono-ethnic environment depriving them of interaction with diverse people. Those in power impose a particularly narrow, exclusionary version of Chechen culture at the expense of an open, diverse society. We bring together people, especially young people, from Chechnya, the North Caucasus, Georgia, and Ukraine for Cultures of Peace training. —*Rustam & Chris, Chechnya & UK*

## Racism pits people against each other, even parents against our own children.



**THROUGH COLONIZATION,** British White Supremacy used divide-and-rule tactics to pit ethnic groups against one another. Chinese dominated business while Malays, Indians, and Indigenous tribes were restricted to low-paying jobs. The New Economic Policy of 1970 shifted economic power to Malays and Indigenous people of peninsular Malaysia, Sabah, and Sarawak. The powerful still grab land and control business and enforcement. It's unfair to divide and pit people against each other because of skin tone or ethnic origin. —*Melanie, Malaysia*



**NEPAL WAS NEVER** colonized, but through open borders and cultural similarities, British colonization of India strengthened caste-based exploitation and discrimination in Nepal. People treated lower-caste people as animals, who come to believe they should serve the so-called "high-caste," who are viewed as superior and smarter. Prejudice then extends to minorities, children, and women. In Creating Cultures of Peace workshops, people of diverse backgrounds and ages practice tools to transform themselves and relationships to challenge exploitation and create peace and justice. —*Ram, Nepal*



**INDIGENOUS MĀORI TRIBES** have looked after Aotearoa/NZ for countless generations. I am a Pākehā (New Zealand European), a Dutch-Irish descendant from travellers, traders, convicts, and settlers who arrived in Aotearoa 250 years ago. While participating in Creating Cultures of Peace, I sought opportunities to cultivate awareness and capacities to connect. I immersed myself in the Māori language and culture of the land I call home. I investigated my own ancestry and story. This allowed me to become more aware, connect, and take responsibility for myself. —*Rosie, Aotearoa/New Zealand*

## Finding our own stories and voice breaks cycles of racism and oppression.



**ACTIVISTS AND COMMUNITY** leaders discover the moral power of "stopping," that is to let go of stress, tensions, and concerns to clear the mind and find and hear all of our authentic voices. We practice stopping in community conversations and in organizing protests both online and face-to-face. We don't create enemies. We challenge imbalances of power. While Duterte loyalists silence protesters, activists assert that

democracy has dwindled and authoritarian control is on the rise. Protests are now alive again in the Philippines. Never have we been so divided as a nation. —*Kins, Philippines*



**OFTEN I SEE PARENTAL LOVE** suppress children's freedom. Parents say their children are too dependent. But, I see parents do everything for their children, not

allowing them to explore or make their own decisions. Children just point and whine, learning to manipulate rather than talk about their needs or wants. Parents give in, feeling guilty about their limited time together, or they get rigid or authoritarian. In our WhatsApp parent group, we share stories about our belief that "everyone is good and capable," which begins to counteract these intergenerational patterns of oppression. —*Nanik, Indonesia*



**"MY COUNTRY** was colonized by the British. When they came, they were skewed towards central Kenya and the so-called White Highlands, which resulted in infrastructural and economic inequities across Kenya's regions. The colonial focus of social and physical infrastructure investments in the White Highlands was noticeable in key sectors such as education, health and water supply. This is the reason for all conflicts in Kenya today." —*Peter Serete, Kenya*



**"RACIAL INJUSTICES** are not new in Africa. The ills of racism have caused so much pain in many Africa communities. On the African continent, when we say black, we see Africa affected by the ills of colonialism to the present day, for example in the DRC"—*Delphin Bindu, Democratic Republic of Congo*



**"OPPRESSION AND VIOLENCE** are everywhere. This is why we are dedicated to peacebuilding using different materials like AVP, HROC, Peer Mediation, Mediation and Gender Based Violence." —*Therese Mukamanzi, Rwanda*



**"WHILE THE CONSEQUENCES** of racism and colonialism continue to haunt many African countries, the role of colonial missionaries continues to haunt many African souls." —*David Bucura, Rwanda*



**"THE VIOLENT RACIAL** problems took root in the Colony of Burundi via the administrative reorganization law signed by King Albert I of Belgium in 1925. This law diluted the kingdom's power by privileging ethnicity-group division over the clan divisions that had previously united Burundi. Setting up antagonistic ethnicity-group divisions of Bahutu, Batutsi, Batwa, and Baganwa, made it easier for the Belgian colonizers to use the tactic of divide-and-rule." —*Elie Nahimana, Burundi*



