



PeaceWomen Across the Globe
FRIEDENSFRAUEN WELTWEIT
نساء من أجل السلام عبر العالم
Femmes de Paix Autour du Monde
Женщины мира за мир на земле
MUJERES DE PAZ EN EL MUNDO
Mulheres pela Paz ao redor do Mundo
DONNE DI PACE NEL MONDO

ピースウーマン—国境を越え平和をつくる女たち
全球和平妇女

Newsletter 01/2008

May 2008

A Culture of Peace

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Editorial

By Margo Okazawa-Rey, PWAG board member of and coordinator for North America.

News from PeaceWomen Across the Globe

New Focus: Expertise for Peacebuilding

By Agota Hasenfratz and Maren Haartje, PWAG Project Managers at the International Secretariat in Switzerland.

A visible and influential participation of women in peace processes is important for the strengthening of local women's groups, the building of regional peace efforts and for the empowerment of women in general. A high proportion of women in decision making bodies shows the level of democratisation of a society, and contributes to a more effective resistance towards violent conflicts.

With the new focus Expertise for Peacebuilding we want to contribute to promoting women's participation on all levels of peace building. This project accentuates the expertise of peacewomen and contributes to a deeper sensitisation for a comprehensive understanding of human security and the scopes of peace decisions. Our goal is that the peacewomen, acting as experts, consultants or mediators, take part in peace processes, peace negotiations and in decision making bodies. With their expertise, women contribute to a differentiated analysis and identify effective solutions and skills.

Active promotion of peacewomen's expertise

The work of the international secretariat in Switzerland will be to lobby at the UN, at the OSCE, in schools and universities, at government bodies and non-governmental organisations, foundations, media etc. with the aim to call their attention to PeaceWomen Across the Globe and to promote the expertise of the peacewomen. The goal is to offer the expertise of peacewomen on a systematical basis and that it can be requested by political actors for peacebuilding processes.

The website will be one of the tools for promoting the women as experts. The visitors of the website will have the possibility to search for the peacewomen by indicating keywords, regions, countries and the fields of expertise.

Exchange and Connectivity: virtual platform

All the 1000 women nominated in 2005 and other women peacebuilders who fulfill our criteria can become members of PeaceWomen Across the Globe. They will be able to get into contact amongst themselves and to build self-organised activity groups on a virtual platform that will be provided on our website. The platform will work in a similar way as wikipedia, where members with a login can add comments and articles and can also chat in a forum.

Success stories, best practices, actions for solidarity and support can be shared through this platform. In that way the members can learn from each other and refer to each others knowledge. This virtual platform will become an important infrastructure of PeaceWomen Across the Globe.

We are convinced that due to the complex dangers for human security the world can no longer renounce the experiences and expertise of women. PeaceWomen have a rich store of knowledge in the field of civil conflict transformation and we would like to actively lobby for this knowledge to flow into the political decision making processes and for peacewomen to have a say at negotiating tables. This work will also further promote the implementation of UNSCR 1325 worldwide. ◀

Changes in the International Team of PeaceWomen Across the Globe

- **Cécile Mukarubuga** is no longer coordinating Central and East Asia, but remains as a board member. Successor of Cécile is **Rose Wawuda Ouko** from Nairobi, Kenya. Rose is the office administrator/secretary for Coalition for Peace in Africa (COPA) in Nairobi.
- **Kamla Bhasin**, Co-President of PWAG, is no longer coordinating the South Asia region. Her successor is **Retika Rajbhandari**, Human Rights Activist from Kathmandu, Nepal. Retika works at CARE (www.care.org) in Kathmandu.
- **Sandy Fong**, our coordinator for the Pacific region, has been accepted for an one-year internship at the WILPF (Women's International League for Peace and Freedom, www.wilpf.int.ch) office in Geneva, Switzerland. She will be in Geneva until the end of the this year.
- **Anita Mir**, who has been the coordinator for the UK and the Middle East, has left our team. We thank her for all her work and wish her all the best for the future.
- **Heba Hage** joined the board as the third swiss member. She has worked with several NGOs and the UN and is now working at the Swiss Agency for Development and Cooperation (SDC), where she coordinates projects in the Middle East.

