

Making Peace with the Earth

WE ARE OF THE EARTH. The Earth is the sacred holder of everything on the planet—water, land, plants, animals—all of life and all that supports life. Making peace with the Earth is making peace with ourselves, with each other, and with all of creation. The brokenness of inequity, systemic oppression, racism, greed, fear, and pillaging dominates our public lives. Human systems of control and empire prevent us from fully living in the joy, love, and abundance offered to us in a Spirit-filled vision of Earth restored, the reality of God's peaceable world.

The theme of the 2020 PeaceWays was "Proactive Anti-racism: Cultivating Right Relationship," offering international perspectives on historic and ongoing colonialism and the many forms of discrimination against peoples of color. For more than 500 years, white people of European descent worldwide have systematically tried to subjugate nature and people for profit and power. Presently, most people reading this newsletter benefit from non-sustainable lifestyles dependent on cheap labor, extraction of natural resources, and military power to enforce their privilege. Dismantling the scaffolding of systemic oppression in all its forms is at the heart of Friends Peace Teams Spirit-led work for peace and justice.

This year's theme is "Making Peace with the Earth," indeed with all the natural world. Our programs do this in many ways:

- ➔ **IN ECUADOR,** FPT collaborates with Indigenous Kichwa women of the Andean Highlands who maintain traditional rituals for cleansing, healing, and respecting *Pachamama* (Mother Earth).
- ➔ **"CREATING A SUSTAINABLE CULTURE OF PEACE"** is a classroom orientation curriculum developed in Asia for preschool through adults that integrates principles from early childhood education, the Alternatives to Violence Project, and permaculture.
- ➔ **IN RWANDA,** middle school students plant fruit trees for food, soil-erosion control, and income to buy school books.
- ➔ **IN THE UNITED STATES,** the Toward Right Relationship with Native Peoples program supports Indigenous Water Protectors who are literally standing in the way of oil and gas pipelines, dams, and destructive mining projects.

The Earth wisdom in many of these communities emphasizes reciprocity, collectivity, generosity, regeneration, and abundance. This is in stark contrast to the dominant

narrative of individualism, empire, and exploitation. While at times deeply buried, this Earth wisdom is available to all of us, everywhere, and is at the core of the spiritual power that brings healing to the planet, and with it, peace.

The challenge of restoring the Earth in this time of climate disruption and global pandemic can bring us all together as a world community, or it can unleash unfettered competition to "own" and "control" dwindling resources. It can promote peace and cooperation, or it can increase violence and inequality. The choice is ours.

A few questions that might guide us into deeper reflection include:

- ➔ **HOW CAN I CHANGE** my habits, lifestyle, and mindset that keep me dependent on fossil fuels, the mineral-extraction industry, exploitive agri-business, and other practices that are so damaging to humanity and to nature?
- ➔ **HOW CAN I CREATE** regenerative cultures of peace with the food I eat, the technology I use, the place where I bank, and the natural resources I consume?
- ➔ **HOW CAN I SHARE** my "living wealth" (gifts such as time, health, talent, love, beauty, relationships, knowledge, skills) to bring about a global Beloved Community?



Plastic-Free Bohol, Philippines, pre-COVID coastal cleanup (Kins Aparece)



Kichwa leader Magdalena Fueres shows diversity of seeds, Cotacachi, Ecuador in collective garden (Mónica Maher) / Banner on Enbridge equipment, Line 3 construction site, Minnesota (Giniw Collective) / Harvesting beans using Conservation Agriculture, Rwanda / The destruction of Jeju Island (Cho Sung-bong)

From the Co-Clerk...

LOVING GREETINGS!

"Making Peace with the Earth" expands on the Fall 2020 PeaceWays theme, "Proactive Anti-racism: Cultivating Right Relationship." The movement for climate justice, which addresses the disproportionate effects of environmental devastation on the less privileged peoples of the world, is a classic example of what the activist/lawyer Kimberlé Crenshaw calls "intersectionality." The intersection of racism, neo-colonialism, and climate justice is

inextricably tied to much of humanity being in "wrong relationship" with each other and the Earth. Human greed and fear, bolstered by multinational corporations, supported by governments, privatizes profits for the very few and socializes the devastating costs of the climate emergency for the many.

As I seek to do the things that reconnect me to my body, to community, to creation, and to the Spirit, I am so grateful for how Friends Peace Teams gives me hope, direction, and a vision

for an Earth restored and a world living in a just and equitable peace.

FPT co-clerk Nancy Shippen has been with us in Spirit as she struggles with declining health. She is in our hearts and prayers with gratitude.

Jonathan Vogel-Borne

Jonathan Vogel-Borne, co-clerk
Cambridge, Traditional Lands of the
Massachusetts People

Literacy for Peace & Justice Mitigating Climate Change

BY MARY MCKENNA

LITERACY FOR PEACE and Justice recognizes that students are more motivated to learn to read, write, and understand written English when they have interesting materials to work with. In Nepal and Rwanda, we have been



Literacy for Peace and Justice in Nepal

showing educators how to present books in ways that draw the child into comprehension and wondering questions about the child's own experience that have no right or wrong answers. The students find relevance and start to develop their own values and ideas.

