

# **11. Internationale Konferenz für Militärsteuerverweigerung und Friedenssteuerinitiativen**

**11<sup>th</sup> International Conference on War Tax Resistance  
and Peace Tax Campaigns**



**Veranstalter: Netzwerk Friedenssteuer Deutschland**

**Organizer: Netzwerk Friedenssteuer Germany**

**26. – 29. Oktober 2006 in Woltersdorf bei Berlin**

**26 – 29 October 2006 in Woltersdorf near Berlin**

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**www.peacetax-2006.com**

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**11th International Conference on Military Tax Resistance  
and Peace Tax Initiatives**  
**“Military Tax – Responsibility – Peace Tax”**  
**Woltersdorf/Berlin/Germany, October 26-29, 2006**



## **INTRODUCTION**

Germany's Peace Tax Network offered to host the 11<sup>th</sup> conference (having already hosted the 9<sup>th</sup> one in 2002), because otherwise there would have been no firm commitment in Brussels (10<sup>th</sup> conference in 2004). A dual team structure – one international, one German – was set up to reduce the work load.

The conference theme focussed on military tax and peace tax and their interaction with responsibility. Responsibility was also the subject of three key-note presentations, a large plenary discussion and a workshop.

International aspects were covered in the presentation of the “Military Recruitment and Conscientious Objection” study drawn up by Derek Brett for CPTI/Conscience and Peace Tax International, in reports on military tax resistance and/or peace tax initiative activities, but also in specific, sometimes very personal reports from Eritrea, Ghana, India, Nepal and finally in written country reports and their discussion in a country forum.

Half of the workshops (street theatre, new technologies, “Peace pays”) and a special report from the Netherlands were in line with the intention of reaching out more strongly to a younger target group in future. Other workshops focussed on “judicial remedies”, which British objectors want to pursue even up to the European Court of Human Rights in Strasbourg, as well as on future cooperation with (inter-)national organisations.

As usual, CPTI also held its annual meeting during the conference where the actions of the old board had to be approved, projects and budgets for 2007 and 2008 had to be adopted and a new board had to be elected.

Parallel to the Conference, two international initiatives came into focus:

- “Manifesto against Conscription and the Military System” by Gandhi Information Center, Berlin;
- “Action for International Law”, an initiative by a Heidelberg group of students seeking compliance with international law by governments throughout the world.

In addition there was a poster exhibition by Wolfgang Janisch on “Protest against War”.

Lobbying activities in the run-up to the Conference drew only one MP and some few Conference participants. After the Conference, there was a guided tour of the city of Berlin focussing on GDR architecture and highlighting East Berlin and Plötzensee memorial.

**Final Report** on the 11th International Conference on Military Tax Resistance and Peace Tax Initiatives  
in Woltersdorf, Berlin, Germany, October 26-29, 2006  
**“Military Tax – Responsibility – Peace Tax”**

The conference was attended by 54 participants and 6 speakers from 15 countries with a good balance of German and non-German guests.

Sometimes in the run-up to and during the conference there was an issue whether to invite participants also from countries where there are no active peace tax groups. Individually and by way of their reports from regions of conflict these participants demonstrated impressively why the conference theme continues to be important.

During planning it was discussed how many workshops should be set up and whether or not it would be preferable to have fewer workshops with longer durations. The 90 minute rhythm was retained and even the street theatre enthusiasts preferred to choose a second workshop.

The political situation in Germany has changed so that – unlike in 2002 – there was only a single politician available for a discussion before the conference – times are difficult.

The presentation of the “Manifesto against the Draft and the Military System” opened up vistas for developments in two directions: It was the first time conference participants heard about this campaign and its international support – as witnessed by the signatures. And the Berlin-based Gandhi Information Centre represented by Christian Bartolf showed openness to possibly network with other movements.

The global report on “Military Recruitment and Conscientious Objection to Military Service” with its many details constituted an impressive opening to the conference. Derek Brett had drawn up the study on behalf of Conscience and Peace Tax International /CPTI and presented it in Woltersdorf. The British Josef Rowntree Charitable Fund and the Quaker Office at the UN had provided funding.

There was also encouragement to be drawn from international activities to promote military tax resistance and peace tax initiatives. And national groups were asked to develop contacts with international organisations. The list of arguments developed for this purpose with the “pros and cons” proved a valuable tool taking up and developing a project of the last conference.

The conference focused on the issue of “responsibility”. Ilsegrit Fink, a retired pastor, and Frieder Otto Wolf, philosopher and politician, presented their views on some fundamental issues which were underpinned by Wolfgang Höhne, the mayor of Woltersdorf, who shared some practical experiences from GDR times.

The theme was taken up in a workshop prepared by the Germans. The result is an updated draft wording in two languages which can be used for future activities both at national and international levels: “Human beings are free to reject military violence. Therefore no person shall be compelled to participate in military violence, directly or indirectly”.

Special attention was given to two members of the British “Peace Tax Seven” group, seven individuals who intend to closely cooperate in their attempt to sue for the right to military tax resistance first in Britain and then at the European Court of Human Rights in Strasbourg. They would like to see similar group activities in other countries – a wish that may possibly come true.

Britain and the Netherlands presented examples of reaching out to young people and getting them involved – some of these examples will be copied elsewhere.

CPTI NGO held its annual conference on matters of business and elected a new board. The annual conference expressed their gratitude towards Marian Franz/USA, the retiring chairperson of the board, for her long years of service and valuable contribution and expressed their deep concern over Marian’s severe illness. After the conference we learned that she passed away on November 16, 2006.

In their final declaration participants primarily emphasized the individual’s right to freedom of conscience and to refusal of military violence. German military involvement in Afghanistan was criticized and a civilian-based conflict resolution was called for. The demand was raised to recognize the right to conscientious objection to military service and to grant asylum to conscientious objectors to military service and to deserters. Finally participants gratefully accepted Britain’s offer to host the 2008 conference and also took note of Canada’s readiness to host a conference.

## Final Statement

of the **11th International Conference on War Tax Resistance and Peace Tax Campaigns**, which took place in Woltersdorf near Berlin from 26-29 October 2006.

The topic was: **War Tax - Responsibility - Peace Tax.**

The participants reiterate their conviction that it is impossible to create peace through war and the use of violence. The responsibility of each of us is indivisible; war leads to the loss of humanity. Human beings are free to reject military violence. Therefore no person shall be compelled to participate in military violence, directly or indirectly. The participants hope that with every conscientious objection to serve with a weapon or to pay the military share of taxes, the total military potential for violence will decrease, and that with every euro spent on peaceful projects the military budget will shrink and more justice and peace will become possible.

The Conference deplores in the strongest possible terms the desecration of graves in Afghanistan by German soldiers. This is yet another demonstration of the danger to soldiers of becoming cruel and insensitive. The Conference demands an end to military action in Afghanistan and the deployment of civilian peace-keepers who have been trained for such purposes for a number of years.

“Conscience and Peace Tax International” (CPTI) introduced the study “Military Recruitment and Conscientious Objection: A Thematic Global Survey”. We were not surprised to learn that to this day, rich men can still buy themselves out of military service, and that the right of conscientious objection is still not honoured in several countries. We were, however, surprised to learn that e.g. in Switzerland any man who does not perform his military service has to pay 2% of his income till the age of 40 – so alongside many indirect taxes there are also direct military taxes.

Seven British citizens who refuse to pay taxes for military purposes – “the Peace Tax Seven” – are in the process of bringing their cases to the European Court of Human Rights. The Conference assures them of their full support. And so at the invitation of “Conscience UK”, the 12<sup>th</sup> International Conference on War Tax Resistance and Peace Tax Campaigns 2008 will take place in the United Kingdom.

We heard from other continents, particularly from countries where armed conflict is linked with severe human rights violations, Nepal, Colombia, Eritrea and the eight other African countries where wars are currently going on. We were urged to defend everywhere the right to conscientious objection to military service, to support the granting of political asylum to objectors and deserters. The Conference supports the initiative “International Law Campaign” (Aktion Völkerrecht) started by students from a secondary school in Heidelberg, as well as the “Manifesto against conscription and the military system” from the Gandhi Information Centre in Berlin.

Marian Franz, departing Chair of CPTI, was given heartfelt thanks for her many years of work. The Board of CPTI having reached the end of its period of service, the General Assembly elected a new Board for CPTI. The new Chair for the next four years will be the former treasurer, Pedro Otaduy from Spain. Hannelore Morgenstern-Przygoda, Germany, is Deputy Chair. The day-to-day work will continue to be entrusted to the experienced hands of Dirk Panhuis from Belgium, and the new treasurer is Alan Gamble from the USA. They are joined on the Board by Robin Brookes (one of the Peace Tax Seven, UK), Ricardo Esquivia (Colombia), Angelo Gandolfi (Italy), and Carla Goffi, (Belgium).

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**„Militärsteuer - Verantwortung - Friedenssteuer“**

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11th International Conference on Military Tax Resistance  
and Peace Tax Initiatives

**“Military Tax – Responsibility – Peace Tax”**

**Woltersdorf/Berlin/Germany, October 26-29, 2006**

Adressen aller Teilnehmenden

addresses of all participants

last name	first name	organization	Website	residence/street	country	post code+city	phone	e-mail
Adolf	Helmut	Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
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Auerbach	Irene	Dolmetscherin, Conscience	<a href="http://www.conscienceonline.org.uk">www.conscienceonline.org.uk</a>					
Augsburg	Jannik	CPTI						
Badasu	Michael K.	Ghana Mennonite Church						
Barnett	Sarah	Quaker Council for European Affairs	<a href="http://www.quaker.org/qcea/">www.quaker.org/qcea/</a>					
Beguín	Beatrice							
Bhardwaj	Dr. Arya Bhushan	Gandhi-in-Action (Int. Group of Non-Violent Activists)						
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Brett	Derek	CPTI	<a href="http://www.cpti.ws">www.cpti.ws</a>					
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Gautreau	Huberte	Conscience Canada	<a href="http://www.consciencecanada.ca">www.consciencecanada.ca</a>					
Gebreyesus	Abraham	CPTI	<a href="http://www.cpti.ws">www.cpti.ws</a>					
Goei	Koen	Euro's voor Vrede	<a href="http://www.eurosvoorvrede.nl">www.eurosvoorvrede.nl</a>					
Habert	Annette	Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
Heilmann	Friedrich	Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
Hellebaut	Jan	VRAK (Akte Vredesbelasting)	<a href="http://surf.to/vrak">http://surf.to/vrak</a>					

last name	first name	organization	Website					
Hill	Symon	Conscience UK	<a href="http://www.conscienceonline.org.uk">www.conscienceonline.org.uk</a>					
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Joshi	Kanhaiya Prasad	FOSEED Nepal						
Laheij	Christiaan	Euro's voor Vrede	<a href="http://www.eurosvoorvrede.nl">www.eurosvoorvrede.nl</a>					
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Lott	Günther	Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
Marien	Hilde							
Morgenstern	Hannelore	Steuern zu Pflugscharen im Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
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Randall	John	Peace Tax Foundation	<a href="http://www.cpti.ws">www.cpti.ws</a>					
Randall	Nana-Fosu	Voices of African Mothers	<a href="http://vamothers.org">http://vamothers.org</a>					
Rehmann	Gudrun	Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
Rosenwald	Lawrence A.	National War Tax Resistance Coordinating Committee (NWTRCC)	<a href="http://www.nwtrcc.org">www.nwtrcc.org</a>					
Rottmayr	Sepp	Pax Christi und Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
Rottmayr	Liesel	Pax Christi und Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
Rottmayr	Katharina	Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
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last name	first name	organization	Website					
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Voigt	Klausmartin	Netzwerk Friedenssteuer	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
Wagner	Ev	AG Friedenssteuer-Gewissensfrage	<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					
Willner	Bernhard		<a href="http://www.netzwerk-friedenssteuer.de">www.netzwerk-friedenssteuer.de</a>					

#### Referentin und Referenten

last name	first name	organization	Website					
Bartolf	Christian		<a href="http://home.snafu.de/mkgandhi/">http://home.snafu.de/mkgandhi/</a>					
Baumann	Till	Theatermacher	<a href="http://www.tillbaumann.de">www.tillbaumann.de</a>					
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Hahn	Harald	Theatermacher	<a href="http://www.harald-hahn.de">www.harald-hahn.de</a>					
Höhne	Wolfgang	Bürgermeister	<a href="http://www.woltersdorf-schleuse.de">www.woltersdorf-schleuse.de</a>					
Wolf	Frieder Otto	Privatdozent	<a href="http://www.friederottowolf.de">www.friederottowolf.de</a>					
Woy	Armin	Stadtführer	<a href="http://www.minoy-services.com">www.minoy-services.com</a>					






### Participation in International WTR-PTC Conferences

<b>Conference</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>
<b>Year + month</b>	1986 Sept.	1988 Sept.	1990 Sept.	1992 Nov.	1994 Sept.	1996 Nov.	1998 Dec.	2000 July	2002 Sept.	2004 July	2006 Oct.
<b>Country</b>	Germany	Netherlands	Italy	Belgium	Spain	U.K.	India	USA	Germany	Belgium	Germany
<b>Place</b>	Tübingen	Vierhouten	Aosta	Brussels	Hondarribia	Hoddesdon	New Delhi	Wash DC	Hirsch-luch	Brussels	Woltersdorf
Argentina	-	-	1	-	-	-	-	-	-	-	-
Australia	1	1	1	-	-	-	-	-	-	-	-
Bangladesh	-	-	-	-	-	-	2	-	1	-	-
Belgium	3	3	2	*	3	4	4	2	3	*	4
Canada	1	-	-	1	2	1	-	2	2	4	1
Columbia	-	-	-	-	-	-	-	-	-	1	-
Denmark	-	1	3	1	1	1	-	-	1	1	1
France	2	-	3	-	-	2	-	-	-	-	-
Germany	*	11	4	11	6	5	4	5	*	29	*
Ghana	-	-	-	-	-	-	-	-	1	1	1
Guatemala	-	-	-	-	-	-	-	1	-	-	-
Honduras	-	-	-	1	-	1	-	1	-	-	-
India	-	-	1	1	-	1	-	2	1	1	1
Italy	-	2	*	4	4	4	6	1	1	-	1
Japan	1	1	-	-	-	-	-	2	-	-	-
Luxemburg	2	1	-	1	-	-	-	-	-	-	-
Nepal	-	-	-	-	-	-	-	-	1	-	1
Netherlands	7	*	5	10	5	4	3	3	7	5	3
Nigeria	-	-	-	-	-	-	-	1	-	-	-
Norway	-	1	1	-	1	1	1	1	2	2	1
Palestine	-	-	-	-	1	2	-	-	-	-	-
Russia	-	-	-	-	-	1	-	1	-	-	-
Spain	2	2	-	4	*	1	-	1	1	1	1
Sweden	-	1	1	1	2	1	1	-	-	-	-
Switzerland	2	1	-	-	-	-	-	-	1	1	1
U.K.	6	10	5	12	6	*	2	6	6	3	4
USA	11	8	7	7	7	6	6	*	6	14	6
<b>TOTAL FOREIGNERS</b>	<b>38</b>	<b>43</b>	<b>34</b>	<b>54</b>	<b>38</b>	<b>35</b>	<b>29</b>	<b>29</b>	<b>36</b>	<b>63</b>	<b>26</b>
* HOST COUNTRY	*49	*16	*59	*8	*24	*40	*33	*95	*60	*10	*34
<b>TOTAL PARTICIPANTS</b>	<b>87</b>	<b>59</b>	<b>97</b>	<b>62</b>	<b>62</b>	<b>75</b>	<b>62</b>	<b>124</b>	<b>96</b>	<b>73</b>	<b>60</b>
<b>TOTAL COUNTRIES</b>	<b>12</b>	<b>14</b>	<b>13</b>	<b>12</b>	<b>12</b>	<b>16</b>	<b>10</b>	<b>15</b>	<b>15</b>	<b>12</b>	<b>15</b>

Remarks.

1. Interpreters are sometimes counted under their country of origin, sometimes under the host country, sometimes not at all. Volunteers are counted under the host country.
2. Participants are listed in their country of residence (not the country of their nationality).
3. Statistics compiled by Friedrich Heilmann 2006.