Women's Sustainable Development and Educational Work for Peace

A Study of the Nobel Peace Prize Nominees from Hong Kong, Mainland China, and Taiwan

By Kin Chi, PWAG board member and coordinator for Northeast Asia.

The concept of peace and human security has gradually gone beyond the framework of militarization, war and conflict, and addressed different kinds of violence embedded in oppressive economic, political, social and cultural systems, including environment degradation, denial of livelihood to the majority population, and discrimination against women's right to knowledge resources.

The two overall aims of this study are first, to consolidate this re-conceptualization of peace in terms of sustainable livelihood, ecological development, social justice, and community culture through in-depth study of the work of some of the Chinese women nominated for the 2005 Nobel Peace Prize; and second, to investigate the sustainability of such kind of peace-work by finding out in what ways relevant knowledge is produced and shared among women and between women and their communities. The peace model to be produced by this research will offer an organic integration of livelihood, ecology, culture, and education, articulating peace in sustainability terms.

We have identified three analytical categories of peace, gender, and education for this study and will adopt two research strategies to achieve the project aims. Case studies will shed light on the impact of peace-work on individual PeaceWomen as well as the communities around them, including change of mind-set, values, relationships, modes of production and circulation, and environment. Participatory action research is the strategy

that dialectically interlinks action and reflection and would demonstrate the ways new knowledge and possibilities can be generated, learnt, reflected, theorized, and disseminated.

Of the 108 Chinese PeaceWomen on the list of 1000, more than 40 have contributed significantly to environment protection, sustainable livelihood and community building. 10 are selected for in-depth case study. The distribution of these 10 cases would be: 3 from north China, 3 from south China, 2 from Hong Kong, and 2 from Taiwan. Further to the geographical consideration, the criterion for selecting these cases is also cultural, that is, coming from different "locals". The difference not only refers to the systems (political, economic and social), setting (rural or urban), geography (northern or southern China, desert or irrigated farmland), but also ethnicity (Han or cultural minorities in MC; Hakka, indigenous Taiwanese or Mainlanders in Taiwan), and cultural and religious traditions and practices (Muslim, Buddhist, Christian).

The selected cases will enable not only a critical examination of the problems of environmental degradation, social polarization, rural poverty, and collapse of values and relationships behind the spectacular modern development of the China region, but also proactively formulate strategies and possibilities for a sustainable ecological, socio-cultural and economic system by drawing on the experience of the PeaceWomen. Furthermore, comparing and contrasting the differences in the ways their experiences are affected by the larger historical, economic, socio-political and cultural systems within the China region will offer perspectives and approaches for generating ways to bring about new possibilities of peace. We will investigate how peace-work can be sustained through the production, accumulation and circulation of knowledge around sustainable livelihood and ecological development by the PeaceWomen, among them, and with their communities. This will help build an educational arm of the new peace movement for ecological, socio-cultural, political and economic change. The PeaceWomen interact with producers, consumers and other stake-holders, and in particular the ways women are bearers of traditional knowledge and culture, the gender dimension of different forms of knowledge production and circulation in different settings will be investigated.

In essence, the outcome will be a peace model of sustainability that organically integrates four elements: livelihood, ecology, culture, and education. This model will have practical and pedagogical significance, for the East Asia region and beyond.

This research is developed by Dr Shun Hing Chan and Dr Kin Chi Lau of Lingnan University, Hong Kong. For more details please contact Laukc@Ln.edu.hk ◀

News from around the World

Baku Peace Days 2007

By Barbara Guidetti, studied philosophy, art and psychology and works today as a counselor in connection with art and is a yoga teacher. She helped to organise the exhibition in Baku on behalf of the Swiss Embassy.

Azerbaijan, on the crossroad of Europe and Asia, Christianity and Islam, and surrounded

by big regional powers as Russia, Turkey and Iran, is traditionally a place of multi religious and intercultural cohabitation. However, the war of 1991-1994 between Armenia and Azerbaijan and the current occupation of Nagorno-Karabakh reminds us of some of the sensitive issues in the region and how delicate the question of the situation in Nagorno Karabakh is still today in Azerbaijan. Distress of IDP families, children and women is present in everybody's mind.