Sample lesson plans for educators have been recorded as YouTube videos and made available for discussion sessions. Literacy for Peace and Justice volunteers have been delighted to watch program attendees grow from shy observers to active participants with questions of their own. Two interns from Columbia University's Teachers College, NYC, were integral

in developing these programs. They both look forward to continuing with Friends Peace Teams in the fall.

Project Drawdown, The World's Leading Resource for Climate Solutions, notes the education and health of women and girls to be one of the leading solutions to climate change, along with energy and agricultural changes. It's estimated to potentially reduce 85.42 Gigatons of CO₂ over 30 years (2020-2050).

Contact: Mary McKenna
literacy@friendspeaceteams.org



Participants of Equality of Humanity: Bridging Divides

Power of Goodness

POWER OF GOODNESS events are available for all ages for your First Day (Sunday) School. Teens and adults may become facilitators to host their own events. The stories are now on the website in English, Indonesian, Malay, Nepali, Russian, Spanish, and Ukrainian.

Announcing

SIX NEW UKRAINIAN stories were added to the website. *The Power of Goodness: Ukrainian Edition* was published by Caritas with the support of Peacebuilding UK. This will dramatically expand the use of Power of Goodness tools throughout the Ukrainian school system. The interactive nature of the instructional activities using these stories is often the first encounter teachers have with interactive education. Because of this, Power of Goodness training with teachers and counselors has the capacity to change the nature

of education in societies ravaged by war, oppression, or violence.

Register

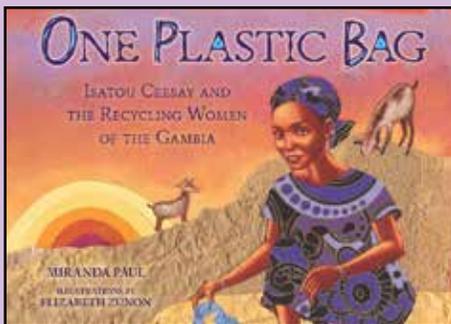
GLOBAL POWER OF GOODNESS events are offered online four times a year. These two-hour events are hosted in several languages with interpreters. We follow a one-session Alternative to Violence Project (AVP) format organized around a story and a theme — a welcome, introductions, agenda, story, discussion in small groups, exercise, game, reflection, and closing. Enjoy interacting with peace workers around the world and expanding your spiritual connections in the world. The Russians, Ukrainians, and Nepali host in March and September, and the Southeast and North Asians host in June and December. To register for our next event, go to: friendspeaceteams.org/upcoming-events/

Friendly Book Collaborative (FBC) is seeking volunteers:

- ➔ **FBC Advisory Group Clerk** sends a reminder to call for items, prepares the agenda, clerks monthly meetings, and acknowledges correspondence.
- ➔ **FBC Advisory Group** members keep the work alive, meet monthly, offer steady attention, give feedback on discernment, and ask good questions.
- ➔ **Peace Librarians** meet monthly with librarians from around the world for mutual support.
- ➔ **Review books** in the Peace Library Collection and recommend removing or adding books.
- ➔ **Review Young Adult literature** and recommend book titles for the Peace Library Collection.

Friends Peace Libraries

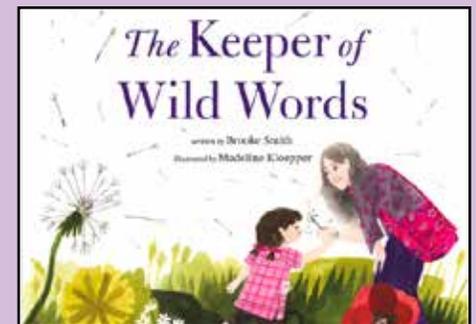
FRIENDS PEACE LIBRARIES include English-language books: friendspeaceteams.org/peace-libraries We hope to fund Peace Libraries in Indonesia, Rwanda, and Colombia, and support additional collections in Indonesian, Kinyarwanda, and Spanish. To join us in this work or make book suggestions, write to Ratih at peace.libraries@friendspeaceteams.org



ONE PLASTIC BAG: Isatou Ceesay and the Recycling Women of the Gambia clean up their village of the plastic bags and recycle them into purses.



YOUNG WATER PROTECTORS: A Story About Standing Rock written from personal experience by a young man who was at Standing Rock when he was eight years old.



THE KEEPER OF WILD WORDS A wonderful day of exploring the natural world to find and name flowers, and birds so their names are not lost.