Date/Day	Time	Programme	
<b>Thursday</b>	10:00 a.m.	<i>discussions with German MPs</i>	
<b>26.10.06</b>	2:00 p.m.	<i>discussions with German MPs</i>	
<b>26.10.06</b>	from 2:00 p.m.	<i>participants arriving and registration</i>	
<b>Thursday</b>	6:00 p.m.	dinner	Woltersdorf Conference Centre dining hall
	7:00 p.m.	opening the conference, welcome	conference hall
	7:30 p.m.	paper: Military Recruitment and Conscientious Objection: A Thematic Global Survey by Derek Brett	conference hall
	8:30 p.m.	paper: Manifesto against conscription and the military system	
	9 p.m.	welcoming (tea and wine)	
<b>27.10.06</b>	8:00 a.m.	time for meditation	seminar room
<b>Friday</b>	8:30 a.m.	breakfast	dining hall
	8.00 -- 9:00 a.m.	registration	office
	9:00 a.m.	opening, greetings	conference hall
	9:15 – 10:30 a.m.	presentations on »War Tax Resistance and Peace Tax Campaigns« at international level	conference hall
	10:30 a.m.	break	
	10:45 – 11.45 a.m.	voices from conflict regions – Ghana, Nepal, Eritrea	conference hall
	11.45 – 12.15 a.m.	presentations of the Workshop topics	conference hall
	12:30 a.m.	lunch	dining hall
		lunch hour	office
	2:00 – 3.45 p.m.	workshops I – street theatre, legal route to legislation, use of new technologies, pros&cons	seminar rooms
	3:45 p.m.	break (coffee and tea)	
	4:15 – 6.00 p.m.	workshops II – street theatre, cooperation, towards a human right on COMT, promoting non-military security	seminar rooms
	6:00 p.m.	dinner	dining hall
	7:15 -20.15 p.m.	personal witnesses	conference hall
	8:30 p.m.	politically inspired street theatre for all and with all	conference hall
<b>28.10.06</b>	8:00 a.m.	time for meditation	seminar room
<b>Saturday</b>	8:30 a.m.	breakfast	dining hall
	9:15 -10:15 a.m.	papers: »Responsibility« by Ilsegret Fink and Frieder O. Wolf	seminar rooms
	10:15 a.m.	break	
	10:45 – 12:30 a.m.	panel discussion: »political responsibility«: Ilsegret Fink, Frieder O. Wolf, Wolfgang Höhne, mayor, Tobias Pflüger, MEP	conference hall
	12:30 a.m.	lunch	hall rooms
		lunch hour	
	2:00 – 4:00 p.m.	CPTI General Assembly (for all participants)	conference hall
	4:30 – 5.30 p.m.	workshop-highlights from the groups (street theatre on Friday night)	conference hall
	5:30 – 6:00 p.m.	Follow up committees – Brussels 2004	conference hall
	7:15 -8.15 p.m.	forum country reports	conference hall
	8:30 p.m.	social evening – organized by participants from different countries	conference hall
<b>29.10.06</b>	8:00 a.m.	time for meditation	seminar room
<b>Sunday</b>	8:30 a.m.	breakfast	dining hall
	8:00 -- 9:30 a.m.	office open	office
	9:30 – 10.45 a.m.	plenary session – make decisions, plans statement, next conference	conference hall
	10:45 a.m.	break	
	11:00 – 12:00 a.m.	continuation final plenary session	conference hall
	12:00 a.m.	lunch	dining hall
	1:00 p.m.	departure	
<b>for registered participants with post-conference fee:</b>			
	1:30 – 4:30 p.m.	political sightseeing in Berlin (departure conference centre)	Berlin, touring bus

11. Internationale Konferenz für Militärsteuer-Verweigerung und Friedenssteuer-Initiativen  
„**Militärsteuer - Verantwortung - Friedenssteuer**“  
**26. – 29. Oktober 2006 in Woltersdorf /Berlin**

GRUSSWORTE

**Marian Franz**, CPTI-Vorstandsmitglied:

„Dear Friends,

As chair of CPTI I had very much looked forward to being with you today and chairing the meeting of the CPTI general assembly. This was to be a very special trip for me. My son was going to travel to Germany with me. There is little in life that I have looked forward to more than our international conferences.

Those of us who work on behalf of those victims who suffer the first-hand costs of military violence share a special bond. That bond ties us together not only in our work but in the deep and genuine affection for each other.

I feel this special closeness with you this weekend. I am aware of your concern for me, and your prayers and your hugs, and am so grateful for them. A difficult and unfortunate cancer is separating us for now.

I am so proud of CPTI's achievements. Working with and for CPTI has been thrilling, I give to each of you my love and wish the greatest blessings of the universe on your continued efforts. If we keep our focus on the victims of military violence, we will grow.

With sincere love and appreciation. Marian Franz“

**Rosa Packard**, CPTI-Delegierte in New York:

I am not advised to travel abroad this year. I will miss you all. Thanks for writing. Rosa / 27.10.06

How lovely to hear from you. I am at home this summer rather than going to my yearly meeting because I am being treated with several doctors appointments for some medical needs which are getting better as a result. I am using the otherwise quiet week to read some good mystery stories from my local library. I am hoping Marian can visit in the fall to attend the meetings in NYC and plan to join her. We have a hot summer also and even a tornado knocking down a number of trees in the area. Weather can be dramatic! Best wishes Rosa / Ende Juli

**Jan Birk**, CPTI-Mitglied

Entschuldigte sein Fehlen und übergab sein Stimmrecht an eine Stellvertreterin

**Sergei Nikitin**/Russland

Entschuldigte sich, da er in letzter Minute von seinem Arbeitgeber leider zu einer anderen Veranstaltung dirigiert wurde.

**Milena Romero**/Kolumbien

Bedauerte es sehr, nicht kommen zu können, da sie kein Visum für die Zwischenlandung bei ihrem Flug in USA hatte. Lt. Reisebüro bräuchte sie es nicht, aber beim Einchecken dann doch. Da war dann keine Zeit mehr, ein Visum zu besorgen.

## **Activities concerning Conscientious Objection to Military Taxes and Peace Tax Initiatives on the international Level**

**John Randall reported on the World Peace Forum** (Vancouver/Canada, June 2006).

The refusal to pay military taxes was never mentioned there. All that happened were reports on conscientious refusal of military service from a group called *Veterans' and War Resisters Working Party*.

The final declaration of the World Peace Forum contained, amongst other things, the following sentence which had been phrased by this group: „We demand respect for the human right to refuse military service, including „selective refusal“ concerning specific conflicts and means of waging war, and we encourage Canada and all other nations to grant asylum to soldiers from countries which deny them this right.“

Many participants from the USA learnt what the Canadians are working on, and these in turn heard what is going on with US-American attempts to undermine recruitment.

The biggest game of the Forum was the opportunity to meet people and to speak with them. Many had already heard of Conscience Canada and the Peace Tax Seven (UK). Many people picked up the CPTI booklet and appreciated the existence of a version in French.

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**Gertie Brammer took part in the Conference of the War Resisters' International / WRI** (Paderborn/Germany, July 2006).

The aim of her participation was to establish contacts with organizers and participants from WRI; to see whether she might latch on to existing interest, and/or to win people for our subject of conscientious objection of military taxes.

- There were just a few people who had vaguely heard of our topic.
- There's one group that knows exactly what we are on about: the MOC (Movimiento de Objeción de Conciencia) in Spain.

Other WRI groups had vaguely heard of it, but not from its own members.

- There's just one single person who is actively involved in the refusal to pay military taxes: Andreas Speck (Executive Officer of the WRI London office). Every month he withholds the military share of his taxes. The bailiff then comes to collect it. Andreas does not yet want to take matters further; he is waiting to see how the Peace Tax Seven are going to fare. He says that he has not heard of any other example of refusal to pay military taxes in or with WRI.

- Listening to the papers read in plenary sessions, Gertie did not hear any mention of the refusal to pay military taxes.

- From CPTI attended Derek Brett (4 days) and Hannelore Morgenstern (1 day); from the CPTI members (national groups) nobody was there except Gertie.

**So in this respect we've got a major uphill task before us.**

Gertie offered a workshop, in which Hannelore Morgenstern as well as Derek and Rachel Brett were able to support her at times, but only eleven people had been directly told about it, amongst them Stephanie Astner, who then also attended the Woltersdorf Conference.

In the work group "The right to refuse to kill", which was held over 5 days, participants were too pre-occupied with topics connected with conscientious objection to military service, to find space for the refusal to pay military taxes.

The best thing about the conference were the breaks - in these Gertie was able to speak to several people who were interested and who then also took away some of our printed materials.

## **Suggestions**

Gertie suggests to work more closely with WRI - with CPTI as the official partner and with the individual national groups actually doing the work. We should try getting across to WRI that conscientious objection to military service and to military taxes are two sides of the same coin. Additionally, fewer and fewer countries actually have conscription, something proven by Derek Brett's study, whereas there is a constant need for more money for (professional) armies. It's not only that *we* need new active members - WRI, in its turn, will need new topics. We should also consider the possibility of holding our own conferences jointly with those of WRI. For if we do not manage to fill WRI members with enthusiasm for our topic - whom else will we win over??

### Arguments in favour:

1. We'd attract more international attention.
2. We'd be together with those people with whom we have to keep in touch anyway in order to be listened to by national governments and the United Nations. Particularly as we strive to get recognized both conscientious objection to military service and to military taxes as human rights, this would make sense.
3. From the point of view of organizing such events, this should be easy: WRI is used to planning events for 200-300 people.
4. Our conferences would then take place every third year instead of every other year. This saves the respective organizations time, which they could use for their ongoing tasks.

### Arguments against

1. Yet again we'd have to invest additional time, energy and money, both in CPTI and in the national groups
2. The next WRI conference is planned to take place in South Africa. How many people from our national groups would be prepared to go there? Costs!
3. In countries like South Africa, we do not yet have national groups which could help organize our share of a joint conference.

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## **Sarah Barnett reported on the activities of QCEA/Quaker Council for European Affairs**

QCEA is an international not-for-profit organization under Belgian law, based in Brussels. It aims at spreading the Quaker vision in matters of peace, human rights and economical justice at European level.

### **QCEA and Peace Tax**

At the International Conference in Brussels 2004 QCEA discussed with the CPTI-Board a draft resolution of QCEA on the right of Conscientious Objection to the payment of taxes for military purposes. This draft resolution was introduced to the Human Rights Grouping of NGOs with participatory status at the Council of Europe on 26 January 2005. The official presentation followed on the 27 April 2005. This was supported by a series of Briefing Papers (available from [www.quaker.org/qcea](http://www.quaker.org/qcea)).

Unfortunately the draft was not very warmly received. The usual questions and objections were raised e.g. military service is a good thing for young men, hypothecation is not possible etc. Since then, QCEA has approached a number of MPs to investigate whether they would be interested in tabling a resolution or a motion for a recommendation to the Parliamentary Assembly at the Council of Europe and eventually being the rapporteur if it were referred to the Committee on Legal Affairs and Human Rights for a report. So far the response has been negative. QCEA encourages anyone to

get in touch who may be able to recommend (a) national MP(s) who is/are in their country's delegation to the Parliamentary Assembly at the Council of Europe and who might be sympathetic to the Peace Tax cause. Similarly, if anyone has any contacts with NGOs (which have participatory status at the Council of Europe) who might be interested in supporting the campaign, then this information would also be greatly appreciated.

The other major way in which QCEA is involved in the Peace Tax campaign is through its **case law project**. At the last CPTI conference, QCEA said that it would take part in this project with Professor Denys from the Vrije Universiteit Brussel. The project's aim is to map out the countries where there have been cases of war-tax resistance going through the courts, and to summarise the main legal arguments against these cases. So far, QCEA has gathered information from the UK, Germany, the Netherlands, Belgium and the US. This project will continue into 2007 and will hopefully result in a short report to summarise the main European and US legal arguments which have been used against war-tax resisters in the past. Once again, QCEA would welcome any information or input from those with knowledge of particular legal cases which could feature in this report.

Aside from this project and its work at the Council of Europe, QCEA also **translated the script for the Peace Tax Seven's DVD *Contempt of Conscience* into Dutch, French and German**. QCEA is also in the process of updating some of its briefing papers about Peace Tax, including a **Frequently Asked Questions** document, which should be available from our website by the New Year.

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### **The Peace Tax Seven showed a DVD about their work, named *Contempt of Conscience***

This DVD is highly suitable for motivating new recruits and for showing to groups. Multilingual versions will be ready in March / April 2007.

Price: 6 pounds 50 pence within Great Britain; 7 pounds for european countries and 8 pounds for countries outside of Europe. Address:

The DVD can be ordered here:  
Treasurer, Peace Tax Seven  
Woodlands, Ledge Hill  
Market Lavington  
Wiltshire SN 10



## Voices from areas of conflict

**Abraham Gebreyesus Mehreteab from Eritrea**, who lost an arm and an eye as a child when playing with one of the many landmines with which his long-suffering country has been contaminated after by now forty years of war, lives in Germany, where he was granted asylum. Here and with the United Nations he stands up for the conscientious objectors in his country. He described in a most poignant manner the nearly hopeless situation faced by conscientious objectors who, under their dictatorial regime, have to serve ridiculously long prison sentences and even suffer torture. This country is a clear example for the demand that deserters, too, should be granted asylum. Abraham encountered the CPTI board and its work at meetings of the Committee for Human Rights in Geneva and became a CPTI member.

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**Kanhaiya Prasad Joshi came from Nepal** in order to report on the political upheavals in his country. For the last ten years or so, again and again there has been serious unrest which has already claimed 15,000 lives, the result of ideological conflicts between supporters of the feudal monarchy, parliamentary democracy and the Maoists. The life of society as a whole has become uncertain and unstable.

In April 2006 civilian society succeeded in strengthening the democratic parties to such an extent that they were able to put an end to feudalism and the monarchy. Since then the 7 political parties in parliament have been negotiating with each other and with the Maoists about a new constitution and in particular about the role of the army. A problem is, that still so many Nepalese have sympathy for the monarchy.

Kanhaiya sees a good chance to find promoters of conscientious objection to military taxes and for peace tax initiatives, both with civilian Nepalese society and with the Maoists, as non-violence is part of the Nepalese character. The situation is different among party politicians, and among the Maoists too, as long as the latter have not been recognized by the other parties. Kanhaiya does not feel he can forecast the end of this struggle - it may well result in more serious unrest. Kanhaiya's group FOSEED is very active concerning our subject and has spoken to some members of parliament. There is little point of membership in CPTI so far, as for the time being, Nepal only recognizes Nepalese NGOs.

*(On the 21st of November, the 7 political parties in parliament and the Maoists signed a binding contract which made an end to ten years of civil war, brought the Maoists into parliament and wants to integrate them into the army.)*

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For the third time the Mennonite priest **Michael Kodzo Badasu from Ghana** took part in the conference. In his country the refusal to pay military taxes is not yet on the agenda. Michael is seeking organizations to support his work concerning the following areas: campaign against ethnocentricity; increased information on HIV/AIDS; gender equality; campaign against malaria and guinea worm. An acute problem for him is the fact that his office equipment is out of date.

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**Nana-Fosu Randall (Ghana and USA)** who, together with John Randall, took part in the World Peace Forum in Vancouver, was deeply distressed about the silence concerning Africa in talks about war. Iraq and Afghanistan are always on the agenda, when in Africa alone, currently nine wars are raging.

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**Brunhilde Stötzner showed photographs of Promujer**, a project for women in San Marcos, Nicaragua, where she spent one year working as a volunteer during her sabbatical year (2003/04).