Friends Women's Association (FWA) in Burundi celebrate International Women's Day

***"Reverends, Fathers and Dear Compatriots: The task that is given to fulfill is very delicate and requires much tact. You will go certainly to evangelize, but your evangelization must inspire above all Belgium interests."*** —*King Leopold to colonial missionaries*

## The Legacy of Colonialism and Missionaries in Central Africa

BY DAVID BUCURA, AGLI COORDINATOR

**TODAY, THE WORLD** is shaken by the horrific murder of George Floyd and far too many others in the United States including Ahmaud Arbery, Tony McDade, Sean Reed, and Breonna Taylor. Their last breaths were taken too soon by a society that devalues their humanity because of the color of their skin. Black skin represents Africans who were sold as animals to Europe, India, and the USA and were enslaved for many years. Black represents those stolen and left behind.

In a letter to colonial missionaries, King Leopold reminded the missionaries that their purpose is not to evangelize, but to colonize the African mind and soul. According to the letter, he said missionaries were not going to teach Africans what they already knew. Instead he tasked them with using the bible to enslave the African spirit and teach them to love being poor: "happier are the poor because they will inherit the heaven". Above all, this meant teaching Africans that their race had no autonomy and hence could not think or reason.

In the 1855 Berlin conference, the future of Africa was decided; yet no Africans were present. Missionaries contributed to the cultural and identity loss of Africans, spreading Christianity, and expecting immediate changes in traditions as a result. Colonial missionaries equated the spreading of Christianity with the introduction of civilization into nations that were "barbaric," "savage," and in need of saving.

Many Western Christians have argued that colonization was a necessary evil to change the lives of Africans. Many missionaries worked hard and contributed to the quality of life of those they lived with. However, the legacy of missionaries in Africa is one that must be reckoned with and talked about. Africans did not accept the gospel blindly. Africans accepted the gospel because it resonated with the African ideals and values.

It is time to have open and honest conversations about the legacies of colonial missionaries in Africa.

# A Perspective on Race, White Supremacy and White Privilege

BY YVES DUSENGE 26 YEARS OLD FROM RWANDA.



**LATELY**, I have noticed an increase in the number of conversations around race, white supremacy, white privilege and black lives matter. As I reflect on what has shaped my views, I hope to add to the collection of experiences from a body of people who continue to strive for love and peace in a beloved community. I will reflect on my experience growing up in East Africa as a Quaker.

Before I had the opportunity to further my education in the Americas, I spent the first 18 years of my life in East Africa. My childhood is shaped by my time in Rwanda, Uganda and Kenya. In all of these places, I have interacted with people from many walks of life. My views of race are informed by the different opportunities I have had to experience the world.

I will share my thinking about the terms "white supremacy" and "white privilege" through and beyond my upbringing in East Africa, discuss the Quaker context, and describe my hope for the future.

## Race, White Supremacy and White Privilege in my East African Upbringing

**WRITING THIS FIRST** part is possible because I have lived in areas outside of East Africa where I was in a minority because of the color of my skin. My thoughts on white supremacy and white privilege are informed by my experiences outside of East Africa.

When I think of white supremacy and white privilege, I consider that in most African countries there exists a covert saying for when someone begins to act differently because they went to school abroad, bought a nice car, or displayed signs of success. These people are often termed as dis-

playing attributes of "becoming white". For example, if you met up with a friend you have not seen for a while, and you see something unfamiliar with them that is attributed to success, like a new car, one might say to them "you have become a muzungu" (a white person).

Skin tone also plays a huge role in "white supremacy/privilege" for Africans. The lighter your skin tone is, the more beautiful you are considered, at least by some. There are many reasons for this, but it greatly affects how we view ourselves on the spectrum of success/beauty/acceptance = whiteness.

White supremacy and privilege, from my experience, is what everybody is trying to achieve. The more educated and successful you are, the closer you are to "whiteness" and the more privileges are afforded to you.

## Race, White Supremacy and White Privilege in the Quaker Context

**IT IS IMPORTANT TO EXAMINE** the role that the church and its missionaries have played in advancing or deconstructing white supremacy and privilege.

As I reflect on my time in church, I realize now that we had a rather unhealthy reverence of people who are white. I used to believe that this was just cultural, that as a community we had a culture that liked to welcome people from afar and abroad. However, the more I noticed it, especially within the church and people on missions in Africa, the more I found the dynamic of people who are black and white within the church interesting. Many people have written about the idea of the "savior complex" that sometimes misses the whole point of the gospel of Jesus.