Making Peace with the Earth

AFRICAN GREAT LAKES INITIATIVE (AGLI) supports its regional partners:

➔ **TRANSFORMATIONAL LEADERSHIP CENTER (TLC)** in Rwanda

➔ **CHILDREN'S PEACE LIBRARIES** in Rwanda

➔ **ALTERNATIVES TO VIOLENCE PROJECT (AVP)** in Kenya, the Democratic Republic of Congo (DRC), Rwanda, and Uganda

➔ **HEALING AND REBUILDING OUR COMMUNITIES (HROC)** in the DRC, Rwanda and Burundi

➔ **FRIENDS WOMEN'S ASSOCIATION (FWA)** in Burundi, the Ntaseka Clinic, the Rape Survivors Support project, and the Gender-Based Violence project

ALL OF THESE PROGRAMS are working with people at the grassroots level, helping to bring peace, reconciliation, forgiveness, healing, and community development. Building peaceful communities is foundational and essential to making peace with the Earth. Harmony among people leads to harmony between people and the Earth.

Transformational Leadership Center (TLC)

TLC is dedicated to empowering communities in Rwanda to improve their livelihoods by equipping community and NGO leaders with conflict management and leadership skills. TLC mobilizes communities and individuals to work together to reduce poverty, to promote education and to build a peaceful future. These programs are making peace with the Earth today.

After the genocide of 1994 against the Tutsis, TLC and other NGOs started peace building and trauma healing programs for rebuilding and healing communities. After many years, we started to focus on developing livelihoods since conflicts often arise out of



DUKOMEZUMUGAMBI group after harvesting the maize in BYUMBA sector

desperation when people lack sustainable income.

Today 85% of the population of Rwanda works in agriculture and related sectors. Hence, poverty reduction is the highest priority. TLC works with rural farmers through teaching Conservation Agriculture (CA) in Rwandan communities. CA helps farmers learn and follow "best practices" for caring for the Earth. Multiple additional projects also focus on improving the livelihoods in these communities.

Food Security through the Conservation Agriculture (CA) Program

Low crop production due to climate change and soil degradation is negatively impacting both farmers and the land in Rwanda. The CA program brings solutions with new positive techniques and tools to groups of 25–30 farmers for "Farmer Field Schools." TLC promotes CA to rebuild the soil, conserve water and soil, and increase crop production.

Since agriculture is so vital to the economy, farming challenges are the drivers of rural poverty. Despite remarkable improvements in Rwanda, many problems still prevail: land degradation, poor land use and inefficient farming practices, lack of access to land, the disturbance of the normal patterns of wet and dry seasons with climate changes, and limited technical capacity. Farmers are dependent on rains that often do not come when the moisture is needed, creating more climate shocks. Desperate to

improve productivity, farmers now use CA to make peace with the Earth by using new strategies, sharing their experiences, and finding solutions to common problems. We encourage all to live in harmony and to protect and be grateful for the fruits of the Earth, since it feeds us and provides us with everything that we need to survive.

Saving for Life (SFL)

Since poverty causes so many of the conflicts within families and in communities in Rwanda, TLC created the Savings for Life program, bringing together groups of people who learn how to save money and take out loans. TLC provides booklets on how to track savings and set up a lockbox for that money. After a year all the money saved is returned to them which helps to alleviate their poverty and bring peace to families and the community.

A small percentage of all saved money in this program goes into a social fund available to any group member in case of an emergency or to fund family ceremonies such as weddings and funerals. SFL groups teach families how to help one another grow stronger financially and create community with one another. These programs empower wellbeing for those families and communities by helping improve the environment, increase productivity of crops and livestock and contribute to family finances. SFL contributes to making peace with the Earth by reducing conflicts, encouraging cooperation and mutual support, teaching people how to build

wealth, stay out of debt and prepare for present and future life events.

Children's Peace Libraries in Rwanda

Peace in Rwanda is important to everyone. More than just talk and dreams, it is the practice of peace that counts. The Children's Peace Libraries encourage children and adults to learn about peace through literacy and knowledge. When they read about conflict and peaceful conflict-resolution in fiction and non-fiction books, children can apply the lessons learned to their daily lives. Through this education, children develop and maintain a culture of peace.

When a Children's Peace Library partners with a local school, the students regularly come to their library to receive help in selecting books to borrow and read. This contributes to making peace with the Earth by empowering children to make peace with each other and to respect their elders.

Our students always attend the International Day of Peace, and other activities include peace walks and actions that help address climate change. Distributing seedlings to plant at their schools and homes is an example of working for peace. The children may nurture a young tree for years before it begins to bear fruit. Some may become adults before they get to eat the fruit from their tree. Working for peace is the same way, in that one must work hard for results that may not be seen for a long time, but it is always worth it in the end.

Programs in the Democratic Republic of Congo (DRC) – North Kivu

AGLI partners with AVP in the DRC and provides programs to train peacemakers, peer educators and other solidarity groups in nonviolent conflict resolution and sustainable development. Collaboration and reconciliation lead to peaceful resolution of community conflicts. Peace clubs create produc-

tive social and community dialogues among different tribes who have been in violent conflicts for years.