## **Ilsegrit Fink: A Biblical View of Responsibility**

**I**

**To start us off, here are a few brief thoughts, to be supplemented in our discussion, on the word and term “responsibility, bearing responsibility”.**

**1** In the Christian occident [“christliches Abendland” is a standard term in German Christian and historical thought, Protestant as Catholic, encompassing all those areas of (largely western) Europe where Christianity took hold by, say, 700 AD, and if one looks at the original six countries of the EC, then the next nine, one sees that with the admission of the more recent ten, this traditional concept of what makes Europe is fulfilled – hence the major problems of Turkey ... Translator], the terms “responsibility”, “being held responsible”, originate from late medieval legal language. It refers to deeds already committed. Any adult can be challenged to justify his/her actions in front of a representative of the legal community: before God and the human community. He/she has to abide by the judgement of church and state – or even bow before it. One form of church jurisdiction that was to have grave consequences was the inquisition.

**2** In our day, responsibility possesses a triple relationship: 1) somebody is responsible for something in regard to a person or 2) to an institution. Today this can refer to the past as well as 3) to the future. However, the outcome – the result of active responsibility – is uncertain, because these three relationships represent, at the same time, multi-causal conditions under which a responsibility that has been undertaken may be unsuccessful.

**3** Ever since the Enlightenment in the Christian occident and the acceptance of civilian society, responsibility is no longer tied to the authority of God and to the way the churches understand responsibility. The concept of autonomy of thought means that every person is responsible to himself and to society. The law codifies the mandatory evaluation of what is good and what is evil. All aspects of the bringing up of children aim at instilling these evaluations in us, and at shaping each individual’s conscience. This applies to families, schools and cultural institutions. One’s own conscience is looked upon as the personal authority which either agrees with the law, or comes into conflict with it.

**4** The bearing of responsibility is an aspect of life that needs to be learnt: it is not innate. It requires a consciousness of, and ability to enter into, conflict. Responsibility is tied to knowledge, insight, understanding and personal preparedness to stand up and be counted. Because of these connections responsibility can no longer be demanded as an act of obedience, as “Christian societies” used to do, using the authority of the church as their backing.

**5** It is possible for the individual to exercise responsibility in different contexts, at the same time. This leads to conflict because of decisions which have to be weighed up against each other. Responsibility is not only tied to a personal moral conviction, but it can also be influenced by the mood of the moment. A decision of the conscience, in personal responsibility, may also stand in opposition to prevalent jurisdiction, e g resistance against fascism or today “Asylum in the Church” [allowing people whose applications for asylum were refused to live for extended periods of time in the sanctuary of the church – this was a major issue in Germany in the 70s and 80s – Translator].

**6** Personal responsibility may very well stand in opposition to public opinion. In particular for young people with strong emotional ties to a group, a personal decision based on conscience may well appear as a challenge to the group, with the potential for conflict, e g their personal position in questions like that of rejecting foreigners, antisemitism and the decision whether to do military service or not.

**7** A broad, controversial discussion of the topic of responsibility is under way. Today it is a little-known fact that before the official “sufferance” of the first Christian congregations by the state



under Emperor Constantine (325 AD), the refusal to serve in the army was part of Christian responsibility. It was considered “irresponsible” to accept the “Pax Romana” as a means of creating peace through the sword, by swearing a military oath as an individual. As the Christians saw peace as the fruit of justice, they did not accept Roman society because it kept slaves, nor their army.

**8** As an example for the fact that the topic of responsibility requires a thorough discussion, I quote from Brockhaus Encyclopedia, Volume 23, 1994 [Brockhaus is **the** general encyclopedia in Germany, and has been for generations – Translator]: “Responsibility”: “... as the moral conscience of mankind has not grown at the same rate as his ability for action (Walter Jens), the question arises whether in the light of this insight, this alone is sufficient reason for him to be responsible for the consequences of his actions, as he will not desist from doing things ... However, this does not free those responsible for decisions from, within the framework of their historically grown environment, doing everything conceivably possible to recognize dangers arising from their decisions and to bear these in mind”. In the Brockhaus, the very next item is “Ethics of Responsibility” with the remark that Max Weber introduced this concept for an ethics which, between the “ethics of attitude and those of success” teaches us how to put into practice, in a concrete situation, decent behaviour in a responsible manner ... The category of decency – thus it appears to me today – is a norm the discussion of which is a highly complex matter, as it includes religious, cultural and party-political aspects right down to the incompatibility of differing practices.

## **II**

### **It is only now that I reach the topic with which I have been tasked, “A Biblical View of Responsibility”.**

**1** These are propositions which came into being in decades of critical readings of the Bible, together with others, in the context of the theology of the Confessing Church, known as Bekennende Kirche (BK) during the years of fascism in Germany. [Bekennende Kirche was that group within the Protestant Church that never bowed to the Nazis, with many paying the ultimate price - Translator]. Leading names are Karl Barth and Dietrich Bonhoeffer. Since the 1980s the up-to-date discussion within and about liberation theology, in particular in Latin America, has become more and more important for me.

**2** Unfortunately, it is the metaphors of Bible interpretation rather than context and content of the Biblical texts that shaped the Christian occident. The consequences of this remain serious to this day. Lack of knowledge and erroneous interpretations of Biblical texts acquired – because they found a place in standard literature – an authority that it is hard to challenge. Even the Reformation managed to re-interpret only in the territories of the Protestant regions, and eventually the decision about Catholic or Protestant Bible interpretation was made, in the principalities of the German-speaking world, by military force. But in the face of today’s extreme militarization of the continents and the growing gaps between rich and poor and the unscrupulous destruction of nature for commercial gain, all churches are challenged to reconsider their traditional sermon of the responsibility of all who have been baptized.

**3** I will now quote five examples of misinterpretations of Biblical texts, committed in order to serve given interests. If we wish to exercise our responsibility as Christians in our day, we have to make an effort to acquire the personal ability to make judgements in matters of interpretation. Conferences like this one are a great help and at the same time a challenge.

a The connection between Man being created in God’s image, and his responsibility according to 1. Genesis 1.24. In the text, the responsibility for mastery of this earth is explicitly given to Man and Woman jointly. However, this is one of the crucial differences between the religion of Israel compared to other religions and cults of the seven centuries before the birth of Christ. God’s speech has been handed down, in several instances and unambiguously, in the plural. The disadvantaging of women in respect of church and society is the result of a twisted interpretation of the report about creation, directed by given interests. The “sixth day of creation”,

by taking over the Roman system of patriarchy, was knowingly re-interpreted in the growing church, which came to be as a Christian state church. The equality of men and women as a demand of creation is confirmed by the equal right to rest with God on the Sabbath day. For political expediency this “rest” was reduced, even by those in charge of the Reformation, to attendance at church services (see what Luther has to say about the demand to hold the holidays sacred in his “Little Catechism”). Thus the church was not prepared to defend, by a correct interpretation of the Bible, an equal right to resting on a Sunday, for that would also have concerned all slaves and serfs, as well as the “strangers” living temporarily among us.

b The second report of creation, which actually came to be 500 years earlier, but which appears on the first page of our Bibles, experienced an extension which is important as far as social history is concerned. The “day of rest for all” has been placed, as the seventh day of creation, into the protecting responsibility of mankind: being allowed to rest with God is considered a human right for all. In order to practise this, one day of every week has been set aside. The guarantee for this human right is the experience of the Hebrew slaves, liberated from Egypt. They are tasked with guarding a precious part of the creation of the world. But the Christian churches did not manage – setting themselves apart from the Jewish Sabbath – to decide in favour of this emancipatory practice of a weekly day of rest for all servants, maids and strangers. (Deuteronomy 5, 12-15)

c Concerning the text 1. Samuel, 8, 6 ff. The democratically elected elders of the twelve tribes of Israel (i.e. before the foundation of the state!) demand of their judge-cum-prophet Samuel that he place a king over them. They practise a voluntary disenfranchisement. Their reason: “We want to be like all the other nations”, and: “Let him lead our wars”. Samuel refers to their point of view as a fundamental error: “The king will lead his wars and will lead you, whom God liberated from the slavery of Egypt, back into slavery”. 1. Samuel 8, 19 tells us of the voluntary resignation of the elders from the collective and very complicated form of responsibility in the union of the twelve tribes with its explicitly elected representation. They give up the responsibility of, together with their Liberator-God, developing totally new, liberating structures for politics and every-day life. They should not have built up monarchic structures, but only legal ones. But they demanded of Judge Samuel that in his authority as a prophet, he, please, make the ancient royal model of oppressive exploitation mandatory for them. In the text we read that Samuel, confronted with the request of appointing a king for the people, responded with the crushing remark: “If then they call to me, because of the oppression – I will not hear them”. This text with its negative evaluation of governance by kings in 1. Samuel has been deliberately ignored in the body of Christian tradition.

d In the text indicated above, the military, preparation for war and the leading of war are named as interests of the king rather than as interests of the people. The fact that, in the Christian occident, the royal insignia claimed to be “given by the grace of God” should have allowed itself to be subjected to critical measurement against the standards of this text. The fight of the churches against democracy and their defence of monarchy was, and still is, not Biblically justified. But trusting in the fact that there was ignorance of the Bible in congregations and populations, the interests of monarchs could be supported with the aid of the churches in the 18<sup>th</sup> and 19<sup>th</sup> centuries, right to the end.

e As a fifth example of irresponsible interpretation of the Bible, propagating uncritical obedience and supporting the stabilization of the hierarchies of state and church, let us briefly reflect upon the largely unknown text Jeremiah 23, 25 ff. It can serve as detailed proof for the fact that the faithful in Israel, five hundred years before the birth of Christ, were not only expected to cope with religious criticism, but it was considered to be a veritable duty of theirs to be able to tell true prophets from false ones. The salient point here is the facing up to responsibility in the judgement of historical events. What does the hope for peace look like after Judah’s crushing defeat by the Babylonians? It is a public controversy between the prophet Jeremiah and the priests and prophets serving (in utter poverty) in the temple in Jerusalem. God makes Jeremiah offer public criticism of priests and prophets, because they hush up the political defeat by over-hasty hopes of peace. Jeremiah has to announce that the priests and prophets, preaching their dreams, make the people forget God’s name. There should never have been inquisition by the church, which publicly burnt critical spirits like Jan Hus (Prague) at the stake because of his criticism of the church, uttered as a theologian and principal of the university. But criticism is part of responsible thought about that

which possibly even today still serves to make us forget the name of the Liberator-God, because of the way the Christian message is broadcast. This practice of critical responsibility should be part of the nature of God's people. A thorough process of learning is a precondition for our personal consciences being committed to history and to the present.

**Summary:** If we enquire about Biblical responsibility, today this also means the careful collection of information about how people think in those continents where Christians are the descendents of peoples colonized by the Christian occident. I would like to quote a very recent example which, as far as the topic of responsibility is concerned, is of great importance to me because for one, the delegates of the World Council of Reformed Churches spent ten years discussing and working very hard on it. In view of the slave trade, which had done very lasting damage to their peoples, if it hadn't even exterminated them, they wished to ask the rich nations how, in our day, they apply Biblical responsibility to neo-colonialism and the practices of its trade in human beings. The text which the 24<sup>th</sup> General Assembly of the World Council of Reformed Churches in Accra/Ghana published in joint responsibility and ratified, is a commitment to taking responsibility in Biblical commitment, now. "On the occasion of the General Assembly ... we visited the slave dungeons of Elmina and Cape Coast, where millions of male and female Africans were herded together, sold and exposed to the horrors of suppression and death. The cry, "never again" is exposed as a lie by the fact of today's trade in human beings, and by the continuing suppression by the world's economic system ... Today we are willing to enter into a commitment based on our faith: ... (27) That's why we say "No" to that theology which claims that God stands only on the side of the rich, and that poverty is the fault of the poor. We reject any form of injustice which destroys fair relationships – gender, race, class, disability, caste. We reject that theology which claims that human interests were allowed to dominate nature ... We confess our sin, that we have misused creation and that we have failed in our task as protectors and preservers of nature! ... "I beg all participants of this conference to read the detailed text from Accra with care, for to me it appears to be a helpful example of exercising Christian responsibility. It is now our responsibility to deal, in a responsible manner, with this text, which it took ten years of careful work to produce.

**Final remark** Because of the shortness of time at our disposal I dared employ an aphoristic style, and that is why I look upon the discussion which will now follow as a part of my deliberations which is of equal value and not just as a few "amendments".



## **„Peace Tax“ as a direct action of liberation: how far does my responsibility extend, and what am I responsible for?**

*I welcome, emphatically and deliberately, the important contribution of liberation theology to this debate. Frau Fink has made me realize yet again the strength of this tradition. Alas, we do not yet have an equally clearly articulated tradition of a ‚liberation humanism‘ – which we badly need in our day. I would like to work in this direction.*

### **1 Being responsible for one's own life**

Today I will begin with a quote which in some way – a way with which some of those present here may not feel at ease – supplies a real sign of our times:

*„It is easier to dedicate oneself to ideas meant to redeem the world than to take responsibility for one's own life“. Imre Kertész, Dossier K.*

My point is not what Imre Kertész wants to tell us with these words, but what we can learn from this barbed aphorism if we look more closely:

*Firstly*, that ideas „claiming to save the world“ fortunately do tend to overreach themselves in the context of our subject. And we should cheerfully be prepared to admit this: he who, for example, wishes to liberate the human world from future wars should not immediately make that sound as if it were „the redemption of the whole world“ – it is a necessary feature of any liberation, without peace there is no good life for us humans.

*Secondly*, we should join Kertész in remembering that as a rule, the point of our actions is not devotion but achieving goals. It is a beautiful thing to devote oneself and surely also good, but here we are not looking at absolutely everything in the whole world, but at a rationally definable specific action.

And, *thirdly*, that in the first instance we always have to start by proving ourselves responsible for our own lives – especially when, together with others, we strive for the preconditions of human life to be preserved, renewed or still created.

But if we have a really close look, then Kertész's words also tells us that, in the way they are put, they say too much as well as too little:

**Too much**, because nobody can take responsibility for the fact of being alive at all – beyond the macabre sense of not having committed suicide.

**Too little**, because it would be totally inadequate to limit responsibility to one's own private life or one's own immediate actions – such a retreat would become a real problem at the latest when the question arose of actions not undertaken in respect of public events, other people's actions, or the web of activities in which we are enmeshed (an attitude the democratic ancient world described as ‚idiotic‘).

### **2 But what does responsibility mean anyway? For what is responsibility being shouldered in the shape of the Peace Tax?**

Who *can* accept responsibility before whom – and who *has* to do this, who is obliged to do this or is coerced into it? I think that in the first instance responsibility is a specific relationship between the legal subject and its actions and omissions to act, in the judgement of all those affected.

As Mrs Fink has already explained – responsibility is a triple relationship in which a person stands up for something in front of some authority.

Looked upon in a totally *legalistic* manner, we will think of payment of damages or correction, in certain cases of something as complicated as ‚restitution‘. All this is valid only under the precondition that legally I do actually own something that I can use to express my responsibility in

quite practical a way – by supplying something appropriate from that which I own. We should not primarily be thinking, in this context of property in one way or the other, but of the capability to provide something, which others (and/or I myself) attribute to myself.

But can we follow that pattern in *political* and *moral* affairs?

Here we are faced with quite a central problem of human actions: how does the demand for the taking of responsibility concern us as subjects capable of action, unwilling to allow ourselves to be reduced to mere legal subjects but who may, for example, be putting into practice the decisions of human networks or collectives – be that on the basis of voluntary co-operation or on the basis of a historically constituted enforced membership?

Let us at this point listen to our language (not just the German one, but that of the average central European, which in these questions largely coincides with ours)!

Within administrations there is responsibility within one's 'patch', there are the special areas of expertise and interest of individual authorities or of holders of certain offices – and the overall responsibility of those governing the state. Both go beyond pledging 'one's own'. We are talking about that which has been entrusted, for which responsibility is being shouldered at the request of others.

At this point a differentiation which has been transferred into modern state law from theology becomes meaningful: just as the scholastic theologians differentiated between the 'ordinary' and the 'extraordinary' power of God to act (in order to be able, for example, to define the difference between the activities of the order of creation and miracles), ever since Jean Bodin the theoreticians of the modern state have differentiated between the 'normal' activities of the power of the state which is sown and regulated by means of laws, justice and administrative offices, and the 'state of emergency' of a 'highest authority of the state' which overrules all these mediators in the face of crises that endanger the existence of the state.