In 2002 UNIFEM started a regional project, called Coalition 1325, Women for Conflict Prevention and Peace Building in Southern Caucasus, in support of the resolution 1325 of the UN Security Council. This project aims at involving women refugees and internally displaced persons in peace-building process, at promoting the culture of peace and establishing cooperation with women coalitions working on similar issues in other countries. In this perspective, the exhibition "1000 Women for the Nobel Peace Prize" seemed to be an excellent opportunity to show the dedication of outstanding women all over the globe for peace and to link the exhibition with a regional meeting of PWAG women from the region as well as a roundtable with women from Azerbaijan working in the field of peace promotion.

On the occasion of the International Peace Day, on 21 September 2007, we organized the exhibition in Baku, at the Museum Center, in presence of more than 200 guests including the Azerbaijani Minister of Culture, the representatives of the United Nations and the European Council in Baku, as well as PWAG Co-President Ruth-Gaby Vermot, PWAG coordinator for Central Asia Marina Pikulina, Dr. E. Suleymanova, Ombudsperson of Azerbaijan and one of the PeaceWomen, along with other PeaceWomen from Uzbekistan, Kazakhstan, Chechnya, and Tajikistan. The same day, we organized The Minute of Silence for Peace in the World, at Baku Slavonic University in the presence of many students. As we had the opportunity to collaborate with UNDPI and the Human Rights Commissioner, we could get an excellent media coverage of the event.

The following day, we also organized a roundtable with around 50 people, representatives of local NGOs working in the field of Women's rights and peace promotion. This was an excellent opportunity to exchange experiences between women involved in their daily work on different levels and in different situations and to reflect upon possible synergies.

In parallel, we had the chance to hold a regional meeting with 8 Peace Women from Central Asia, Caucasus and Switzerland, with the prospect of a closer collaboration of PWAG women in the region, and a number of future projects, including an exhibition and regional forum in Kazakhstan in 2008. Other projects are also considered in Chechnya and Georgia. The creation of a mobile advocacy group for the region was decided and the need for peace education trainings and resolution 1325 seminars was expressed.

In conclusion, the Baku Peace Days 2007 represented a first step towards a stronger regional cooperation of PWAG women in the perspective of Peace promotion and a Peace culture in this conflict stroked region of the globe, where women have still so much to struggle with problems related to post conflict situations, environmental problems, large scale corruption, domestic violence, early marriages, inter alias. ◀

ECOLOGICAL ISSUES AS I SEE THEM

By Tatiana Tkachenko, PeaceWoman and English teacher in Ternopil, Ukraine. Before, Tatiana worked in the contaminated area of Kiev, 35km from Chernobyl, and developed a new child-centered holistic education for peace, democracy and ecology.

See page 798 of the PWAG book for her biography.

I am writing this article on the eve of April 26, the day when, 22 years ago, the catastrophe in Chernobyl occurred.

Today people all over the world recognize the danger of the ecological issues that affected the world: the polluted environment, the contaminated air, water and soil, but why do we seldom, if ever, mention the pollution of the human beings and the human relations?

After the Chernobyl disaster this issue became crucial for me as a teacher and as a “Chernobyl invalid” (such a category of people appeared after the catastrophe) and just as a person whose life was divided into two parts: before and after. So I took the initiative and started giving my students basic information about this frustrating problem of mankind – the ecology of human relations. But how much can English teachers do in their lessons? I think we can do a lot, for we are teachers of GLOBAL language, therefore it is not the language alone we are supposed to teach our students; basic principals of peace pedagogy such as diversity or creative conflict resolution have to be our tools.

This is how two years ago the idea of my “Lessons for the Heart” was born. Do Unto Others (America’s Emergency relief, Development and Humanitarian Outreach Charities, www.duo.org), September 11, and other lessons encouraged both my students and me to publish our “A Butterfly for a Better World” book. Our message to the readers was: “I am not indifferent, I care, you care, we all care. About our classroom, our homes, our town, our country. About the world we live in. About our past, our present and our future.

I can’t find the words to describe the joy of working together, of being a part of one friendly family we became. Our small book helped us hear and understand one another. Working together we learned more about ourselves, accepted and loved each other. My students told me they learnt what self-esteem is, and I was happy.