The DRC is rich in minerals, yet the population is quite poor. Only wealthy people and outsiders benefit from mineral extraction that too often harms the Earth. Under the direction of multinational mining corporations, local governments and militias exploit children, women and entire families by taking away their land. This lack of justice makes the environment more vulnerable, and accidental deaths caused by mining are ignored. We work with communities to take ownership of peace activities in rural areas and towns, such as distributing seedlings to rebuild forests and the land. New community strategies contribute to making peace with the Earth in North Kivu.

Friends Women's Association (FWA) in Burundi

The FWA in Burundi is improving women's reproductive health, caring for HIV-positive people, and reducing gender-based violence (GBV). The FWA has started educational outreach sessions providing reproductive health information to thousands of youth and adults. Better birth control often improves women's reproductive health and thereby contributes to the social health of the community.

Because Burundi is a very small country, 80% of conflicts brought to the courts are land-related. Increased population density is a major driver of these conflicts. The recent flooding was caused by too many new houses built everywhere, regardless of the viability of the land. When the population density decreases, these land conflicts also decrease.

Another way to reduce GBV is to empower women to be financially stronger. The FWA has a new project that trains local women to produce handmade baskets that not only earns money for them but also helps reduce the use of single-use plastic bags.

Another group of women produces handmade paper bags for shopping that are also used at clinics for medicines that patients take home.

Lessons from the Trauma Healing Workshops

FWA also offers trauma healing workshops which provide opportunities for participants to share their stories. This safe space is crucial for their healthy recovery. After the three-day trauma healing workshop there are self-help groups that provide follow-up sessions as a way for the women to stay in community. Several of these groups started income-generating activities including making handmade baskets and community gardens for growing potatoes and rice to counter food insecurity. Since most of the violence in families is caused by starvation and poverty, creating sustainable livelihoods is making peace with the Earth.



Saving for Life



Conservation Agriculture in Rwanda

Commitments to the Earth

Peace Place, Pati, Indonesia (2019)

WATER: Reduce water use. Catch and store water in tanks. Clean water for drinking through silver-treated, ceramic water filtration. Use naturally made soaps and detergents to reduce environmental toxicity.

ENERGY. Use LED lights to reduce energy consumption. Minimize use of energy-consuming appliances.

BUILDINGS. Use natural breezes and block the sun with shade trees and vegetation for cooling. Make buildings with natural sustainable materials whenever possible. Use plants, indoors and outdoors, to filter dust, clean the air and improve living spaces.

FOOD. Design gardens as beautiful and functional edible landscapes. Eat organically-grown, locally-produced food as much as possible. Use homemade compost to grow food, without artificial chemicals or fertilizers. Avoid using single-use plastic. Minimize waste; reduce, reuse and recycle.

LEARNING. Integrate care for the Earth as a pillar of every activity and educational program. Design educational spaces for children to interact with and learn about the natural environment. Turn our inward love, care and concern for the Earth into outward action.



Joglo students making peace with the Earth (Ninok)

Making Peace with the Natural World in Asia West Pacific

BY ASIA WEST PACIFIC (AWP) PEACE WORKERS

FRIENDS PEACE TEAMS in Asia West Pacific's central principle is: Choose to live in accord with, experiment with, and learn from the creative, regenerative, transforming power of life, the Living Spirit, both in our private as well as public lives.

We integrate peace and permaculture principles that apply to facility design, residential life, school, and training events at Peace Place, a regional peace training center. People come from dozens of countries to see this in action.

Following the last face-to-face International Peace Training, January 2020, Jungjoo approached Nadine in the middle of Peace Place. Eager children were laughing on the playground and in school. Neighbors were walking through to get their scythes to work in the back fields. Parents were sitting in front chatting. Dozens of foreigners were in the gardens and rooms. Teams were preparing workshop materials and meals. The sounds were beautifully resonant; everyone fit together like a song. Jungjoo remarked, "Now I finally understand what you mean when you say peace is ordinary. This feels like the most natural thing in the world, yet I've never seen or experienced anything quite like this."

The Living Spirit dwells in relationships among people and with the natural world. So, we seek personal practices that restore peaceful direct relationships. For example, we often handwash clothes and dishes, use cloth rather than paper posters, crayons rather than markers, and make

collective meals with simple, unprocessed, organic foods.

We also engage in climate justice movements, such as Climate Walkers and Plastic Free Bohol (Philippines), and in asking for reparations from corporations for climate devastation. The wealthier a community, the more challenging it is to avoid single-use plastic. This shows how wealth can be a major obstacle, as well as an asset, to making peace with the Earth. (see films: *Kiss the Ground* and *A Plastic Ocean*).

We call for closing military bases, particularly on Jeju Island, a Peace Island off South Korea. Military bases are one of the most polluting and toxic enterprises on Earth.

Chechen videos on male stereotyping help us challenge the machismo fueling violence towards nature and each other.

The Nepali land-rights movement uses the Alternatives to Violence Project (AVP) Cultures of Peace trainings to increase developmental capacities of landless and land-poor farmers. We experience the full riches of peace when we come to peace with ourselves and all of God's creation.