Here we must consider the question of the status of those who – if we think it through – in a democratic community supply the orders to this power of the state, and what results these rules and regulations bring about in respect of the responsibility which we as citizens of a state or a group of states are called upon to shoulder.

It should be clear that there is no way in which we could claim that it's not our business. Nor can we refute the fact that we still have more to take responsibility for than such an overall responsibility at times when the business of state is running normally. We, too, are called upon – faced with crises which endanger the lives of people, the protection of whose common good presents the very core of any democratic state governance – to intervene, directly and in the very long view even without regulations, as best we can.

I suggest that we look upon our position as that of explicit 'givers of orders' in democratic states (and, in all other political communities, as being expected not to resist – and thus co-bearers of responsibility) under the heading of that which is communally owned. On the one hand this enables us to continue to relate our responsibility onto 'one's own' as a presupposed resource<sup>1</sup> without automatically limiting the idea of one's own to 'personal property'. On the other hand this [responsibility – translator] enables us also to tie our extraordinary responsibility, in situations of crisis, back to the concrete conditions in which we live, socially or ecologically.

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<sup>1</sup> At this point it is useful to remember the historical origin of that category of solidarity which resided in the French law of 'legal societies' and there originally concerned the duty of the members of such a society to fulfil justified claims made to this 'society', jointly or also, standing in for each other, by appropriate procurements. With the rise of the working class as a movement in the 19th century this legal category was then translated into a political demand which was suited to concretize the demand for 'fraternity', which had remained somewhat vague, within the central political postulates of the French revolution – as a tool, e.g. a strike, as well as a goal.

This 'joint ownership' is rooted in communal practice, not in concepts of identities or egal titles that have acquired an independent life. It is not as citizens (or members of a people) that we have the duty – in our highest authority of being the givers of orders – of having to ensure that a truly human life is possible in our community.<sup>2</sup> (2) this will require no more than some critical checking and supervision. At times of crisis, however, we are duty bound ourselves to find forms which enable us to take direct and immediate action to ward off the crisis.

There is no doubt that in general, we have to accept such a responsibility even as mere contemporaries of a historical process, contemporaries who in a given historical situation which they did not bring about themselves are under the obligation of becoming capable of action. The excuse that something isn't one's own business lacks the power of argument, and remembering the limit of one's own power of action only gives one the duty to employ the limited resources which are at our disposal, in the best possible way and to strengthen them by networks of solidarity. All this is valid even more in situations of major historical crises.

In the current historical situation since the end of the 1990s, wars and the leading of wars are increasingly again being propagated as a tool of politics, and they are becoming endemic at the fringes of state and legal orderings. Since September 2001 we have a worldwide, declared but not really closely defined state of war in the shape of the war against terror. Thus a historical state of emergency has been reached in which direct actions of citizens against this state of war are becoming a duty. Peace

Tax is a form of action that offers a concrete chance for fulfilling this political and moral obligation.

### **3 Facing counter-arguments: the lack of responsibility of corporate social responsibility is no safe counter-model**

Anybody who today goes online with a search engine, seeking its interpretation of 'responsibility' in the language of that medium, will immediately be inundated with a multitude of examples for a sign of our times; under the slogan 'corporate social responsibility – i.e. the „social responsibility of enterprises whose constitution defines them as societies“ [in German, 'Gesellschaft' can mean 'society' in the all-embracing sense as well as a commercial company – translator] – two things are exercised:

firstly, quite aggressively and explicitly, there are reports about all the good things the company in question does and causes to be done, concerning its own staff, society worldwide, and the environment; but secondly, tacitly and between the lines, the opinion is put forward that the responsibility of these companies is really quite limited: on the one hand it does not even touch upon the indirect and long-term effects – like smoking a lot, or waging wars with weapons that have been supplied – that can be blamed on the irresponsible and wrong actions of others; on the other hand, even within the range of responsibility which has been basically admitted by the company, it is limited strictly to the headrooms granted by the factual coercions allowed it in whatever situation by global competition. For even companies must be allowed to claim the premise generally valid, that legally as well as politically and morally, *„de impossibilibus nemo obligatur“*: nobody can be obliged to do the impossible.

This rather more concealed aspect of the concept of corporate social responsibility seems to be eminently suitable for rejecting any postulated responsibility for peace – and with thus drawing the rug from under the thought of an obligation for peace tax and even the claim of its moral and political permissibility. But it only looks like that. For this aspect of the concept of corporate social responsibility is based on an argument that is no more than a sly trick. This trick consists of the assumption, based on absolutely nothing, that the conditions employed in arguments of what we are not responsible for, and thus the freedom of responsibility of the company, firstly have been

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<sup>2</sup> However, we will always have to accept responsibility for the checking for the actual presence of such normality.

understood correctly and secondly are incapable of being altered by any human course of action in such a way that such lacunae of responsibility could be avoided.

Even without the radical question as to whether there is no alternative to the form of an exchange of goods based on purchase and sale, or the capitalistic competition of private companies – something that cannot, at a fundamental level, be seriously denied, is the fact that even if we presuppose such fundamental economical conditions, it is quite apparent that neither the application of the law according to which the producer is responsible for the goods made, nor the further development of ‘global business regulation’, which is valid in nearly all markets, could be denied by referring to such simplified facts of life: thus, for a long time already, we have had a liability of the cigarette industry develop in respect of cancer-causing smoking: it can no longer use as an excuse that it’s the smokers themselves who light their cigarettes; also, it is only in the totally unregulated areas of criminal trade that everything the competition does by the sheer fact of being done should exercise an irrefutable coercion on the competitors.

Instead of claiming that it is none of their business, companies that want to put forward a concept of corporate social responsibility that can really be taken seriously should – whenever they come up against such limitations of their primary and immediate responsibility, accept responsibility for changing these very limitations and conditions in the laws of liability or in their global business regulation, if they already have developed one, in such a way that they themselves are enabled to act in a less limited, responsible manner.

It is undeniable that companies as legal entities with a limited brief and often also with limited liability do not think that they owe the extraordinary duties to direct action which are valid for us as citizens or even simply as human beings. But of course this is not valid for those people who bear responsibility within these organizations, who therefore constantly have to face their comprehensive responsibilities.

More recently a most remarkable twisting of these considerations has been popularized: within the framework of the neo-liberal strategy of an all-embracing deregulation of market mechanisms, under the slogan of ‘responsibility for oneself’, the opinion has been propagated that the poor and the unemployed are, in the long run, always themselves to blame for their situation. In the face of real trends, caused by changes in the structure of society, towards a galloping polarization of conditions of employment and income, this is quite blatantly absurd: it transforms the often merely miniscule and personally unattributable ‘own share’ of the fact that this trend hit a given person, into a complete reason for the effected outcome, thus replacing the necessary analysis of complex and graded conditions of reciprocal effects and responsibility with a short-circuited list of accusations which it is only possible to make appear plausible by enlisting widespread prejudices, which are then followed by appropriate sanctions, incentives and penalties. However, we all know that in the face of such factually limited scope for action, no threat or even implementation of such a coercion for action will be effective – but only a thorough improvement of the conditions under which the action is supposed to take place: a clearly aimed empowerment, a strengthening of the ability to act of the subjects which are supposed to be enlisted and activated in whatever situation.

However, one thing, only misused by these neo-liberalistic so-called arguments in order to make legitimate sanctions against those who appear to be unwilling, is correct: our responsibility reaches further than does our fault.

Even where we cannot be accused of failure for which we deserve blame – be it in actions or omissions – in our primary and immediate realm of responsibility, we have to face our responsibility. The excuse of having been forced into some action may be valid in the context of legal textbooks, but it does not help us get rid of our – appropriately graded – usually only indirect responsibility for the conditions of our actions.

And in crisis situations, in which the existence of the whole human context is endangered, this danger challenges us to direct and unmediated actions, in order to meet our responsibility as human beings. The way in which Peace Tax works basically falls into this category, fulfilling – faced with extraordinary crisis situations – the transfer from individual actions to direct action by means of a reshaping of the conditions that mould our action.

#### **4 Limiting or concretizing responsibility“**

It is probably an irrefutable fact that, if everybody were always immediately responsible for everything, without particular competencies or gradations, this would have a downright paralyzing effect. Such an inflation of responsibility might also lead to a taking over of responsibilities that remained a mere figure of rhetoric, not leading to any practical consequences. For if the acceptance of responsibility simply means confessing to one's actions (in the sense of: 'it's we who ...') then it has lost its specific practical value.

A differentiated idea of the responsibility that has to be taken, in concrete terms, may be gained by the investigation of the connection of responsibility and the possibilities for decisions. This will take us further than an over-hasty fixation on questions of the effective power to act – for it is not so much the immediately available options of action that have already decided who has to take responsibility for what, but above all the possibilities to take appropriate strategical decisions. Thus strategies of explaining actual problems as well as problems of the subjective options for action by given subjects may well achieve a widening of the field for which responsibility could be accepted in quite a practical manner. If we judge our own possibilities for action in cold blood, that does not mean that we accept them. Rather, if we consider the matter closely, we are always obliged to fight for the extension of our possibilities for action, as well as to work on the improvement of our own capability to act.

The concept of Peace Tax stands in the context of such a strategy of enlightenment: by exemplary action in a pointed, radical form a motif is to be created which others can follow in their minds, with the aim of making the extent of the factually existing problems that peace faces more obvious, and at the same time striving for ideas for a framework for unfolding one's own meaningful actions against the current crisis of global peace.

Thus it becomes possible to concretize responsibility without reducing or even minimizing it. For in this manner the important question as to how far our responsibility reaches in any one concrete case, will find graded, strategic answers which fulfil a meaningful gradation of responsibility related to reality, without us having to put up with the question as to how these graded limits of our responsibility might look in any one concrete case – and that means, without removing us from our effective overall responsibility.

With such a strategy of concretizing responsibility – always with the question in mind: what can I do/what can I do together with others? – we can do justice to our responsibility, which in principle knows no limits at all, but without settling down in our comfortable status quo.

#### **5 Radical or unlimited responsibility without a ,higher authority'?**

The philosopher Hans Jonas, whose bent is more on the conservative side, founded the 'principle of responsibility', thinking primarily of the global ecological crisis which, since the 1970s, has been endangering the actual political ecology of humankind. Such a principle of responsibility is still valid – faced by the potential for destruction of high-tech wars – when confronted by the continuing tendency towards war, in spite of the ending of the Cold War, which for all practical purposes was WWII, even though it turned out to be possible to avoid its military execution at least in the centres of the superpowers who had been confronting each other. Since the war against terrorism has been declared, by the one remaining superpower, to be worldwide, long-lasting and at the same time unlimited, we are placed in a worldwide crisis of peace. Part of this are the inextricably entwined topics of the refusal of the recognized nuclear powers to disarm, and the nuclear proliferation of



ever new and potentially also ever more belligerent regional major powers. Indeed, the threat to human survival, as the arms race of the Cold War brought with it, has changed its face. In this it probably has also become somewhat less acute: I would remind you only of the Cuban crisis which with hindsight shows us more and more clearly how close it brought our world to the abyss of a nuclear war. But by no means can we say it has disappeared and it may well grow again, particularly if we allow the threat and the use of weapons of mass destruction – ABC, not just atomic, but also biological and chemical – to become an everyday political feature.

In its final consequence Hans Jonas related his principle of responsibility to the thought of respect for the order of creation and its creator. For liberation theology, too, such thoughts are pivotal. Even Albert Schweitzer's ethics of 'respect for life' boils down to this.

In a practical humanism on an atheistic basis, no matter how much it respects the genuine beliefs, the 'true religion' of others<sup>3</sup>, this is not possible. However, this does not mean that it has to do without such principles of political and moral attitude. It is my conviction that it has to take these principles even much more seriously: for that which sentimental variants of a religious attitude of faith<sup>4</sup> seem to deem sufficient – namely the taking up of such a posture only *in foro interno*, that means only quietly and silently immediately in front of the creator God, like in prayer. The serious acceptance of a political and moral attitude also means that one has to act appropriately and as effectively as possible.

Max Weber's differentiation between an ethics of opinion and one of responsibility is claimed, time and again, in defense of a certain pragmatic opportunism which only sets out to do that which it is really feasible to put into immediate practice. But it actually means the very opposite: only those who do everything conceivably possible to achieve appropriate results of their actions do justice to their political and moral responsibility – of course, these considerations must be undertaken in cold blood and realistically, for wishful thinking doesn't help one little bit. The effort thus demanded always includes the fight for the appropriation of the necessary skills and the implementation of appropriate conditions for action – otherwise we cannot do justice to the responsibility for the achievement of appropriate results of our actions.

Even among atheistic humanists we will find the opinion that for them, there simply is no authority in front of whom they had to face their responsibility. According to that opinion, a decadent irresponsibility or even an unlimited mirage of that which might be possible would have to set the rules for those who believe they can do without a God: following the motto of a cynical reading of Nietzsche – 'God is dead, and everything is allowed' – or in imitation of Daniel Düsentrrieb's motto: 'there's nothing an engineer cannot do'.

True experience alone teaches us that this is not the case. Even among totally dedicated atheists we find little of Nietzsche's cynicism or of Daniel Düsentrrieb's well-known attitude. However, it is quite easy to understand why things are by no means organized in such a way as a theocentric view of the world would have us believe: for, falling back on a fundamental thought of Ludwig Feuerbach, we can demonstrate that even those who believe in a Creator God and an order of creativity always, whenever they want to connect something definite with this, cannot help take recourse to images of humankind. Even if for themselves, the influence of their God and their own communication with him is to take place behind this, by giving words to their responsible attitude – in their thoughts they enter into relationships with other people, and that not just with this one or that, but with them as human beings, as representatives of a humanity that is understood in an inclusive, universal way.

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<sup>3</sup> [such an atheist] must, however, distinguish it critically from 'false religion' in order to be able to give it serious respect.

<sup>4</sup> who as such have to live with the suspicion of being 'false religions' – amongst whom, however, we must not under any circumstances count Jonas, Schweitzer or liberation theology, who demand effective action and not just good wishes.

Atheists – albeit without linking the relevant ,background actions’ with this – are no less capable of this. The authority before which they feel responsible will always be other people as human beings, and thus, in the long run, humankind. For them, this responsibility before others does not come equipped with additional guarantees, but for that it is no less real – nor does it have any different content.

### **6 Military taxes or peace taxes**

In a historical process supported by political action there is always somebody who has to take on responsibility to enable effective action to take place. In light of the current deep crises of all mankind it is high time that this happens not only on the sides of established power and might, who are, when it comes to the crunch, to blame for these crises, but ,bottom up’ from the side of the powers of liberation, the only ones who will be capable of seeing through lasting solutions to problems.

These powers of a ,politics bottom up’ are capable of subjecting this historical process to dialectic of limiting and delimiting of power and responsibility. Faced with the increasing importance of military expenditure in the tax budget of most states, we are all called to start with ourselves with the gentle power of refusal – with the refusal of any complicity, with consistent not-joining-in, with the refusal to continue to supply the necessary resources for wrong, destructive action.

The Peace Tax project has a clear content: to testify for one’s own unwillingness to be involved in war – in view of the worldwide and unlimited state of war which the declared war on terror has only placed into a particularly bright light. But we also need to be wise: that means we need to take each other’s counsel, act together in order to be most effective – and also try avoiding ineffectual martyrdom if possible!

I can only wish you a successful running of your conference, for that is in all our interests.