Today, on the eve of another April 26 – April 26, 2008 – I have another project, my golden dream: I am going to gather all the teachers of my dear School #2 of Poliske (Kiev region). Poliske is a place that doesn’t exist on Ukrainian maps any longer, it has become a part of the Chernobyl zone, surrounded by barbed wire, abandoned by its citizens.

Most of our teachers haven’t seen each other since we were evacuated, or rather, displaced, all over Ukraine. Some died, others are retired, the rest are still working. I am sure it will be a very special Teachers’ Reunion, with its unforgettable moments of sharing and caring, with tears of sorrow and happiness - we are still alive. I am sure each of us has a lot to tell our colleagues since we last met at our Teachers’ meeting 22 years ago.

I am sure a lot of changes, for better or worse, have taken place in their lives as well as in mine. Yes, I am going to tell them my own story – about my 22 year-long road, full of pain, misunderstanding, doubts and bruises, the road that brought me from a small rural school to the 1000 Women for the Nobel Peace Prize. ◀

Liebe LeserInnen*,

Die Sektion Bosnien und Herzegowina der Gesellschaft für bedrohte Völker (GfbV) teilt das Schicksal der Srebrenica-Mütter, die den Sinn ihres traurigen Lebens in Ausgrabungen der Massengräber gefunden haben, nach den Gebeinen ihrer Liebsten suchend, um sie nach menschlichem Brauch und Gottes Gesetz beerdigen zu können.

Und während sie nach der Überresten ihrer Liebsten suchen, sind diejenigen, die diese massakriert, vergraben und erneut verscharrt haben, noch immer auf freiem Fuss und noch immer in den Institutionen der Regierung, der Polizei und der Justiz beschäftigt. Die Sektion Bosnien und Herzegowina der Gesellschaft für bedrohte Völker hat die Liste mit Namen von 810 Verantwortlichen und Ausfühern des Massakers in Srebrenica, die von der Kommission für Srebrenica erstellt wurde, veröffentlicht. Bis heute musste sich keiner der Ausfühern vor Gericht verantworten.

Weinend hat sich Hatidza Mehmedovic, eine der FriedensFrauen aus Bosnien und Herzegowina (PWAG-Buch S.108) und die Koordinatorin für Srebrenica der GfbV-BiH, bei uns gemeldet und uns erzählt, dass sie gerade darüber informiert wurde, dass im sekundären Massengrab Pilice bei Zvornik (bis jetzt hat man auf dieser Lokalität über 3.000 Opfer exhumiert) Skeletteile ihres Sohnes gefunden worden und in einem anderen Massengrab ebenfalls ein Teil des Skelettes ihres Ehemannes.

Unabhängig davon, wie sehr die Srebrenica-Mütter wie auch wir selbst uns dessen bewusst sind, dass alle Vermissten von Srebrenica sicherlich tot sind, hat diese Nachricht über die Identifizierung von Skeletteilen von Hatidzas Sohn und Ehemann Hatidza aber auch uns schwer getroffen. In diesem Moment weinen wir und teilen die unermässliche Trauer von Hatidza und aller anderen Mütter.

Noch immer sucht Hatidza nach ihrem zweiten Sohn und im Moment kann man ihr auch nicht sagen, um welchen Sohn von den beiden es sich hier handelt. Dies wird sie erfahren, wenn auch der zweite gefunden wird.

**Geschrieben von Fadila Memisevic, PWAG-Koordinatorin für den Balkan und Südost Europa und Leiterin der Sektion Bosnien und Herzegowina der Gesellschaft für bedrohte Völker.*

Aboriginal Australian History

By Emma Leslie, PeaceWoman from Australia who was nominated for Cambodia. In the past ten years Emma has been actively engaged in the integration of peace education into the Cambodian educational system and she regularly conducts peace trainings for organizations.

See page 108 of the PWAG book for her biography.

In 1990, I enrolled in Aboriginal Australian History 101 to fill up credit points in my degree. Frankly I could not see the point, since we had done a lot of Aboriginal history at school, and I thought I knew a lot about corroborees, didgeridoos, boomerangs, walk about, and so on. Further I had also done Australian History 101 and it seemed to cover the essentials. What else could there possibly be to learn?