See videos on YouTube:

➔ [Recent militarization and resistance in Jeju](#) Sunghee Choi

➔ [Resisting colonialism, dictatorship, and military bases in the Philippines](#) Corazon Valdez Fabros

➔ [How to Hide Empire in the 21st Century](#) Koohan Paik

➔ [The Coming War on China](#) John Pilger



Peace Place permaculture integration with Paula and Ian Paananen (Kins Aparece)

Gradual Steps Toward Peace with Nature at Peace Place

BY KINS APARECE WITH NANIK AND PETRUS

THE PEACE PLACE TRAINING CENTER in Indonesia is a living reference for Friends Peace Teams that peace is possible.

Nanik and Petrus live onsite and naturally extend friendship and hospitality, inviting people to join in their simple lifestyle. We see them relate to neighbors and the natural world, and follow their example. They introduce permaculture in events, and participants cooperate by turning off the water, lights, and fans, and composting. Alternatives to Violence Project (AVP) skills fit naturally into classrooms and training. Everyone, including children, are humanely treated. It's mind-blowing to see children treating everyone with love and respect.

The journey for Peace Place was gradual. Over seven years, parents and teachers trained in human development practicing sensorimotor, social, construction, and literacy skills such as classification, object permanence,

and sequencing. Australian Friends, Paula and Ian Paananen, arrived at the perfect time to launch Peace Place into multivariate systems thinking, steps over time, and parts forming a coherent whole.

During the pandemic, Peace Place creatively and safely continued. Joglo Preschool divided children into groups of under ten, meeting every weekday in two 2-hour sessions with 30-minute transitions. They wash their hands with homemade soap when they arrive, finish activities, and prepare to leave, and wear masks inside. Children use the gardens to learn. Children and adults enjoy a calm, comfortable environment with outdoor work and play stations and a playground. Everyone who comes, locally and globally, learns about and works for peace and justice, and is very grateful to all the people who offered the knowledge, time, training, and funds to make Peace Place possible.

Approaches for a Regenerative Culture of Peace

- ➔ Respect everyone's goodness and capabilities.
- ➔ Respect the Earth's beauty and generosity.
- ➔ Commit to peace in private and public life.
- ➔ Recognize that everyone's journey is different.
- ➔ Include people of all ages and backgrounds.
- ➔ Learn through experience, reflection, and expression.
- ➔ Act as both learner and teacher, follower and leader.
- ➔ Value commonality and diversity.
- ➔ Focus on learning and practice.
- ➔ Make decisions based on discernment of love and conscience.
- ➔ Participate voluntarily, not required or coerced.
- ➔ Enjoy!!

Gangjeong Village Resists the Military Base for the Environment: A Personal Testimony

BY JUNGJOO GANG PARK

WHAT IS HAPPENING in our beloved Gangjeong Village on Jeju Island, Korea, is all about destruction, extinction, pollution, and killing of our beautiful island. The 450-year-old native village, a UNESCO heritage site for biodiversity, was forced to sacrifice its island to a military base. The Jeju Naval Base desecrated nearly half a square kilometer (125 acres) of ecologically-unique andesite and tachylite rock formations used for prayers and rituals over generations.



Jeju's daily peaceful action in front of the naval base for over a decade (Kim Soo-oh)

The base destroyed relationships among villagers and caused distrust, trauma, lies, corruption, and violence. Visit savejejunow.org. Villagers are losing invisible things such as respect, caring, hospitality, and sharing. Instead, new village leaders, greedy for money, support the naval base to expand infrastructure and promote tourism on the coastline. It's tragic to see the killing of the voiceless, powerless little living creatures.

Yet, it is not too late. We can do

something to stop more destruction of nature. Say "NO" to the base and militarization. Stand up for our beautiful ocean, mountains, and planet—the healthy soil, clean water, trees, birds, and tangerine groves, that will keep us safe and bring us restoration, regeneration, and hope.

ACT IN SOLIDARITY! SIGN NOW!
Collect More Signatures.

Korea Peace Appeal:
en.endthekoreanwar.net



“We need to transform the way we live on planet Earth. We must be rebellious and creative, loving and kind—and more than anything, humble enough to confront some liberating truths: rivers are alive; butterflies have their own perspectives; plants have their own purpose; and we, humans, are not at the center of things, nor do we stand apart from nature. We are the rivers, the butterflies, and the plants. We are nature. Indigenous peoples know this. Our spirituality is based on our interconnectedness with all beings, and on the deepest principle of respect: reciprocity. That is why to this day, despite centuries of displacement and violence against our peoples, we are the protectors of 80% of our planet’s biodiversity. We are only 5% of the world’s population, yet in our territories, we’ve kept our Earth’s ecosystems alive and flourishing.”