**Workshops Freitag, 14.00 – 15.45 Uhr****Workshops, Friday, 2:00 – 3:45 p.m.****Workshops Freitag, 16.15 – 18.00 Uhr****Workshops, Friday, 4:15 – 6:00 p.m.**

<b>1. Straßentheater - Politisches Aktionstheater</b> Mit Politischem Aktionstheater können Sie die nötige Aufmerksamkeit für die eigenen Inhalte erreichen – und das ohne Theatervorkenntnisse, denn jeder ist ein Künstler und jede eine Künstlerin. Sie möchten neue Formen der politischen Arbeit ausprobieren? Bei einem Workshop zu Politischem Aktionstheater lernen Sie einen anderen Zugang zu politischen Inhalten kennen, der alle Sinne anspricht und viel Spaß macht. <i>Leitung: Till Baumann, Harald Hahn</i>	<b>1. Street Theatre - Political Action Theatre</b> With Political Action Theatre you can draw attention to your issues by performing them – without any previous theatre experience, because everybody is an artist. You want to try out new forms of dealing with political issues? In a workshop of Political Action Theatre you get to know a different access to political issues which stimulate all senses and can be a lot of fun. <i>direction: Till Baumann, Harald Hahn</i>	<b>5. Straßentheater - Politisches Aktionstheater</b> Mit Politischem Aktionstheater können Sie die nötige Aufmerksamkeit für die eigenen Inhalte erreichen – und das ohne Theatervorkenntnisse, denn jeder ist ein Künstler und jede eine Künstlerin. Sie möchten neue Formen der politischen Arbeit ausprobieren? Bei einem Workshop zu Politischem Aktionstheater lernen Sie einen anderen Zugang zu politischen Inhalten kennen, der alle Sinne anspricht und viel Spaß macht. <i>Leitung: Till Baumann, Harald Hahn</i>	<b>5. Street Theatre - Political Action Theatre</b> With Political Action Theatre you can draw attention to your issues by performing them – without any previous theatre experience, because everybody is an artist. You want to try out new forms of dealing with political issues? In a workshop of Political Action Theatre you get to know a different access to political issues which stimulate all senses and can be a lot of fun. <i>direction: Till Baumann, Harald Hahn</i>
<b>2. Der Weg der Gesetzgebung</b> Die „Peace Tax Seven“ haben den Rechtsweg in Großbritannien ausgeschöpft und planen, ihren Fall vor den Europäischen Menschenrechtsgerichtshof in Strasbourg zu bringen. Diese Gruppe und „Conscience UK“ werden den bisherigen Weg erläutern und aufzeigen, wie sie weiter vorgehen wollen. <i>Leitung: Peace Tax Seven</i>	<b>2. The legal route to legislation</b> The Peace Tax Seven have exhausted the legal options for war tax resisters in the UK and are planning for a case to be heard in the European Court of Human Rights in Strasbourg. Peace Tax Seven-members and Conscience UK will outline his process and how the intend to proceed. <i>direction: Peace Tax Seven</i>	<b>6. Zusammenarbeit</b> mit wichtigen (inter-)nationalen Organisationen (EBCO, WRI, Pax Christi, Friends of the Earth). Ziele und Wege der kontinuierlichen Vernetzung. <i>Leitung: Carla Goffi, Derek Brett</i>	<b>6. Cooperation</b> with important (international) organisations like EBCO, WRI, Pax Christi, Friends of the Earth). Goals and ways of continuous networking. <i>direction: Carla Goffi, Derek Brett</i>
<b>3. Umgang mit (neuen) Technologien</b> DVD mit Zeugnissen, Webpräsenz der Länder-Gruppen, e-group, CPTI-News; internationale Vernetzung, Veranstaltungen, Kalender etc. <i>Leitung: John Randall</i>	<b>3. Use of new technologies</b> DVD containing witnesses, presence in the internet of the different groups and countries, e-group, CPTI-News, networking internationally, events, calendar, etc. <i>direction: John Randall</i>	<b>7. Der Weg zum Menschenrecht auf (KDV &amp;) MSV</b> Sinnvoll wäre eine Formulierung des Rechts zur Verweigerung jeder Vorbereitung und Anwendung militärischer und paramilitärischer (kollektiver) Gewalt. Ein Menschenrecht, dass KDV und MSV mit einschließt. <i>Leitung: Sepp Rottmayr</i>	<b>7. Towards a human right on COMT</b> It would make sense to find a phrase for the right to deny any preparation or use of military or paramilitary (collective) violence, a human right that includes COMS and COMT. <i>direction: Sepp Rottmayr</i>
<b>4. Pro &amp; Kontra</b> Das Finden von „zugelassenen“ Argumenten für unser Anliegen – für uns selber. Weiterentwicklung der Argumentenliste und Austausch. <i>Leitung: Gertie Brammer</i>	<b>4. Pros and Cons</b> How to find „acceptable“ arguments for our issues – acceptable for ourselves. Developing further our list of arguments and sharing with each other. <i>direction: Gertie Brammer</i>	<b>8. Für nicht-militärische Sicherheit werben</b> „Frieden zahlt sich aus“ ist ein Projekt, das jüngere Zielgruppen im Blick hat und diese zu einer positiven Botschaft ermutigen will, nämlich dass Frieden möglich ist und dass es alternative Möglichkeiten gibt, mit internationalen Sicherheitsfragen umzugehen. <i>Leitung: ConscienceUK</i>	<b>8. Promoting non-military security</b> „Peace pays“ is a project aimed at a younger audience to encourage a positive message that peace is possible and that there are alternatives for dealing with international security issues. <i>Direction: Conscience-UK</i>

### Workshop 3 – Uses of new technologies

Four people showed an interest in attending the workshop on "new technologies" and were interested in quite different things.

Two of the four people were unable to attend because of scheduling conflicts.

Instead of the workshop, individual meetings were held with each of the four people who expressed an interest.

In these meetings the following topics were discussed:

1) Creating a website for a person who has never done so.

What software to use.

Finding a place to host the site.

Laying out the initial design for the site.

Making a website which can be viewed by people with older computers and slower connections.

2) Making a website accessible to the visually impaired.

Writing web pages in programming code which will allow blind people to use software to listen to the content of the site.

Avoiding designs which depend upon colors and contrasts which people with limited vision cannot perceive.

Assuring that viewers can change the appearance of text.

The older approach of having a "mirror" copy of the site in a text only version.

The more recent approach of making a site accessible by using Cascading Style Sheets and Layers.

Sources of information about techniques and standards for accessible websites.

3) How to improve the CPTI web site

4) The use of Contribute software which allows different people to make changes in different parts of a web site

It was suggested that any future workshops on "new" technology have a clearly defined description so that the topic will be more specific and either appeal to the general user or to the technically experienced.

report: John Randall



## **Workshop Nr.4: Arguments pro and contra a Peace Tax Law**

Moderation: Gertie Brammer

Minutes: Gertie Brammer & Klaus Martin Voigt

10 Participants: Irene Auerbach, Sarah Barnett, Douglas Draper, Wolfgang Janisch, Günther Lott, Hilder Mariën, Henriette Naehring, Werner Neumann, Pedro Otaduy, Klausmartin Voigt (John and Nana Randall during the last 10 minutes).

### **Objective of the workshop:**

1. The creation of a basic stock of objections and questions concerning a Peace Tax- Legislation and possible answers, and if necessary, for each nation group a collection of arguments related to its specific situation.
2. Discussion about how to make these arguments accessible on internet.

### **What ist the purpose?**

In lobby work it is not only important to let one's own conscience speak, but also

- be able to show familiarity with the situation in other countries and to provide examples („We are not alone.....“);
- be able to define CPTI's current position;
- ask those questions which members of parliament mostly avoid;
- to know the churches' points of view and, if positive, to use them.

A first basic stock of questions and answers had been compiled by Gertie Brammer out of the „pro and cons“ of Belgium, Canada and Germany. For this purpose the questions had been divided into the following sections:

- |                       |  |
|-----------------------|--|
| a. Conscience         | (impossible to be invalidated by law)                              |
| b. Democracy          | (our claim is according to the constitution)                       |
| c. Administration     | (Peace Tax Law is feasible and costs are extensively neutral)      |
| d. History            | (Pacifism = no fire brigade, it's a basic attitude)                |
| e. Present and future | (Pacifism = dealing with conflicts in a non-violent way)           |
| f. Economy            | (main cause of all wars)   |
| g. Churches           | (what they say about „righteous“ wars and actually existing wars?) |

This first basic stock was discussed and supplemented with some more questions.

Gertie brought with her the German „pro and cons“, formulated by Klaus Martin Voigt. From Alan Gamble we obtained the „pro and cons“ of the USA (National Campaign for a Peace Tax Fund), a more elaborated version of the „pro and cons“ of Conscience Canada, and a presentation from the mennonite view-point USA).

Sarah Barnett had brought with her a list with „pro and cons“ from QCEA / Quaker Council for European Affairs.

All these papers were handed out; further copies can be ordered by email (Gertie).

### **Decissions**

We decided to continue working as follows:

- Eeveryone is asked to contribute to the continuous development of the „pro and cons“ stock.
- We will look for a permanent partner from each country (*on Saturday afternoon we found Gertie Brammer/Germany, Huberte Gautreau/Canada, Dirk Panhuis/Belgium, Pedro Otaduy/Spain and Lawrence Rosenwald/USA*).
- These partners will coordinate with each other, when the basic stock is to be put on internet and in which form (not yet publicly, but under code word for internal use).
- Gertie Brammer takes care of coordination and so continues the initiative of Conscience Canada (Marylin Hébert 2004 in Brussels).

## Workshop 6

### **Cooperation with important (international) organisations like EBCO, WRI, Pax Christi, Friends of the Earth. Goals and ways of continuous networking.**

Facilitator: Derek Brett; co-facilitator: Dirk Panhuis

Topic: Where do we go at the international level and how will we cooperate with other organisations. The discussion started with a question about how information is submitted to the UN Human Rights Committee.

Some of the international organisations are:

- WRI: War Resisters International
- EBCO: European Bureau of Conscientious Objection
- CONGO: Conference of NGOs, a representative grouping of UN-accredited NGOs
- Friends of the Earth International: an environmental and anti-militarist organisation composed of national branches with important local groups.
- Pax Christi International: Roman Catholic peace and justice movement

Summary of the discussion:

It is important to find the common ideas among us and other peace or social movements. The object of COMT is to bring an end to war. If our national movements can improve connections with international NGOs.

CPTI can take part in ways that are effective. Participation in major international peace gatherings should be well prepared in advance by our national movements with respect to speakers, workshops, displays, materials in various languages, finances, and arrangements for travel and lodging.

In practice CPTI is already cooperating with other NGOs at the UN level in Geneva and New York.

Report: Beatrice Beguin, 27<sup>th</sup> Oct 2006



## **Workshop 7 „Towards War Resistance as a Human Right“**

(COMS and COMT)

Workshop moderator: Sepp Rottmayr

Hand-out and suggested procedure:

**1. Introduction** (6 page full text available from Sepp Rottmayr)

- Human rights history is history of people becoming aware of them
- On “just war” hypothesis: fallacy, see historical experience
- Knowledge of structural violence sharpens human rights awareness
- The individual’s right to war resistance is vital for humanity’s future
- The road towards a human right has three stages
- How to draft war resistance as a human right
- How to propagate a human right
- How to introduce a human right
- Proposed draft wording for a human right to war resistance
- Benefits for peace tax issues
- 

Suggested procedure:

**2. Round table on introduction**

**3. Search for draft wording (proposals on slips of paper)**

**4. Round table to explain proposals**

**5. Attempt to agree on common wording**

**6. If 5. successful, motion to be adopted by Conference**

Types of involvement in war:

1. Involvement in military forces, their infrastructure and intended deployment (military service, draft)
2. Involvement in production and propagation of armaments and weapons systems
3. Involvement in funding 1. and 2.

Draft wording of war resistance as a human right

- a) No-one shall be compelled to participate either actively or passively in military institutions or action
- b) No-one shall be compelled to contribute either actively or passively to military violence
- c) No-one shall be compelled to support military forces, their infrastructure and action either actively or passively
- d) No-one shall be compelled to enable military action or participate in it (added by workshop)

Munich, October 23, 2006, Sepp Rottmayr

By way of preparation for the workshop, a German group had spent several months discussing various drafts which were included in the hand-out (see above)

The hand-out contained the 1994 “Hondarribia Declaration”: THE RIGHT OF NON - COOPERATION WITH MILITARY EXPENDITURE” (s. website: [www.cpti.ws/conferences](http://www.cpti.ws/conferences)) and the CPTI flyer: “We assert the human right of conscientious objection to participation in war – whether that participation is physical or financial”.

15 people attended the workshop.



The discussion focused on:

- “War”: This notion is assuming an ever wider definition due to global facts and a sharper awareness, on the other hand a lot of combat action is not called war.
- Which wording ensures the individual’s choice of what is to be protected? “No-one shall be compelled” or “Everyone has the right”
- The wording shall reflect our current way of thinking and cannot anticipate future thinking.

**Result: New draft wording of a human right**

“Human beings are free to reject military violence.

Therefore no person shall be compelled to participate in military violence, directly or indirectly.”

Workshop participants propose this draft to national groups for further discussion and to the conference plenary for discussion and approval.

Hannelore Morgenstern-Przygoda





## Workshop 8

## PROMOTING NON-MILITARY SECURITY

Conscience UK launched [www.peacepays.org](http://www.peacepays.org) website in response to a problem they perceived in attracting younger people - teenage to 25 years - to the peace tax campaign. In the UK young people are very concerned about peace issues and strongly support Stop the War coalition. However, there are very few in Conscience UK and the peace tax issue is 'off their radar'. A number of reasons for this were identified:

- Young British people have experienced their country going to war almost continuously throughout their lives, but none have experienced military conscription so it is not a concept which comes easily to them
- Many students don't believe they contribute to the war machine because 'they don't pay taxes'. Of course they do through VAT, fuel duties, tobacco and alcohol duties etc.
- The idea of withholding taxes seems a passive and undynamic way of trying to prevent war and create peace.

The inevitable other face of war tax resistance is what we should do with the money instead and non-military security (NMS) is the inevitable answer. NMS answers the usual complaints leveled at peace tax campaigners such as:

- It makes no difference if you withhold tax from the military because the money will be taken from elsewhere and the peace tax fund used to fill the gap. But NMS is a tangible purpose the money could be put to.
- Peace tax is nebulous and unrealistic. But NMS is a realistic alternative
- Withholding taxes is an individualistic act which does not really engage with the wider picture. But NMS helps us to focus on the global impact of redirecting taxes.

Campaigning on the internet has taken off in Britain, so it seems an ideal way to approach the younger audience. Peacepays.org is a website designed to engage the young and approaches the issue from the angle of NMS being a better way to spend the money.

It starts with an amusing animated cartoon which leads to a row of doors facing the viewer. There are facts and figures, but set out in small chunks and delivered in an interesting way. There is a game using multiple choice questions to engage the surfer with mind-boggling snippets about how much is being spent on the military and comparing it with other major projects which would benefit the public. There are sections on different aspects of NMS - why conflicts happen, what the alternatives are, who is active in this field. One section gives the surfer ideas for getting involved according to how much time they can spare. In 10 seconds they can email the Chancellor, in 5 minutes they can sign the online picture petition and in 15 minutes they can write to their MP.

The workshop discussed ways of promoting the website and monitoring the effectiveness of the site. One idea was to print postcards to give out for free, leaving bundles in student bars, advice centres etc. Students can use them to write to their friends and relatives, so the news gets out further. Going to universities and giving talks or displays about Peacepays was another approach. Euros vor Vrede offered their ideas for attracting younger people and there may be some collaboration here between them and Conscience, so there may be additions to the Peacepays website in the future. Different ways of measuring success involved web counters and 'webstats'. The picture petition shows numbers involved. A feedback form could help and follow-up to membership can be measured.



# Conscience and Peace Tax International

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NGO in Special Consultative Status with the Economic and Social Council of the UN

International non-profit organization (Belgium 15.075/96)

[www.cpti.ws](http://www.cpti.ws)

**Bruineveld 11 • B-3010 Leuven • Belgium • Ph.: +32.16.254011 • e-✉: [cpti@cpti.ws](mailto:cpti@cpti.ws)**

Belgian account: 000-1709814-92 • IBAN: BE12 0001 7098 1492 • BIC: BPOTBEB1

## **Minutes of the Seventh General Assembly October 28, 2006 Woltersdorf (Germany) from 14 till 16h**

### **Present:**

Twelve members are present and five are represented. Seventeen is more than the required one third of the members

### **1. Opening**

The vice-chair opens the meeting by reading a message from Marian Franz, chairperson, who because of her serious health problems is unable to attend the meeting (annex 1). A message of the board to Marian Franz is read as well (annex 2)

The absence of Carla Goffi, Ricardo Esquivia, Cosimo Tomaselli, and Rosa Packard (delegate) is explained as well

### **2. Minutes of the Sixth General Assembly (Brussels, July 10, 2004)**

Approved.