It is important to use resources and privileges to build greater trust and integration of ideas across the whole spectrum of Quakerism. It is courageous and generous to travel afar to

help people start churches, schools, and hospitals and address the needs of the poorest of the people in the world. Quakers have done tremendous work in different communities in East Africa. However, when the church or a faith community merely exports its ideas and resources without examining the cultural context of the people they are trying to help, you end up with kids like me who grew up thinking God was a bearded white man in the sky. Such experiences subsequently affect how I relate to people who are white.

## A Vision I Hope for the Future

**THERE ARE MANY RESOURCES** to study about racial justice and how we can continue to make our diverse world better. There is a footprint already laid where we can build a better world and "continue to walk humbly over the earth answering that of God in everyone," in George Fox's words.

I have privileges that enable me to write this essay. This gives me some power that I must be responsible with. I hope I do not merely use the opportunities I have been afforded only to make myself feel comfortable.

I believe this is at the heart of the conversation on race. Inequities exist. White supremacy, white privilege, black lives matter, and all other terms we use or will use highlight injustice and the inequities in our world. But I hope we continue to strive for equality beyond words.

As Quakers, this should be a call to continue working to invite and advocate for people to have the means for a better education, better healthcare, better communities, and better understanding of each other on our best and worst days.

In the words of John Lewis, "Get in trouble. Good trouble. Necessary trouble." As Quakers, what is God revealing to each of us in this time?

# In Honduras, Garifuna Women Respond to Systemic Racism

By MONICA MAHER & ALLIE PRESCOTT



Garifuna beach in Tornabé, Tela, Atlantida, Honduras next to land taken by Indura Resort

**THE GARIFUNA PEOPLE**, descendants of West African and Arawak indigenous peoples, have faced State-sponsored racial terrorism for centuries in Honduras. Today, this racial violence includes entrenched economic poverty, disappearances, torture, assassination and confiscation of ancestral lands. This violence is fueled by militarized capitalism aimed to expand international tourism and the palm oil industries. The United States plays a critical role in supporting the repressive actions of the State of Honduras with millions of dollars in military aid (see Action Steps).

Anti-Garifuna racism remains embedded in Honduran economic and political structures despite the 2015 Inter-American Court of Human Rights Court rulings in favor of the Garifuna peoples' demands for territorial autonomy (Punta Piedra and Triunfo de la Cruz v. State of Honduras). In disregard of international law and cultural land titles, the Honduran government has aided foreign real estate investors by sending militarized police and state security forces to displace Garifuna communities.

According to Garifuna leader and fearless human rights advocate Miriam Miranda: "We live almost on the sea, right on the beach. It's a blessing but recently it's also become a curse, because, of course, all those with power want to have a place on the beach. The displacement of communities and the loss of cultures that come with the development of tourism is growing... but the Garifuna women, many of

them elders, have incredible strength. They participate in meetings, in actions, tearing down walls that are built on the beach."

Miriam Miranda directs the Black Fraternal Organization of Honduras (OFRANEH) which works to defend the cultural and territorial rights of the Garifuna people. She worked closely with Berta Cáceres, a feminist indigenous Lenca leader, until 2016, when Cáceres was assassinated by state armed forces.

In 2014, a partner of Peacebuild-

## ***"AVP has taught us how to confront without fear."***

ing *en las Américas*, Mercy Dream Weavers, was invited to facilitate Alternatives to Violence Project (AVP) workshops with the Garifuna women's organization, Free Butterflies. The Free Butterflies is a network of women who have united to defend their bodily integrity and ancestral lands in the coastal communities of Tornabé, San Juan and Triunfo de la Cruz. They have faced militarized occupation on 1,800 acres of their Garifuna territories by the transnational tourist company, Indura Beach and Golf Resort, Curio Collection by Hilton. Actions by this multinational corporation have included forced evacuation of families and destruction of the natural habitats that include fertile land for growing food.

Despite the Indura Resort's looming armed presence, the Garifuna people have not stood back idly. Thirty-six Garifuna communities have united

across Honduras against illegal international tourist projects. This advocacy has been a critical factor in winning legal cases before the InterAmerican Human Rights Court.

According to one Free Butterflies member: "[The Indura Resort] has not been able to evict us because of the support we have received from other Garifuna communities and...international response via Facebook. [Indura officials] know that they cannot do anything against us now because everyone knows that they are the enemy of the Garifuna communities."

She affirms: "AVP has helped us a lot as women because it has taught us how to confront [the Indura Resort] without fear. We are women of struggle, with worth and value. We are not going to fear guns. We women are the first to confront this, with the men behind. AVP has empowered us. It is a very big struggle...because if you organize, you can be assassinated or jailed. And if you go to the marches, you face the repressive force of the police and the military who are corrupt. This repression enters the communities... with drugs and alcohol. The cycle continues."