—**Nemonte Nenquimo**, a Waorani woman and winner of the 2020 Goldman Environmental Prize. She is co-founder of the Ceibo Alliance, and the president of the Coordinating Council of the Waorani Nationality of Ecuador. In 2019, she guided her community to a legal victory to protect 500,000 acres of Amazon rainforest and Waorani territory from oil extraction. Her spiritually inspired struggle to care for the Earth reflects the work of many Indigenous women in Ecuador, particularly PLA’s partners in Cotacachi.

2021 Inti Raymi Celebration, Cotacachi, Ecuador organized by Union of Peasant and Indigenous Organizations of Cotacachi (UNORCAC) / Magdalena Fueres, President of Women’s Central Committee, UNORCAC / Diversity of the harvest

Indigenous Women Lead: Ancestral Practices of Peace with the Land in Ecuador

BY MÓNICA MAHER AND ALLIE PRESCOTT

PEACEBUILDING EN LAS AMÉRICAS (PLA)

collaborates with many local civil resistance movements for self-determination of Indigenous women who place care of life, rather than economic profit, at the center of all development. In 2018, we began Alternatives to Violence Project (AVP) workshops with Kichwa women in collaboration with the Regional Foundation of Consultation on Human Rights (INREDH), dedicated to issues of Indigenous justice. The women are leaders of the Women’s Central Committee of the Union of Peasant and Indigenous Organizations of Cotacachi (UNORCAC) in the Andean Highlands. They are strong advocates of Indigenous rights and cultural survival, part of the national movement to protect natural resources and ancestral traditions.

Kichwa women leaders now have participated in five AVP workshops, including Trauma Healing and the Spanish pilot of Transforming Domestic Violence. They learned concrete techniques for overcoming community and domestic violence in order to share skills with isolated rural women in Kichwa. A strong affirmation of the collective desire to share traditional

healing practices along with AVP techniques emerged from the process. With great joy, eight of the leaders completed the Training for Facilitators Workshop in June 2021. Their long-term goal is to create a school of ancestral knowledge to preserve and teach Indigenous forms of healthcare grounded in herbal medicine, healing baths, and ceremonial purification.

Food Sovereignty

At the beginning of the pandemic, women PLA leaders created the Peace Baskets program with basic foodstuffs, disinfectants, and messages of motivation and peace for 40 families in Ecuador. Kichwa leaders brought the baskets to women-headed households, women victim/survivors of domestic violence, and large families with elders. After delivering the baskets, they developed a more sustainable model for food security. Fifteen women and their families established a collective garden growing Andean lupine beans, chosen for their high-protein content, healing purple flowers, and ability to withstand dry spells. In September 2020, they plowed the land and planted the lupine seeds in

honor of Koya-Killa Raymi, the Indigenous holiday of the fall equinox and the feast of fertility, where Indigenous communities prepare the soil and plant the seeds in a traditional ceremony.

Over nine days in April 2021, the women and their families harvested the lupine beans in their collective garden. *Pachamama* (Mother Earth) was extremely generous. In addition to the plentiful white beans, there was a wonderful harvest of red beans which were planted only on the garden perimeter, making everyone very happy and motivated to continue. After harvesting, the group re-plowed the land to prepare for another planting. This success led more women to join the program and prompted the creation of a second collective garden for an additional fifteen women and their families.

Based on the collective gardens, PLA started a diversification project with 30 other women who planted fruit trees in their home gardens in collaboration with UNORCAC's long tradition of food sovereignty and care for the Earth.

In June 2021, a team of women led the summer solstice ceremony of *Inti Raymi*, Festival of the Sun, the biggest Indigenous celebration of the year. This time of giving thanks and honoring the abundance of the Earth in harmony with all creation included communal dance, music, prayers, ritual bathing and food.

Tolupan Indigenous Women: Front-line Defenders of the Earth

BY MÓNICA MAHER AND ALLIE PRESCOTT

FROM ANGELA, A LEADER of the Tolupan Indigenous community in Honduras: "The truth is that here, as a Tolupan Indigenous tribe, we live in danger because we are part of the movement defending our rights. We are defending women's rights and human rights. We are against corruption. We defend our natural resources."

PLA also partners with the Dream Weavers women's group in Honduras to accompany the Tolupan community in Locomapa and train women leaders, like Angela, in AVP. In 2021, Nelly del Cid, AVP Facilitator and Dream Weavers Director, started AVP and Trauma Healing Workshops with Tolupan women in San Francisco Campo, Locomapa, Honduras.

Angela describes the importance of these workshops, "I was afraid of everything. There [in the workshops] I lost this fear. So, now, I believe AVP woke us up. We were asleep and it woke us up... we feel belonging. We began to get to know ourselves, and this will help us in the future and has helped us respect ourselves and be able to have self-esteem, which is

something that has helped us in life."

Honduras illegally ceded Tolupan lands to mining and logging companies without consulting the community. Many of the biggest conflicts in Latin America relate to the control of ancestral territories of Indigenous and Afro-descendant peoples. A model of mineral extraction for "development" on ancestral lands throughout the region, led by transnational corporations and the military, eliminates ancestral practices of peace and harmony with the Earth. Our teams resist these projects at great risk. Some resisting Tolupanes have been jailed, threatened, and forced to leave or be killed.