### **3. Report of the Board over the years 2004-2006**

The written report submitted by the Board is accepted (annex 3).

### **4. Membership**

A certified letter has been sent by the secretary on April 18, 2006 to Giovanna Poloniato (Italy) announcing a pending exclusion from membership on the basis of the procedure described in art. 12 of the articles of association (non-attendance and non-representation at the G.A. since the founding assembly in 1994). She did not react. Upon proposal of the Board, the General Assembly approves the exclusion of Giovanna Poloniato from membership of CPTI.

### **4. Finances**

- a. The accounts for 2004 and 2005 (given in annex 4 and 5) are explained by the board and approved by the G.A.
- b. The G.A. gives discharge to the board for the accounts of the years 2004 and 2005.
- c. The contributions of national movements over the years 1997-2005 (given in annex 6) are presented to the G.A.
- d. The budgets for 2006, 2007, and 2008 are explained by the Board and are approved by the G.A. (annex 7).
- e. Fund raising.  
Fund raising can be successful if concrete projects are developed. Some suggestions were made to the board: briefing papers for the UN Human Rights Committee, regular Newsletter, legal research on court cases, political movie, sale of the study on recruitment and C.O., a solicitors group with branches in Berlin, Brussels, and Washington. The board will study the proposals.

### **5. Election**

The mandates of all board members expire: Marian C. Franz, Hannelore Morgenstern-Przygoda, Dirk Panhuis, Pedro Otaduy, Ricardo Esquivia Ballestas, Carla Goffi, Cosimo Tomaselli.

The G.A. elects the following persons for a mandate of four years. The board members among themselves distribute the tasks as follows.

Pedro Otaduy (chair)

Hannelore Morgenstern-Przygoda (vice-chair)

Dirk Panhuis (secretary, also in charge of the relations with the Belgian banks)

Alan Gamble (treasurer, also in charge of the relations with the bank in the USA)

Robin Brookes (member)

Ricardo Esquivia (member)

Angelo Gandolfi (member)

Carla Goffi (member)

The composition of the new board will be sent by the secretary to the Court of Commerce in Leuven (Belgium) for publication in the *Bijlagen tot het Belgisch Staatsblad*.

Hannelore Morgenstern-Przygoda  
Vice-chair

Dirk Panhuis  
Secretary



Pedro Otaduy



Hannelore Morgenstern



Alan Gamble



Robin Brookes



Angelo Gandolfi



Dirk Panhuis



Carla Goffi



Ricardo Esquivia



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## **Report by the Board of CPTI** **(period: June 2004 – August 2006)** **to the 7<sup>th</sup> General Assembly (October 28, 2006)** **in Woltersdorf-Berlin (Germany)**

### **1. BOARD MEMBERS** (since the by-elections of July 2004):

**Marian Franz** (chair, USA), **Hannelore Morgenstern-Przygoda** (vice-chair, Germany), **Dirk Panhuis** (secretary, Belgium), **Pedro Otaduy** (treasurer, Spain), **Ricardo Esquivia Ballestas** (Columbia), **Carla Goffi** (Belgium), **Cosimo Tomaselli** (Italy)

### **2. REPRESENTATIVES:**

New York: **Marian Franz, John Randall, and Rosa Packard**

Geneva: **Derek Brett**

### **3. BOARD MEETINGS:**

- 15<sup>th</sup> meeting: July 8, 2004 (Brussels, Belgium): 6 board members, 3 representatives, and 7 others
- 16<sup>th</sup> meeting: April 2, 2005 (Geneva, Switzerland): 5 board members, 2 representatives and 1 other
- 17<sup>th</sup> meeting: April 2, 2006 (Leuven, Belgium): 3 board members, 1 representative

### **4. WORK IN NEW YORK**

Because of medical and other personal difficulties, all three representatives were unable to undertake their usual active role at the UN in New York, but they consulted by email and telephone. John Randall attended some briefings and met with members of other NGO's. Many of the conversations concerned hopes, expectations and possible actions by NGO's with respect to the formation, structure and operational modes of the Human Rights Council.

On behalf of CPTI he took part in the CONGO NGO Committee on Human Rights.

See also item 6e, below.

### **5. WORK IN GENEVA**

#### **a) Human Rights Committee**

Derek Brett paid more and more attention to the work of the Committee. At the session including Serbia and Montenegro (81<sup>st</sup> Session, 12 - 30 July 2004) he produced informal briefing papers for the Committee on the situation in that country and on the submissions for the "best practices report" which provided the source material. This input was very much welcomed and was reflected in several of the questions to the delegation of the reporting State.

For the 82<sup>nd</sup> Session (18 October - 5 November 2004) a briefing paper covering all States due for consideration was prepared and distributed in advance through the Secretariat, and was spoken to at the private briefing of the Committee by NGOs. The Committee showed considerable interest and as a result the issue of conscientious objection was much more to the fore in the consideration of State reports.

With a view to the 83<sup>rd</sup> Session (New York, 14<sup>th</sup> March - 5<sup>th</sup> April 2005) preliminary comments on the State Report of Greece were submitted before the end of the 82<sup>nd</sup> Session for the attention of the task force drawing up the list of written questions to be put to the delegation. An advance briefing paper for that Session was also prepared on the situation in Uzbekistan.

Derek has continued to prepare briefings for the Human Rights Committee on the situation with regard to conscientious objection to military service in reporting states: Slovenia, Syria, Thailand and Tajikistan in July 2005; Brazil, Canada, Italy and Paraguay in October 2005; Democratic Republic of Congo, Hong Kong Special Administrative Region of China and Norway in March 2006 (in New York). He also prepared advance reports on the USA and the Republic of Korea, as well as encouraging national CO organisations (NGOs) to brief the Committee.

#### **b) Commission on Human Rights (CHR)**

CPTI prepared a written statement asking attention for COMT (see [www.cpti.ws](http://www.cpti.ws) under CPTI Documents). In addition to Derek Brett, five CPTI board members attended one week of the 2005 session of Commission on Human Rights. An oral statement was presented with particular attention to the situation in Columbia and the recent massacre of members of the Peace Community of San José de Apartado, which was also mentioned by a number of other NGOs. Later, we learned that Paragraph 22 of the Chairperson's statement on Colombia, agreed by the Commission, reads: *"The Commission condemns massacres and cruel violence, in particular the murder of eight members of the Community of Peace of San Jose de Apartado, including four children, on 21 February 2005, and calls on the Government of Colombia to ensure that a full investigation be carried out on this massacre, and that its perpetrators be brought to justice."*

Much time was taken by discussions on the reform of the CHR. During the remainder of 2005 and the beginning of 2006 Derek Brett followed the transition from the CHR to the Human Rights Council.

Board members did not attend the first session of the Council in 2006. But CPTI (Derek Brett) presented a written statement for the first session of the new Human Rights Council (A/HRC/1/NGO/24); available on [www.cpti.ws](http://www.cpti.ws).

#### **c) Seminar on CO, April 1, 2005**

The seminar on CO, during the session of the CHR on Friday, April 1, 13.00 – 15.00h, was a success. Marian Franz, Adam Maor (Israel), Abraham Gebreyesus (Eritrea), and Christopher Bierwirth (UNHCR) spoke, while Rachel Brett (QUNO) was the moderator of the panel. Besides the panel and CPTI, some 20 persons attended the seminar.

#### **d) NGO Committee on Freedom of Religion or Belief**

When dates of meetings have permitted, active participation in the meetings of this committee has continued throughout the year. Derek Brett attended the (Geneva) NGO Committee on Human Rights in order to make the 2004 annual report from the Freedom of Religion Committee, which is technically a sub-committee.

On 7th April 2005, Derek attended a briefing organised by this NGO Committee with Dr. Asma Jahangir, UN Special Rapporteur on the Freedom of Religion or Belief. In a question he suggested that the attitude to conscientious objection was a litmus test of a state's attitude to the freedom to manifest one's religion or belief, and exhorted her to include it in a routine fashion in her consideration of states. She confirmed publicly that she was mindful of the issue.

#### **e) Sub-Commission on the Promotion and Protection of Human Rights**

Derek Brett submitted a written statement for the session of the Sub-Commission from 26<sup>th</sup> July to 13<sup>th</sup> August 2004, and also delivered an oral statement.

## **6. RESEARCH PROJECT**

In May 2006 CPTI published a report entitled "*Military Recruitment and Conscientious Objection: A Thematic Global Survey*", prepared by Derek Brett, CPTI representative in Geneva funded by a grant to CPTI from the Joseph Rowntree Charitable Trust in the UK. The Quaker United Nations Office, Geneva, made a contribution towards publication costs. The Rowntree grant partly funded a visit by Derek Brett to COMS and COMT contacts in New York, Philadelphia and Washington in May 2005. This visit was facilitated and organised by Rosa Packard, who also raised the residue of the costs from a donor in the USA. The study is available for downloading from [www.cpti.ws](http://www.cpti.ws); the printed edition is for sale at 10,00 €\$ from [cpti@cpti.ws](mailto:cpti@cpti.ws).

## **7. PUBLICITY**

### **a) CPTI News**

Two editions have now appeared - at the end of May 2005 and the end of January 2006. Approximately 350 electronic copies go out. So far it has not realised its potential as a direct fund-raising tool, but comments were favourable on the editorial content and feel that it has helped to raise the profile of CPTI.

### **b) Web site**

The web site is constantly being improved and updated by web master John Randall.

### **c) Leaflet**

The CPTI leaflet is now available in English, Dutch, French, Swedish.

## **8. OTHER ACTIVITIES**

### **a) Sarajevo Conference (Sept. 2004)**

Derek Brett attended on behalf of CPTI the regional conference "To Europe through Conscientious Objection and Civilian Service" held in Sarajevo from 20th to 22nd September 2004. The conference was sponsored by the Council of Europe in the context of the requirements in the agreements admitting the countries of the region that they bring in laws recognising conscientious objection and setting up civilian alternative service, and was attended by Government representatives from Bosnia, Croatia, Macedonia and Serbia-Montenegro, as well as the component parts of Bosnia (the Muslim-Croat Federation and the Republika Srpska) and Serbia-Montenegro, but it was run by the regional network of conscientious objectors' organisations. Beyond simply bringing together in dialogue an unlikely diversity of State and civil society actors, the conference did very important work towards establishing common regional standards for legislation in this field. CPTI input was limited to providing the text of the statement delivered to the Commission on Human Rights in 2001, which text was printed in the advance documents for the conference as an introduction to the principle of tax objection, to distributing our leaflet, and to a few oral interventions in the plenary sessions. In particular, it was possible to take advantage of vigorous debates going on about how alternative service is to be funded in order to point out that the use of specifically-earmarked tax receipts might be one solution. In the event, considerable interest was shown in the question of "fiscal objection".

### **b) EBCO Colloquium (Brussels)**

Derek Brett attended the colloquium held by EBCO (the European Bureau for Conscientious Objection) on "Conscientious Objection in the Proposed European Constitution", held at the European Parliament in Brussels on 8<sup>th</sup> April, 2005. This enabled him to make a number of useful

contacts and also to give a rather higher profile to the question of fiscal objection in the general conscientious objection movement. CPTI's board member Carla Goffi is also working on the board of EBCO.

**c) Mediterranean Social Forum (Barcelona)**

Derek Brett attended the Mediterranean Social Forum in Barcelona, 17th - 19th June, 2005.

**d) The European Network on Peace and Human Rights (Brussels)**

This network (from the Bertrand Russell Peace Foundation) met from Thursday morning till Friday noon, October 20-21, 2005, in the European Parliament in Brussels. Carla Goffi, Abraham Gebreyesus and Dirk Panhuis attended, presented themselves as representatives of CPTI in workshops, and distributed the CPTI leaflet.

**e) World Peace Forum (Vancouver, Canada)**

John Randall attended the World Peace Forum, June 23-28, 2006. No presentations were specifically related to COMT, but there was a day of presentations on COMS by what was called "The Veterans and War Resisters Work Group". The closest to a mention of COMT in the Forum documents at the end of The Veterans and War Resisters Work Group Report: *"We call for respect for the Human Right of Conscientious Objection to War, including "selective objection" to particular conflicts and means of warfare, and call on Canada and all other states to grant sanctuary to soldiers from countries which deny them that right."*

Many of us learned what the Canadians are doing, and others learned what is happening in the US counter-recruitment, etc.

The greatest benefit of the Forum was the chance to meet and talk with people. A lot of people knew of Conscience Canada and the Peace Tax Seven (U.K.).

Many people took copies of the CPTI brochure and it was appreciated that there was a version in French.

**f) Columbia (July 2006)**

Derek Brett delivered a paper on "'International Standards on Conscientious Objection to Military Service" at the International Encounter of Solidarity with Conscientious Objection in Columbia on July, 18-19, 2006.

**g) WRI Triennial: Globalising Nonviolence (Paderborn, Germany)**

Hannelore Morgenstern and Derek Brett attended the triennial, July 23-27, 2006, and gave some assistance with workshops on peace tax run by Gertie Brammer of Netzwerk Friedenssteuer.

**9. FINANCES**

**a) Accounts 2004**

Income: 3 471,18 € Expenditure: 5 411,36 € Deficit: 1 940,18 € Assets: 11 549,43 €

**b) Accounts 2005**

Income: 13 494,47 € Expenditure: 12 079,63 € Surplus: 1 414,84 € Assets: 12 964,27 €

Income and expenditures include an earmarked grant from The Joseph Rowntree Charitable Trust for research on military recruitment and conscientious objection.

For details, see accounts 2004 and 2005.

**c) Financial situation**

The general financial situation is not satisfactory. The income is below the expectations. Serious efforts have to be made for fundraising.



**ACCOUNTS 2004 IN EUROS**

<b>INCOME</b>			
	Account USA in €	Accounts Belgium	Totals
<b>Contributions (nat'l movmts):</b> 7 in € 1 in USA: 734,51 \$ =	554,55	1.845,46	<b>2.400,01</b>
<b>Donations:</b> 3 in € 7 in USA: 440,00 \$ =	332,42	641,00	<b>973,42</b>
<b>Interest:</b> in € in USA: 3,25 \$ =	2,47	95,28	<b>97,75</b>
<b>Fluctuation exchange rate:</b>	0,00	0,00	<b>0,00</b>
<b>Other:</b>	0,00	0,00	<b>0,00</b>
<b>TOTAL INCOME</b>	<b>889,44</b>	<b>2.581,74</b>	<b>3.471,18</b>
<b>EXPENDITURE</b>			
<b>Representation:</b> in € in USA: 756,01 \$ =	570,79	3.824,60	<b>4.395,39</b>
<b>Activities:</b>	0,00	0,00	<b>0,00</b>
<b>Publicity and web site:</b> in USA: 294,20 \$ =	222,12	0,00	<b>222,12</b>
<b>Fund raising:</b>	0,00	46,31	<b>46,31</b>
<b>Contributions:</b> CONGO 350,00 \$+ NGO-HR 25,00 \$ = 375,00 \$ =	283,12	0,00	<b>283,12</b>
<b>Organization: Board +G.A.</b>	0,00	341,86	<b>341,86</b>
<b>Administration:</b>	0,00	0,00	<b>0,00</b>
<b>Financial costs:</b> Fees: 20,00 € + 17,86 € Fluctuation exchange rate (1\$: 0,80-0,755€* ): 84,70 €	84,70	37,86	<b>122,56</b>
<b>TOTAL EXPENDITURE</b>	<b>1.160,73</b>	<b>4.250,63</b>	<b>5.411,36</b>
<b>RESULT IN 2004: DEFICIT</b>			<b>- 1.940,18</b>

**BALANCE on 31 December 2004**

<b>Assets</b>		<b>Owners' equity</b>	
Bank of the Post (Belgium):	318,79	Reserves on Dec. 31, 2003:	13.489,61
Fortis Bank Savings Account (B):	5.000,27	Deficit in 2004:	- 1.940,18
Fortis Bank Fixed Savings Account (B):	5.000,00		
PTF at SunTrust (USA): 1.629,63 \$* =	1.230,37		
<b>Total Assets:</b>	<b>11.549,43</b>		<b>11.549,43</b>

\*On 31st December 2004: 1 \$ = 0,755 €

Note: In addition, board members/representatives (or their supporting organisations) spent at least 900,00 € on representation (travel, meals etc.). The figures for income and expenditure could be raised by those donations in kind.