Despite all the obstacles, members of Free Butterflies have hope: "The [AVP] workshops help us value each other. We are flying butterflies because we don't lose our wings. Thank you to [AVP Facilitator] Nelly [Delcid] because she was the one who brought us this happiness and this hope...to go forward. It helps us to be free."



The 2019 Peacebuilding en Las Américas International Gathering in Honduras



# Garifuna Lives Matter: Take Action

To act in solidarity with this movement and end the millions of dollars in U.S. military aid funding the Honduran armed forces, you can take the following actions:

## Solidarity with Central America

BY NELLY DELCID, AVP HONDURAS CO-FOUNDER AND FACILITATOR

**IN LATIN AMERICA**, we perceive the United States as an interventionist country. The U.S. imposes heavy burdens on our people and maintains corrupt tyrants in power who give away our resources to transnational companies. The U.S. resorts to terrorism to maintain a lifestyle at the cost of the death of other lives.

Yet, every coin has two sides: one side is the U.S. government and its interventionist policies, and the other side is the people. When we meet those faces and hands in solidarity, we can connect with an energy for change. We discover that we are walking on the same path. The solidarity of many U.S. grassroots and religious organizations has been a constant in accompanying our struggles to achieve better living

conditions based on justice and peace. In Honduras and in many other places on the continent, we have known those loving, supportive faces who come to accompany us in delegations and for educational work. We walk as one people to build peace and justice.

Much of the peacebuilding work that we promote in our América is associated with Friends Peace Teams — Peacebuilding *en las Américas* through programs such as AVP. These programs have given us tools for personal transformation as a starting point for the transformation of social, political and economic structures based on domination and death.

This solidarity is the most beautiful face of human dignity. You have shown it to us.

## AVP Workshop on Anti-Racism

BY NELLY DELCID, AVP HONDURAS CO-FOUNDER AND FACILITATOR

**AS THE MERCY SISTERS** and Associates of Latin America, we have incorporated AVP workshops into our ministry since 2013.

Through AVP, (we) try to respond to one of our critical issues, nonviolence, (and) address the issue of racism within the Mercy Institute itself.

On February 12, 2019, in the town of Santa Clara, Cocle, Panama, we held an advanced AVP workshop on the subject of racism. The objective was: 'To reexamine our beliefs (and) lan-

guage by exploring how we express our racism in order to understand it, name it, heal wounds and generate new practices for a peaceful coexistence.'

The principles and philosophy of AVP are valuable resources to confront the hidden racism that we carry within. The workshop was a sacred time. Each woman contributed the best of herself, her strength, her willingness and her openness to question beliefs, prejudices and stereotypes.

### URGE U.S. REPRESENTATIVES AND SENATORS

**SUPPORT** the Berta Cáceres Human Rights in Honduras Act (HR 1945) which calls for ending US military and police aid to Honduras until human rights conditions have been met.

**DEMAND** that the State of Honduras obey the 2015 ruling of the Inter-American Court of Human Rights regarding respect for Garifuna ancestral territories.

### LEARN AND SUPPORT

**JOIN THE GARIFUNA LIVES MATTER** campaign of the Black Fraternal Organization of Honduras (OFRANEH)

**HOST A ZOOM PRESENTATION** for your community with PLA partners in Latin America

**JOIN THE PLA WORKING GROUP**

*Among those killed in 2019 were Garifuna women activists: Mirna Suazo, Mayda Reyes Jimenez, Gilma Cacho and Fiori Amaya. On July 18, 2020, armed men dressed in police uniforms kidnapped Garifuna land defenders Alberth Sneider Centeno Thomas, Milton Joel Martínez Álvarez, Suami Aparicio Mejía, Gerardo Mizaél Rochez, and Junior Rafael Juárez Mejía. This racial terrorism must stop. Garifuna Lives Matter.*



# Taking Steps Toward Right Relationship with Native Peoples (TRR)



Now holding only 2% of their original land, Native Americans like this young Wampanoag are defending their rights. Courtesy of [Indians.com](http://Indians.com).

**LAST YEAR, WHEN FPT** introduced Toward Right Relationship with Native Peoples (our first program in the U.S.), our partners around the world said, "Yes! It's time for FPT to acknowledge and begin to address the persistent racial injustices and conflicts in its country of origin." We didn't know then how the cry for racial justice would explode in the U.S. this year as two cataclysms merged: a pandemic that exposed deadly racial disparities and police murders of African Americans that horrified the nation.