"We have had many verbal threats and deaths," Angela reports. "We have lived in great danger. Some of my friends even have had to leave the community because they are at risk of losing their lives... We are prepared to die at any hour or moment... We have decided to risk our lives to defend our natural resources. We are always in the struggle, and we will continue forever."

Sorting Chocho beans as a collective / Tolupan women participate in a Basic Alternatives to Violence Project (AVP) workshop in Locomapa (Nelly DelCid)





Gwich'in drummer (Peter Mather) / Moapa Paiutes hold fake solar panels to protest coal plant (Sierra Club) / Karuk prescribed burning (Karuk tribe)

Native Americans Lead Earthcare Efforts and Deserve our Support

BY PAULA PALMER

INDIGENOUS PEOPLES WORLDWIDE have done the least to cause climate disruption and environmental destruction, yet their communities are experiencing some of the worst impacts. In the United States, the majority of Native Americans live in urban areas, where they share high rates of poverty with other peoples of color. They live in the neighborhoods that are most vulnerable to flooding, industrial contamination, lead poisoning, and food insecurity.

Native Americans who live on reservations (a tiny 2% of the U.S. land mass) may be dependent on hunting, fishing, farming, and wild food gathering. All these life-sustaining activities are threatened by polluting industries and the changing climate.

Drawing on their spiritual traditions as well as scientific knowledge, Indigenous peoples are also leading movements to protect the land, the water, and all life. Non-Native people will do well to follow and support their efforts. For example:

Stop Oil Drilling: For decades, the Gwich'in and Venetie peoples of Alaska have opposed drilling in the Arctic National Wildlife Refuge. To protect the world's largest unspoiled ecosystem, these Indigenous tribes have now filed lawsuits, hoping to effectively cancel drilling leases granted by the Trump administration. *"If you drill in this sacred place, it will destroy the caribou,"* Dana Tizya-Tramm, chief of the Vuntut Gwich'in First Nation in Old Crow, Yukon, told Congress. *"The (caribou) herd is the sustenance of our very being — mind, body and spirit."* With air and sea

temperatures rising even faster in the Arctic than in the Lower 48, this is no place for more fossil fuel extraction.

Prevent Wildfires: Drought, soaring temperatures, and pine-beetle infestation are all symptoms of climate change, and they are fanning the flames of massive wildfires in the western U.S. Native lands and villages are burning; water levels are at historic lows, endangering fish populations and farming; the entire nation is choking on the smoky air. In northern California, the Karuk tribe is fighting fire with fire—using traditional prescribed burning to restore grasslands for elk and deer, manage hundreds of wild foods such as acorns and mushrooms, maintain quality basketry materials, and protect fisheries. Their climate adaptation plan is a model for communities throughout the West.

Move from Coal to Solar: For decades, the Moapa Paiute people of Nevada have been sickened by air polluted with coal ash from the Reid-Gardner coal plant just outside their reservation border. Children and adults suffer high rates of lung, heart, and thyroid diseases associated with arsenic, mercury, lead and other toxic particles in the coal ash. While lobbying the EPA and Congress to impose stricter regulations on coal plants, the tribe is establishing a solar economy. With one solar facility in operation and another underway, they just received federal approval to build two more solar electricity generation and energy storage facilities that will power 192,000 homes. *"I feel like the Indian people are here for a reason...to do what*

we can to preserve the environment," says Moapa Paiute Green Energy worker Vicki Simmons.

Restore River Ecosystems: On both sides of the U.S., Indigenous nations are collaborating with government and environmental agencies to remove dams and restore river ecosystems. In Maine, the Penobscot Nation and their partners have removed two dams, thereby saving 12 species of sea-run fish that are key to the entire ecosystem of central Maine. *"We've had stewardship responsibility for this watershed since time immemorial,"* said John Banks, Natural Resource Director of the Penobscot Nation. In Washington state, the Lower Elwha Klallam tribe and their partners completed the world's largest dam-removal project to date, and they expect the ecological restoration work will take another 30 years. Tribal chairwoman Frances Charles remembers, *"It took 100 years for these dams to be taken out. We know that our elders who are no longer with us are looking down upon us and really grinnin'!"*

TAKE ACTION TO SUPPORT INDIGENOUS-LED MOVEMENTS

URGE YOUR SENATORS AND REPRESENTATIVE TO:

- ➡ Permanently protect Alaska's coastal plain from development
- ➡ Approve stricter regulations to prevent coal ash pollution

URGE PRESIDENT BIDEN TO:

- ➡ Issue no new permits for fossil fuel infrastructure and extraction, and cancel existing ones

TRR Supports Indigenous Water Protectors

FPT's TOWARD RIGHT RELATIONSHIP

with Native Peoples program has rallied support for courageous Indigenous Water Protectors in northern Minnesota. Throughout the pandemic, Anishinaabe women have led a nonviolent movement to stop the construction of the Line 3 pipeline. The Canadian company Enbridge aims to transport tar sands crude oil from Alberta to Superior, WI, endangering hundreds of rivers, lakes, and wetlands. The pipeline would bring nearly a million barrels of the world's dirtiest fuel to U.S. refineries every day.