Dirk Panhuis, secretary



**ACCOUNTS 2005 IN EUROS**

<b>INCOME</b>			
	Account USA in €	Accounts Belgium	Totals
<b>Contributions (nat'l movmts):</b> 5 in € 3 in \$: 635,98	538,67	1 922,71	<b>2 461,38</b>
<b>Donations:</b> 2 in € 3 in \$: 3 683,00	3 119,50	250,00	<b>3 369,50</b>
<b>Grants:</b> Joseph Rowntree Charitable Trust	0,00	7 244,58	<b>7 244,58</b>
<b>Interest:</b> 2 in €: 189,04 + 78,70 1 in \$: 1,58	1,34	267,74	<b>269,08</b>
<b>Fluct. exchange rate:</b> * (0,847 - 0,755 =) 0,092 x 4 221,31	149,93	0,00	<b>149,93</b>
<b>Other:</b>	0,00	0,00	<b>0,00</b>
<b>TOTAL INCOME</b>	<b>3 809,44</b>	<b>9 685,03</b>	<b>13 494,47</b>
<b>EXPENDITURE</b>			
<b>Representation:</b> in € in \$: 1 724,88	1 460,97	4 229,48	<b>5 690,45</b>
<b>Activities:</b>	0,00	0,00	<b>0,00</b>
<b>Research:</b> "Recruitment and C.O."	0,00	5 621,79	<b>5 621,79</b>
<b>Publicity + web site:</b>	0,00	100,70	<b>100,70</b>
<b>Contributions:</b> CONGO	0,00	232,26	<b>232,26</b>
<b>Fund raising:</b>	0,00	0,00	<b>0,00</b>
<b>Organization:</b> Board + G.A.	0,00	399,39	<b>399,39</b>
<b>Administration:</b>	0,00	11,65	<b>11,65</b>
<b>Financial costs:</b> in € in \$: 4,00	3,39	20,00	<b>23,39</b>
<b>Fluctuation exchange rate:</b>	0,00	0,00	<b>0,00</b>
<b>TOTAL EXPENDITURE</b>	<b>1 464,36</b>	<b>10 615,27</b>	<b>12 079,63</b>
<b>RESULT IN 2005: SURPLUS</b>			<b>1 414,84</b>

**BALANCE on 31 December 2005**

<b>Assets</b>		<b>Owners' equity</b>	
Bank of the Post (Belgium):	620,81	Reserves on Dec. 31, 2004:	11 549,43
Fortis Bank Savings Account (B):	8 768,01	Result in 2005:	+ 1 414,84
Fortis Bank Fixed Savings Account (B):	0,00		
PTF/CPTI at SunTrust (USA): 4 221,31\$* =	3 575,45		
<b>Total Assets:</b>	<b>12 964,27</b>		<b>12 964,27</b>

\*On January 1<sup>st</sup>, 2005: 1\$ = 0,755.

\*On 31<sup>st</sup> December 2005: 1\$ = 0,847 €

Dirk Panhuis, secretary

**Budgets 2006-2007-2008 in euros**

<b>Conscience and Peace Tax International</b>							
		BUDGET	BUDGET	BUDGET	Accounts		
		2008	2007	2006	2005	2004	2003
		€	€	€	€	€	€
<b>1.00 INCOME</b>							
1.1 Contr nat'l mov		3 000,00	3 000,00	3 000,00	2 481,38	2 400,01	468,48
1.2 Donations		3 950,00	3 950,00	2 700,00	3 369,50	973,42	119,00
1.3 Grants		1 400,00	1 400,00	5 500,00	7 244,58	0,00	0,00
1.4 Interests		50,00	50,00	100,00	209,08	97,75	461,27
1.5 Fluct. exchange		0,00	0,00	0,00	149,93	0,00	0,00
1.6 Other		0,00	0,00	0,00	0,00	0,00	47,76
Total income		8 400,00	8 400,00	11 300,00	13 494,47	3 471,18	1 048,27
<b>2.00 EXPENDITURE</b>							
2.1 Representation		4 500,00	4 500,00	3 000,00	5 690,45	4 395,39	1 345,54
2.2 Activities		1 000,00	1 000,00	1 000,00	0,00	0,00	265,60
2.3 Research		1 300,00	1 300,00	5 800,00	5 621,79	0,00	0,00
2.4 Publ. - website		400,00	400,00	450,00	100,70	222,12	207,36
2.5 Contributions		250,00	250,00	250,00	232,26	283,12	0,00
2.6 Fund raising		500,00	500,00	400,00	0,00	46,31	17,38
2.7 Organisation		350,00	350,00	300,00	309,39	341,88	132,26
2.8 Administration		75,00	75,00	75,00	11,65	0,00	22,08
2.9 Financial cost		25,00	25,00	25,00	23,39	37,86	8,00
2.10 Fluct. exchange		0,00	0,00	0,00	0,00	84,70	399,01
2.11 Other		0,00	0,00	0,00	0,00	0,00	0,00
Total expend.		8 400,00	8 400,00	11 300,00	12 079,63	5 411,36	2 397,23
<b>3.00 RESULT +/-</b>		<b>0,00</b>	<b>0,00</b>	<b>0,00</b>	<b>+ 1 414,84</b>	<b>- 1 940,18</b>	<b>- 1 348,96</b>
Total assets					12 964,27	11 549,43	13 489,61

**CONSCIENCE AND PEACE TAX INTERNATIONAL  
CPTI**

**OVERVIEW OF CONTRIBUTIONS IN EUROS  
IN MONEY AND (PARTIALLY OR TOTALLY) IN KIND  
BY NATIONAL WTR-PTCs**

ORGANISATION	1997	1998	1999	2000	2001	2002	2003	2004	2005	Total 1997-2005
B: VRAK	223,53	0	99,16	0	99,16	100,00	100,00	100,00	100,00	821,85
B: MCP Contrib	0	0	0	0	0	0	0	200,00	100,00	300,00
Can: ConsCan	0	0	0	0	0	0	88,00	100,00	153,52	341,52
Can: NIPP	0	0	0	0	90,00	0	0,00	50,00	0,00	140,00
G: NWFS	0	0	100,00	107,71	100,00	0	458,52	1.100,00	1.069,68	2.965,90
H: Békefé	0	0	0	0	0	0	0	0	0,00	0,00
Ir: OSM	0	0	0	0	0	150,00	0	0	0,00	150,00
Japan: COMIT	0	0	0	0	0	0	0	0	0,00	0,00
N: Quakers P&HRC	0	0	0	60,85	62,62	70,00	0	95,46	200,00	488,93
NL: Vredesf. + EvV	453,52	0	0	0	264,99	141,60	164,97	0	453,03	1.478,02
SP: S.I.O.F.	0	0	0	0	0	100,00	0	0	0,00	100,00
Sweden: Skaneb.	0	0	0	0	0	0	0	0	0,00	0,00
UK: C-PTC	363,21	0	0	215,42	0	200,00	0	200,00	0,00	978,63
USA: NCPTF + PTF	0	0	108,08	184,34	0	1.095,36	644,00	554,55	318,45	2.924,78
USA: NWTRCC	0	0	0	0	0	0	0	0	84,70	84,70
USA: Peace Taxpay	0	0	94,99	0	109,00	0	80,00	0	0,00	283,99
<b>TOTAL</b>	<b>1.040,26</b>	<b>0</b>	<b>402,23</b>	<b>568,32</b>	<b>725,68</b>	<b>1.856,96</b>	<b>1.585,48</b>	<b>2.400,01</b>	<b>2.479,38</b>	<b>11.058,32</b>

# Conscience and Peace Tax International

Belgian Enterprise Number 458226911

## Member List Nr 4 (25 members) (August 2006)

### Belgium

De Baecke, Bob, retired teacher Brugge, Belgium. Belgian.  
Moens, Koenraad, employee, Brussel, Belgium. Belgian.  
Panhuis, Dirk, retired teacher, Leuven, Belgium. Belgian.

### Canada

Conscience Canada Inc., 901 - 70 Mill St., Toronto ON 416 203-1402, Canada

### Denmark

Augsburg, Jannik, development worker, Helsingør, Denmark. Danish.

### Eritrea

Abraham-Gebreyesus Mehreteab, Frankfurt, Germany. Eritrean.

### Germany

Netzwerk Friedenssteuer e.V., do Friedrich Heilmann, Seestrassse 21, D-15537 Erkner, Germany.  
Birk, Jan, employee, Preetz, Germany. German.  
Grewe, Christa (spouse Voigt), pharmacist, Merzhausen, Germany. German.

### Hungary

Békéré Keresök Alapítvány, do Janos Ratkai, ALBA KÖR, Vadasz u. 29, 1054 Budapest, Hungary;

### Italy

Momigliano, Giorgia, retired teacher, Aosta, Italy. Italian.

### Japan

COMIT (Conscientious Objection to Military Tax), do Mrs. Ishitani, 30-8 Yanagi-cho, Kanazawa-ku, Yokohama, 2360026 Japan

### Netherlands

Euros voor Vrede (formerly: Beweging Weigering Defensiebelasting), Obrechtstraat 43, P.B. 1528, 3500 BM Utrecht, Nederland.  
Stichting Vredesfonds, Obrechtstraat 43, P.B. 1528, 3500 BM Utrecht, Nederland.  
Nieuwerth, Kees, civil servant, Gasseltemijveen, Nederland. Dutch.

### Norway

Norwegian Quakers' Peace and Human Rights Committee, do Bjørg Berg, Mårveien 7, 3124 Tønsberg, Norway.

### Palestine

Rechmawi, Elias, pharmacist, Beit Sahour, Palestine (via Israel). Honduran.

### Spain

Servei d'Informació d'Objecció (510F.), Rivadeneyra 6, 100, 08010 Barcelona, Spain.  
Otañuy, Pedro, teacher, Pamplona-Iruñea, Spain. Spanish.

### Sweden

Skattebetalare för fred, do Jarl Jamarberg, Illergatan 1, 426 71 Västra Frölunda, Sweden.

### United Kingdom

Conscience-The Peace Tax Campaign, 601 Holloway Road, London N19 4DJ, Great Britain.  
Drewett, Gerald, accountant, Hertford, Great Britain. British.

### United States of America

National Campaign for a Peace Tax Fund, 2121 Decatur Place, N.W., Washington, D.C. 20008, USA.  
Bassett, David, physician, Pittsford, New York, USA. Nationality of the USA.  
Randall, John, retired lecturer of mathematics, Yonkers, New York, USA Nationality of the USA.

## **CANADA: Conscience Canada Incorporated (CCI) and Nos impôts pour la paix (NIPP) 2004-2006**

### **1. Addresses and other info :**

CC : 901-70 Mill Street, Toronto, Ontario, M5A 4R1, Tel : 416-203-1402; email : [consciencecanada@shaw.ca](mailto:consciencecanada@shaw.ca) ; web : <http://www.consciencecanada.ca>

NIPP: 1425, chemin Royal, Saint-Laurent (l'Île-d'Orléans), Québec, G0A 3Z0 ; Tel : 450-831-4631 ; Email : [nipp@nipp.ca](mailto:nipp@nipp.ca); web : <http://www.nipp.ca>

### **2. Report written by Marilyn Hébert and Don Woodside, the former and the current international liaison persons, respectively** email : [woodside@mcmaster.ca](mailto:woodside@mcmaster.ca)

### **3. Organizational Structure**

Conscience Canada (CC) is a cross-country, federally incorporated, non-governmental organization (NGO) operating mainly in English and some in French (especially for members in the province of Quebec and New Brunswick), with a board of directors consisting of 6 persons with Bruna Nota as president and Don Woodside as Vice President.

Membership: 170+ members, mailing list of over 600, current depositors in the Peace Tax Trust fund about 20

Nos impôts pour la paix (NIPP) is a French-language only, informal movement, present exclusively in the province of Quebec, with Maryse Azzaria as coordinator of volunteers.

Membership: 40 members (- out of a membership list of 100 persons –according to a membership survey in 2005).

### **4. Finances**

CC manages two accounts; a Peace Tax Trust Fund holding the money belonging to Conscience Objectors to Military Taxation (COMTs) who have deposited their military taxes in this fund; and an operating account holding money donated to CC for operations such as ongoing education and advocacy campaigns, including the newsletters, pamphlets, political lobbying, petitions, membership survey, participation in peace conferences, as outlined under 'activities' below. Operating costs are kept low by donation of labour by volunteers working from their homes

Operating costs may at times include the hiring of a person for ad-hoc work on a part-time basis.

In 2006 we have requested and received funding from the Canadian Friends Service Committee (Quakers), the Blumenfeld Peace Fund, and an anonymous donor. These funds have allowed us to hire a consultant to follow up on our political lobbying in Ottawa, to publish various materials, and to begin work on a DVD about CC.

### **5. War Tax Resistance :**

In May 2005, some members of CC and of NIPP chose to redirect their military tax (7.88% of their federal income taxes) to the Peace Tax Trust Fund of CC or of NIPP, where the money is held in trust for the government until it agrees to spend it only for peaceful purposes; some redirect their taxes to other peace initiatives. In 2006, it is hoped that there will be an increase in those re-directing the military portion of their taxes, (this year 8.1% of federal taxes ). This hope is based on the distribution in English and in French across Canada of a Peace Tax Return modeled on that of Conscience UK and of the NWTRCC of the USA. (see Outreach below)

It is to be noted that the percentages referred to above were calculated by taking into account that proportion of the federal government expenditures used by the Department of National Defence as reflected in the Public Accounts of Canada. Military-related expenditures in a number of other government departments are not included in this conservative percentage, to simplify both the definition and calculation of 'military expenditure'.

### **6. Peace Tax Campaign (Lobbying):**

Many attempts to get a Conscientious Objection Act passed in the House of Commons have been made in the last 20 years, most recently being a Private Member's Bill, Bill C-348, which was

tabled in June 2006 but which never reached the debate stage in the House.

In February 2005, CC and NIPP (5 CC board members including 2 who are also involved with NIPP and in addition 3 other volunteers from CC) spent a week in Ottawa, meeting with federal politicians representing all parties in Parliament, including Ministers, Senators Members of Parliament, and civil servants. Our goal was to establish support for peace tax legislation, namely the adoption of Bill C-348, "An Act respecting conscientious objection to the use of taxes for military purposes", also known as the Conscientious Objection Act. Board members also discussed the long-term vision for CC.

Inspired by the follow-up folder used by Marian Franz in Washington, D.C. in conjunction with the National Campaign for a Peace Tax Fund, CC and NIPP prepared a folder with bilingual material for all those whom we met during the lobbying campaign. One-pagers requested by parliamentarians on the history of CO in Canada and on worldwide peace tax campaigns were later prepared and forwarded, and posted on the CC website.

Several Members of Parliament suggested that we revise the bill to reflect positive alternatives to military expenditures before reintroducing a bill in the House. A board member with a legal background set to work modifying the previous Conscientious Objection Act so that it would reflect the shift in orientation. Only two minor changes were: section 7 was changed to require that the percentage representing military taxation be used for any non-military and non-violent alternatives promoting peace and security, and subsection 10 d) requesting a statement from the Minister of National Revenue certifying this use. A one-pager on these modifications has also been prepared. The previous version of The Conscientious Objection Act which was tabled in early 2006 did not reflect the amended text, and the revised version will be re-introduced in Parliament as soon as possible.

In March 2006, CC hired a consultant who is following up the CC lobby meetings of February 2005 with Members of Parliament and public servants, to ensure that the proposed re-wording of the bill is legally acceptable, to table the new version of the bill in the House of Commons, and hopefully to finally obtain recognition of the proposed peace tax legislation.