The lecturer for the course was Dr Peter Read, the man who coined the phrase 'Stolen Generation', a concept unknown to me or my class mates. Each week we were challenged by yet another piece of our own history – major battles, mission stations, White Australia policies, Aboriginal conscription, poisoning of rivers, land rights violations, intentional desecration of sacred sites and so it went on.

Much of this history which dealt with the white invasion of Australia was easy enough to pass over. It happened a long time ago in our thinking (OK two hundred years ago is not that long ago by European standards, but it was to us).

But the history which starts around the fifties and sixties, was less easy to ignore. Peter Read not only taught us history, but he exposed us to people and their stories. Of course Aboriginal children taken forcibly removed from their families by Church and State three to four decades before are still living, and can look you in the face, can tell their story, and can ask you why. They are not so easy to dismiss when they are sitting in your lecture hall telling detail and detail of how the police took them away, Christianised them with religion, adopted them out to strangers, changed their names and identities. Some even told they were of Indian origin to completely conceal their history as indigenous Australians.

This semester changed my life. From then on I knew our country kept a horrible secret. As a child I had been a proud Aussie – showing up for Remembrance and Anzac days, singing proudly the national anthem and saluting the flag which still prominently displays the Union Jack. Knowing the truth brings a different feeling. The hardest part was explaining this history to extended family and friends. No one wanted to accept it as real. Further I found my grand father had been involved in this separation of children, especially of so called 'half castes' in the Northern Territory in the name of good Anglicanism caring for the underprivileged. Suddenly it was not just a question of national identity but a major blight on our own family history.

Facing this history was harder than I had expected, especially in a majority white country like Australia. I made some small efforts but finally did what all good white peace workers do, I ran away!! I went off to work on reconciliation in Cambodia. What do they say about being a prophet in your own country? True indeed – much easier to mess around in other people's history than deal with your own. And so the chapter was closed. It re-surfaced from time to time, especially when people accused me of being Australian – definitely not I would reply, a global citizen I am. But mostly it was dead and buried, until February 12, 2008.

For over a decade a conservative Australian government had argued and debated there was no need for an Australian government to apologise for the sins of our forefathers. The sin did not belong to us and therefore did not require further action. How narrow a view was this and how much energy it required to fight against the need to apologise.

But on February 12, 2008, Prime Minister Rudd, newly elected to power, walked into the Australian Parliament, and with what seemed like no effort at all stated the following 360 words;

Today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history.

We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations – this blemished chapter in our nation's history.

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.

We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this Parliament resolves that the injustices of the past must never, never happen again.

A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed.

A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia.

How simple it was, and what liberation it brought. I watched the apology live at 4am in my house in Phnom Penh. Through the morning fellow Australians called each other weeping with joy. We could not believe what relief and liberation it had brought us. Aboriginal people were interviewed throughout the day sharing the relief such national recognition of their pain had brought.

Certainly much action is required to make such an apology truly meaningful, but on that day I truly came to understand the meaning of the words of the Aboriginal activist Lilla Watson ***“If you have come here to help me, you are wasting your time. But if you have come because your liberation is tied up with mine, then let us work together.”***

Truly I felt released and free. ◀

Contributing to a democratic and peaceful Sudan

By Dr. Bakhita Osman, PeaceWoman from Sudan. She is a lecturer in economics and has conducted extensive scientific research on the root causes of women's poverty. Her major aim is to empower women at all levels in the Sudan. She also writes stories, mainly about promoting peace.

See page 127 of the PWAG book for her biography.

As a PeaceWoman, I am working towards building a democratic and peaceful country,. I implemented many activities since the nomination to the Nobel Peace Prize in 2005:

- 1) I designed two manuals, one about strengthening grassroots organisations who work towards poverty eradication from the environmental perspective and the other about training guidelines for religious dialogue.
- 2) I participated as an expert in discussions of national policies in the field of development.
- 3) I developed a training package for the promotion of women's roles in organisations and in the cadres in the field of rural development
- 4) I conducted two surveys. One was in Mayo in an IDP Camp and the second was in Umhani area about human rights and the basic needs of the people.
- 5) I am in a working group where we develop a strategic framework for the coming era to achieve sustainable peace in Sudan.
- 6) We conducted a training workshop on women leaders for women cadres in Kassla State (Eastern Sudan).
- 7) I am about to publish a book with case studies of women in the prison.
- 8) I presented a scientific paper about the role of women in peacebuilding at a Women and Peace Forum.
- 9) I have continuous youth dialogues with university students about peacebuilding and development.