The Line 3 resistance movement is about **climate change** because fossil fuels are a primary cause of

greenhouse gases.

It is about **environmental justice** because it threatens the lands and waters of Indigenous nations.

It is about **food security** and **Indigenous treaty rights** because Anishinaabe people rely for sustenance on wild rice and wildlife.

It is about **violence against women** because sexual assault increases around fossil fuel workers' camps.

It is about **non-violent resistance** because more than 700 protesters have been arrested, many of them wounded and jailed by police forces that are paid by Enbridge.

To learn how you can be supportive, please visit tinyurl.com/resistline3



Minga Claggett-Borne (Quaker) and Rema Loeb (Lakota) protest the Line 3 pipeline (Minga Claggett-Borne) / A banner on Enbridge equipment at Line 3 construction site (Giniw Collective)

FIRST-PERSON REPORTS FROM LINE 3

Quakers have participated in non-violent civil disobedience at Line 3 and provided practical support. Here are two excerpts from their reports:

EILEEN FLANAGAN
CHESTNUT HILL FRIENDS MEETING

"I started fundraising for jail support (Minnesota counties have been setting outrageous bail amounts) and organizing a solidarity action in Philadelphia. The idea was to raise awareness of what was happening at Red Lake Treaty Camp and Line 3 by risking arrest myself. Although we were not arrested in Philadelphia, 22 people were arrested that same morning at Red Lake Treaty Camp while engaging in a spiritual ceremony. I cried watching video of the violent arrests, confirmed in my commitment to keep speaking out about the Line 3 pipeline."

CHERICE BOCK
NORTH VALLEY FRIENDS MEETING

"There were dozens of tents set up plus donated food, composting toilets, and a solar panel so people could charge their devices. We held the boardwalk in constant prayer for 8 days before being forced to leave, but that stopped pipeline construction for over a week. The Beloved Community emerged in that space... I traveled back home to Oregon with a full spirit, new information and wisdom, gratitude for the welcome and spiritual groundedness of the Indigenous activists, and a network of new relationships to work on climate justice at home."

HOW TRR WORKS FOR ECOLOGICAL JUSTICE

TRR builds relationships among Native and non-Native peoples based on truth, respect, and justice, starting with our own team of Native and non-Native workshop facilitators. To equitably face the climate crisis, we must acknowledge how 500 years of injustice have made Native communities most vulnerable to air and water pollution, drought, flooding, and environmental illnesses. TRR workshops educate young people and adults about these and other critical issues, and we provide the tools they need to take responsible actions. With deep gratitude, we lift up Indigenous voices and leadership. Join us!

Participate in Workshops, In-Person and Online:

Roots of Injustice, Seeds of Change: Toward Right Relationship with Native Peoples —for high schoolers and adults

Re-Discovering America: Understanding Colonization —for middle and high schools

The Indigenous Boarding Schools and Multigenerational Trauma —by Jerilyn DeCoteau (Turtle Mountain Chippewa)

The Quaker Indigenous Boarding Schools: Facing our History and Ourselves —by Paula Palmer

REGISTER FOR WORKSHOPS:

friendspeaceteams.org/upcoming-events

DONATE TO SUPPORT TRR:

friendspeaceteams.org/donate

LEARN MORE:

friendspeaceteams.org/TRR

INDIGENOUS RESOURCES

🔗 **BOOK:** *To Be a Water Protector*, Winona LaDuke (Anishinaabe)

🔗 **CHILDREN'S BOOK AND VIDEO:** *We are Water Protectors*, Carole Lindstrom (Anishinaabe/Metis), Illustrated by Michaela Goade (Tlingit)

🔗 **YOUTUBE:** Videos by Tara Houska (Couchiching First Nation)

🔗 **INDIGENOUS WEBSITES:** Honor the Earth, Indigenous Environmental Network, Stoptline3



1001 Park Avenue St. Louis, MO 63104-3720 USA

RETURN SERVICE REQUESTED



Donate to keep the work alive

ON YOUR CHECK MEMO LINE, DESIGNATE YOUR DONATION TO:

- Friends Peace Teams General Fund (FPT)
- African Great Lakes (AGLI)
- Asia West Pacific (AWP)
- Peacebuilding en las Américas (PLA)
- Toward Right Relationship with Native Peoples (TRR)
- Friendly Book Collaborative (FBC)

PLEASE PASS ALONG AND/OR RECYCLE THIS NEWSLETTER

1001 Park Ave, St Louis, MO 63104 — friendspeaceteams.org/donate

Friends Peace Teams has Silver Level charity status at [GuideStar.org](https://www.guidestar.org)