There is nothing new in these cruel realities for African Americans, Native Americans, and other peoples of color. Violence, enslavement, displacement, inequity, discrimination – peoples of color have suffered, endured, and resisted these injustices since Europeans first set foot on this continent. The many manifestations of racism in the U.S. have been so "normalized" over time that they rarely make headlines. But this year, at the cost of precious lives, they did. And although unable to gather together physically, we started really talking in faith communities, families, neighborhoods, and govern-

ments, about how to end the evil of racism.

Wisdom traditions from around the world, including the early Quakers, counsel us to start by opening

***"Change. . . starts when what we think of as 'normal' gives way to what we know is true."***

our minds and our hearts to Truth. In our Toward Right Relationship (TRR) workshops and presentations, we seek Truth about our nation's history of genocide and colonization, the complicity of Quakers and other denominations in the forced assimilation of Native children, and the participation of Euro-American settler families in the removal of Indigenous peoples from their lands. We do not address these questions in the abstract.

We ask ourselves: *Where am I in the story of my country and its Native peoples? In the story of my church's role? In the story of "my" land that is still the homeland of Indigenous peoples who were forced to leave?*

Change starts when we are able to connect, to see ourselves and our stories in relation to the experiences of the Indigenous peoples of this land. It starts when what we think of as "normal" gives way to what we know is true. From there, paths open toward justice, healing, and right relationship.

## To connect with Indigenous peoples, consider these questions:

- Which Indigenous nations lived in your area before Euro-American settlement? What happened to them?
- How have you benefited from forced displacement of Native peoples?
- Are there Indigenous tribes or organizations in your town or state? How can you participate in their events and support their programs?

## If this is a North American genocide . . .

**THE U.N. DEFINES GENOCIDE** as “any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group.”

- ➔ **Historians estimate that the Indigenous population of the land that became the United States decreased by 95%** during the first 100 years of European settlement.
- ➔ **Only 2% of the U.S. land base** is reserved for Native tribes.
- ➔ **For 150 years, Native children were forcibly removed** from their homes and taken to Indian

boarding schools where they were taught to “let everything Indian within you die.”

- ➔ **During the 1970s, more than 25% of Native American women** were sterilized, most without their consent.
- ➔ **Proportionally, Native Americans are more likely to be killed by police** than any other racial or ethnic group.
- ➔ **Native American women are murdered at 10 times the rate** of all other American women, and raped at three times the average.
- ➔ **For Native youth ages 10 to 24, suicide** is the second leading cause of death.
- ➔ The Pine Ridge reservation hospital reports **life expectancy for Indigenous men is 47 years, compared to the national average of 76.**

## . . . how are we called to act?



New York Friend Liseli Haines (in red skirt) and Oneida women of Akwéku Ohsh'he Yukwayóte (“We Work Together”) celebrate Liseli’s gift of 29 acres of rural land. Photo courtesy of Buffy Curtis.

## YOU DON'T NEED TO FEEL GUILTY . . .

*“You don’t need to feel guilty. No one here today made these things happen. But we are the ones who are living now, and we need to understand that we are all in this together. I think we all have an obligation to use the talents we have to make the earth a better place. I am working on my reservation to make a better future for my people and for our land. It helps me to know that you are working for this too, that my people are not alone.”*

—Rio Ramirez, Tohono O’odham Nation, speaking at a TRR workshop

## What People Are Saying About TRR Workshops . . .

*“I’m seeing our history in a new way, and I’m growing so much in empathy and commitment to change.”* —A participant in Tyler, MN

*“This workshop planted seeds of growth and hope. Now I need to learn where my place is in working toward healing and wholeness.”* —A participant in Sandpoint, ID

*“I wish this program could be offered at every high school in this country!”* —A participant in Louisville, KY

*“I wish the people who make the laws of this land would experience this workshop!”* —A participant in Grinnell, IA

## Some TRR Resources to Guide You

[friendspeaceteams.org/trr](https://friendspeaceteams.org/trr)

- ➔ **“Doables”** — Actions you can take in your community
- ➔ **“Resource Kit”** — Lots of ways to learn more
- ➔ **TRR Presentations** — Invite us to facilitate in-person or online workshops in your community
- ➔ **TRR E-Newsletter** — Sign up and stay connected

Please support TRR at [friendspeaceteams.org/donate](https://friendspeaceteams.org/donate)



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Manisha, the lead teacher at Bal Kendra school in Kathmandu, Nepal.

## Welcoming Literacy for Peace and Justice Project



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- ➔ VOLUNTEER
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For more information, email us at [office@friendspeaceteams.org](mailto:office@friendspeaceteams.org)



Power of Goodness Training in Chechnya

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