The lessons I learn from my work is that it is important to be in peaceful coexistens any time and anywhere with the people, which I am through my work as a lecturer at the University or as a civil society activist. Women have to be an important and vital element in society, my goal is to aspire the women to participate in the coming elections. I concentrate my work on the rural area because I want to promote community based organisations in the field of rural development. There needs to be a deep understanding of the meaning of peace and development, an extension of the dialogue about Sudan's Comprehensive Peace Agreement (CPA), in purpose of a fair and decent life. We need to involve the rural communities into the issues of peacebuilding, conflict resolution, conflict transformation and the abandonment of war and they need to realize and recognize their roles and rights. I as a PeaceWoman work to ensure the equal participation of target groups (women in particular) in the electoral process, in peace sustainability, conflict prevention and reintegration. ◀

Challenges of women in Iraq

By Dr. Faeza Al-Abadi from Babilon (Iraq) , a 26-year old gynecologist and founder of the new NGO "The New Iraqi Women's Organisation".

All women in Iraq, whether educated or not, housewives or employees, are facing many challenges in their daily lives, whereas the security situation is one of the greatest problems. Women are scared to leave their homes except for urgent and necessary things

like going to work or buying needs for their families.

Families of girls often want to protect them by obliging them to leave schools or by allowing early marriage.

The second challenge is the economic situation as most women suffer from poverty, especially widows and divorced women. In addition they face restrictions based on customs and traditions which results in a form of violence against them.

So due to the economic and security situation women are not educated nor do they have connection and communication with the world, which would be crucial for them to feel that their basic needs are satisfied.

Our request for PeaceWomen Across the Globe is to have more connection with Iraqi women and to facilitate their participation in the conferences and workshop that are being organised. Furthermore it would be very important to train Iraqi women to become trainers, because they have the potential but not the resources, and this is important for the sustainability of our organisations.

My organisation "The New Iraqi Women's Organisation" was established after the abolition of the former regime which forbid NGOs. The organisation was founded by a group of committed men and women including myself, aiming at the empowerment of Iraqi women. We depend on personal donations, as the donations from international organisations upon will stop after the implementation of some projects. So networking is very crucial to us as it will help us to deepend our knowledge as well as provide an opportunity for possible funding.

Your help is highly appreciated. ◀

You can contact Faeza Al-Abadi by email: faezah_alebadi@yahoo.com or by phone: 00964-7801-170614.

Exhibition

Our exhibition „1000 PeaceWomen Across the Globe“ wanders unrelentingly around the globe and everywhere it inspires people and makes them think about the meaning of peace in their region and with which energy and creativity these 1000 women contribute to peace all around the world. On the occasion of the International Women's Day on March 8 2008, our exhibition was hosted in many places, amongst them were Belgium, Brasil, Germany,



France, Holland, India, New Zealand, Austria and the USA. One highlight was the exhibition in the head quarter of UNESCO in Paris (see photo).

Upcoming events...

May 6, 2008, 19.30 – 21.30

PeaceWomen Doreen Spence from Canada and Anni Lanz from Switzerland will talk about their work and strategies.

Volkshaus Zurich, Green Hall

Organised by: INCOMINDIO (www.incomindio.ch)

June, 2008

Exhibition *1000 PeaceWomen Across the Globe*

National Gallery of Macedonia - Mala Stanica

Roundtable (date still open) with Fadila Memisevic, Ruth-Gaby, Ermira Mehmeti, Zarko Trajanovski, Liljana Popovska and Ivana Dragsic.

Organised by: Performing Arts Center MULTIMEDIA, supported by the Embassy of Switzerland in the Republic of Macedonia.

June 6 – 15, 2008

Exhibition *1000 PeaceWomen Across the Globe*

Horw, Switzerland

With a wide range of events, amongst others with PeaceWoman Lea Ackermann from Germany and

Ruth-Gaby Vermot and Maren Haartje from PWAG in Switzerland.

Organised by: Katholisches Pfarreizentrum.

For more information on these events and on past events or more future events, please visit our website. ◀