During our lengthy discussions in Ottawa in lobby week, we decided to recommend that CC more explicitly extend its scope to include not only those who were more traditional conscientious objectors on religious or moral grounds, but also war tax resisters opposed to a particular war, as well as conscientious objectors who despite their objections to war, support some form of military peacekeeping.

## **7. Activities**

**Annual General Meetings (AGM):** In 2005, CC's AGM was held in Ottawa, following the lobbying effort and with the presence of a member of Parliament. In 2006, CC's AGM was held in Vancouver, following participation in the World Peace Forum 2006. By holding our AGMs in two different locations, members of CC in widely separated parts of the country were able to participate in a meeting to elect board members and consider policy. NIPP held its most recent yearly meeting in February 2006. It was then decided to continue its work with Maryse Azzaria coordinating when the need arises some 30 volunteers (out of an active membership of 40!) in various areas of collaboration: advocacy/education/membership/translation/newsletter

**Membership Survey:** In 2005, a survey was carried out of all supporters of CC and NIPP, including membership and subscription lists, using a website survey/email response, and extensive telephone follow up. The survey indicated among other things, how many supporters we have, how many are committed COMTs, how many are able and willing to participate in our work and members' preferences regarding CC/NIPP priorities for 2006. Expert analysis of CC survey results including charts were provided by a volunteer. For more details regarding this survey, consult the CC newsletter No. 90 – Spring 2006. An article regarding NIPP's survey can be found in *l'Objecteur*, Numéro 7 – mars 2006.

Participation in an international peace forum in Vancouver by the distribution of leaflets, the Peace Tax Return and CC literature.

## **8. OUTREACH THROUGH PUBLICATIONS, THE WEBSITE etc.**

**Peace Tax Return:** In membership surveys, members of both CC and NIPP indicated that if they legally had the choice of depositing in a Peace Fund that portion of their income taxes used for

military defence, they would do so. This led CC and NIPP to work on a Canadian version of the Peace Tax Return form initiated by Conscience UK and the NWTRCC of Washington, DC, brought back to Canada by those attending the 10th International Conference in Belgium in 2004. The form was finalized in early 2005 and made available in both English and French at income tax time in Canada (from February to April). Copies were sent to all members. 800 were distributed as inserts in our newsletter, It was placed for distribution in a variety of peace and social justice centers and inserted in Press for Conversion, a Canadian peace publication with a circulation of about 1200. Copies were distributed during a demonstration opposed to the Iraq war held in major cities throughout Canada, and at other public events across Canada, for a total hard copy distribution of close to 5000. Another 2000 copies of the French translation were distributed in Quebec, the Maritime provinces, and Ontario. The PTR was also sent electronically to 400 peace and justice organizations, with an encouragement for them to distribute it to their supporters.

CC Leaflet in English/French: This leaflet, which is also available on the CC website, was extensively revised in 2004 and updated in 2005 to reflect the wider orientation of CC as noted above under 'Peace Tax Campaign'.

Newsletters: CC produced two newsletters in 2005 and in 2006 (spring and fall) and NIPP one each year (spring).

An article on Edith Adamson, founder and guiding light of Conscience Canada for many years was published in Peace Review, spring 2006. It was written by Marilyn Hebert, our previous international representative.

New Outreach Material: CC has begun producing a short DVD about CC and conscientious objection to military taxation as a way of raising awareness of this issue among Canadians. We have been fortunate to have the voluntary assistance of a professional filmmaker, found funding for the project, and begun contacting people to address the issues we want to feature.

Website: CC has a new webmaster who has suggested a number of changes on the site to make it more accessible and easy to navigate, including making hotlink connections with WTR/PTF groups, as well as with other peace groups. NIPP also has a new webmaster who revamped the website, simplified access (see new email and website addresses) and in general made it more user friendly.

## **9. ONGOING COMMUNICATION**

CC Board Meetings: To allow for input between board members on issues requiring much consultation, several conference calls included people from British Columbia to New Brunswick. Topics covered in conference call "meetings" included lobby preparation, budget issues, work plans and work plan reviews, the newsletter. Conference calls supplemented the frequent use of email messages between board members.

Pre-Lobby Meeting: In February 05, prior to a week of lobbying government officials, board members met to become better acquainted with one another as well as to discuss both the legislation (The Conscientious Objection Act) and contentious and complex issues such as CC's stand on peace-keeping missions/police-type peacekeeping/non-violent conflict resolution. Board members also examined contents of the "leaving behind" information folder to all government officials met during the course of the week.

Board meetings within the Lobby Week: Topics discussed included CC accomplishments/present status/future orientation and priorities/ongoing projects/use of email/evaluation of lobby work.

Post-Ottawa Reflections: A number of board members shared in writing their reflections on the week in Ottawa and what it entailed for the future of CC/NIPP.

## **10. CONCLUSION**

Both CC and NIPP found that the information provided by their respective membership surveys has helped to indicate where we are going and how we are going to get there. Both also appreciate the offers of help towards reaching their goals.





**Goal:** Our goal is the adoption of a civilian tax law by the German Parliament. For this we need awareness raising, activists and lobbying.

**Civilian Tax Law:** We have developed a concept for a civilian tax law according to which all indirect taxes are exclusively allocated to civilian budgets and taxpayers can choose to have their direct taxes earmarked exclusively to civilian purposes. We asked experts to draw up opinions on the constitutional and fiscal compatibility of this concept. Their conclusion: no constitutional problem, easy to implement, low initial and follow-up cost. This has given us strong backing for our discussions with MPs.

**Political Situation:** The coalition government of Social Democrats and the Green Party was replaced by a grand coalition of Social Democrats and Conservatives after early parliamentary elections. Before the elections we had managed to set up a small working group of 10 MPs from the ruling Social Democrats and Green Party who supported our concept. Only 6 of them remained in Parliament after the elections. The political climate has become more adverse. We are almost starting from scratch.

**Activities:** From 2002 to 2005 we collected more than 12,000 signatures in support of a civilian tax law, which we solemnly presented to the President of the German Parliament in June 2005. He thanked us for our democratic commitment and submitted the signatures to Parliament's Committee for Petitions. An interim opinion by this body was clearly negative. In our reply we took up their concerns and objections. We'll see whether this will have an effect and how the Committee will vote. Irrespective of the outcome, we will start a new round of discussions and lobbying in November. Currently there are about 30 network activists ready to engage in these activities.

In the past years, four network members have instituted proceedings at fiscal courts. As before, all decisions have been negative. We intend to carefully study the grounds of refusal so that we can argue our case more forcefully in future.

We have organised workshops, lectures, letters, publications, regional events and two national conferences to raise awareness and to find new activists. We also intend to put forward a human right that is to include both the right to conscientious objection to military service as well as the right to war tax resistance. This proposition will then be presented to the interested public and relevant bodies. Twice a year, we publish a circular with relevant arguments and texts. In addition we can brief about a quarter of our activists by e-mail on any important point of information.

**Organisation:** Netzwerk Friedenssteuer (Peace Tax Network) currently includes about 200 individuals. It has a non-profit organisation (legal entity) with three board members, which is in charge of the Network's coordination, representation and financial matters. The Network comprises five geographical regions, two urban groups (Berlin and Munich) and specific issue related working groups focussing on "Legislation", "PR", and "Taxes into Ploughshares" (compare "Swords into Ploughshares"). This last group is active in churches in an attempt to show that military tax "is not Caesar's".

**Finance:** Our financial situation is more or less stable. Our annual budgets amount to about 15,000 €. So far we have not been able to tap external funding other than for international conferences, but we hope to improve on that.

# GHANA MENNONITE CHURCH PEACE KEEPING ORGANISATION

## ANNUAL REPORT 2006

*“God blesses those who work for peace, for they will be called the children of God” (mat 5: 9)  
We thank the almighty God for his blessings. He has watched over us and kept us going through  
thick and thin. To him we give all praise and adoration.*

### **PROJECTS**

This year has been very demanding but we are happy that we have been able to succeed so far and we will continue to do our best in making meaningful, the lives of many hundreds of people. We really faced difficulties this year with fresh outbreak of violence in neighboring Ivory Coast. We had to withdraw our workers from there because it became increasingly difficult to avoid attacks by rebels even though they knew our work in the country. We therefore had to concentrate on social problems in Ghana but we hope that by next year, given the right logistics and environment we would be able to move back into the Ivory Coast to care for the many thousands who had been left homeless due to the conflict.

We focused mainly on the following issues in the northern part of the country-Ghana.

- **Campaign against ethnocentrism**
- **HIV / AIDS education**
- **Promotion of gender equality**
- **Guinea worm eradication campaign**
- **Malaria free future campaign**

### **CAMPAIGN AGAINST ETHNOCENTRISM**

Ghana is a country of many tribes such as Ewe, Ga, Fante, Asanti, Guan etc. these tribes are found in the southern part of the country and they have learnt to accommodate each other and live in peace. However the northern part with tribes like Tsallah, Atsode, Adele, kokomba, kotokoli and Ntrubo is easily destabilized. Just recently a paramount chief was assassinated by people from other tribe and this really made our work in this traditional area very difficult. We have to send in a lot of volunteers and with the help of government and other sister organizations; we have managed to cool tempers for now.

The main cause of tribal clashes is that people in one particular tribe feel they are unique, stronger and better than people in other tribes. This selfish pride then engineers conflicts. We organized about 20 seminars in about 5 different traditional authority areas preaching brotherliness and peace. The heart breaking thing of all is that, the northern part of the country is the less privileged and undeveloped. There are few infrastructure developments, education is not their primary concern, and they are economically under-developed and socially demoralized. Instead of them working together, they rather engage in meaningless tribal clashes which have fatal results. This is what we were able to make the people see. We had to make them understand that government and other investor's world not to put their resource in insecure and conflict prone areas.

The organization was able to make the people see themselves as elements of tribes but more importantly, citizens of a country which is above all affiliations and that they should work together for there is strength in unity.

The organization was able to make 10 tribes sign a peace agreement which we constantly remind them of to prevent any further violence. Our team of workers is around and we have advised that students should be taught the topics on unity and nationality. The district educational directors of



these five traditional areas have accepted to include such topics into the schools curriculum. We hope that by the end of next year, more chiefs will be convinced to join the agreement.

### **HIV/AIDS EDUCATION**

It is on record that about 200 hundred people are infected with HIV everyday in Ghana. It is also on record that Sub-Saharan Africa has the highest number of HIV/AIDS victims. The organization has offered a lot of assistance to provide some relief to some of the patients in certain towns like Damanko sibi, Jole and Nkwanta in northern Volta of Ghana.

Already many children have been orphaned by this disease. Most of these children result to the streets because society is not able to provide for them. Then there is streetism with its associated problems of drug abuse, prostitution/casual sex, adolescent pregnancy and these creates a cycle of more infected HIV/AIDS people everyday. This year therefore, we divided the HIV/AIDS education into two (2). The first part dealt with infected persons.

We managed to get some of the infected person's retroviral drugs and educated the public against stigmatizing and discriminating the victims. In Ghana, HIV/AIDS patients and their families are ridiculed and some even are disowned and outcasted by their societies because it is a shameful disease. Discrimination is equally dangerous because infected persons live in constant rejection, pain and misery. Those who cannot take the discrimination commit suicide and end their lives. We reached out to the infected families, educating and counseling both them and the patients. We asked them to accept the unfortunately infected ones and care for them.

The second part was educating the entire public to prevent infection. We have seen that if we could reach out to every body the youth especially, educating and helping them to develop healthy lifestyles, many thousands of lifes would be saved. Many people now know a lot about this catastrophic disease so we expect them not to engage in casual sex but instead abstain totally until marriage. And of course, even then, they have to protect themselves against possible infection.

### **PROMOTION OF GENDER QUALITY**

As part of our social responsibilities, we decided to hold talks on this subject because gender inequality is destroying the lives of many people especially young girls in northern Ghana. Girls are not allowed to go to school because the parents feel their daughters do not need education. For this reason, many young girls are married off at tender ages to full grown men. Sometimes when a daughter is just born, a man pays her dowry and when she is about ten (10) years, he takes her away as his wife. This is inhuman in every sense of the word.

We had a lot to do in educating the parents to send their daughters to school. This was really difficult because the locals felt we were trying to change their tradition and so many of the communities were not receptive to us at all. We managed to convince six chiefs and their council of elders who intend helped us spoke with their subjects. Culture is both dynamic and static. Therefore the people had to maintain their good traditions and change those that hampered their development. This was our main goal in terms of promoting gender quality. We also realize that, since only boys were allowed to attend schools, almost always, they made decisions in their homes and subsequently in the community. Women are not allowed to participate in decision making which is very wrong. We therefore got to the hearts of the women and got them involved so as to empower them as much as we can to also take part in making decisions about things that affect both sexes in the communities. In this way mothers got convinced to send their daughters to school and we talk to the fathers to do likewise because it was against the rule of law and humanity.

At the end of it all, we were able to make them realize that it was equally worthwhile investing in every child's education be it a boy or a girl. The areas we visited have an estimated young girls of school going age population around **three thousand (3,000)**. After our persistent talks with the people, **five hundred (500) girls** have been enrolled in public schools this year. This means that if

we work harder, we would get more girls enrolled in schools and we are working towards it. We want to be able to empower women economically so that they can also have “prestige” and be able to make all kinds of decisions in the society.

### **GUINEA WORM ERADICATION**

Guinea worm is another disease which has plagued the people of Northern Ghana until recently when much extensive effort has been made to eradicate it completely by government non-governmental organizations, churches and even individuals. We also have taken it upon ourselves to help in this cause.

Within the last three years, the disease has been prevalent but with our help, the infection rate has significantly reduced from 10% to 6.5%.

We conducted some research and we noticed that most of these people are infected because they do not have access to good drinking water and so are compelled to use guinea worm infested water for their domestic activities. We decided to firstly sensitize the locals about the disease. We visited homes and community centers and talked with as much people as we could. Later on, we provided white scuffs with which they could strain water to remove guinea worm eggs after which the water should be boiled before drinking. We bought and distributed a thousand and five hundred scuffs but this is not enough at all if we are to help eradicate guinea worm or at least reduce the rate of infection to an insignificant percentage.

The best way to eradicate the disease is to provide bore-hole facility for the people in five communities. We pray that God in his own wisdom would touch the heart of donors to help us provide these bore-holes for the people.

### **MALARIA FREE FUTURE CAMPAIGN**

Malaria is a very dangerous disease. HIV/AIDS kills but malaria kills twice as much as in Ghana. This is very alarming. If nothing is done, many thousands of lives would be lost. Already, thousands have died and many more already infected. It is estimated that about eight thousand people are killed by malaria every year. Pregnant women and children suffer most from the disease. Our research also found out that generally unclean environment breeds the mosquitoes which carries the malaria parasite. We sensitized the locals on keeping their environment clean always. We have also been able to distribute about five hundreds treated bed nets to especially pregnant women and mothers, together with other sister organizations and government. We undertook a one day free malaria treatment in a local clinic and over 300 pregnant women and children were treated.

### **CONCLUSION**

It has become increasingly difficult to fund all these projects but we thank everybody who has been with us and helped us in all ways. We are especially grateful to the Government of Ghana, the ministry of health and all non-governmental organizations, working with us especially, Youth Services and Child Care International. God Bless you all.

Our profound gratitude also goes to the Netzwerk Friedenstever for including us in their activities and letting the world know about our work.

We also wish to plead for up to five thousand euros to be granted us to replace our obsolete equipment in our office and part of this grant would also be pushed into our budget. We appeal to all donor organizations and individuals to meet us half way and help alleviate suffering from among these people.

It is our hope and prayer that this year's 11<sup>th</sup> International conference on War Tax Resistance and Peace Tax Campaigns would be very successful as usual.

*To God Be The Glory.*

## CONSCIENCE INDIA REPORT 2004-06

The year 2004-05 was for us a year of consolidation of our work among the people at the grassroots for bringing awareness for the need of basic changes to the Indian Constitution for a better people's participation at the grass roots i.e. at the village level. Many people do not know that the people participation is least at the grassroots and the gap between the 'People' and the 'Cracy' is widening ever since the British left India in 1947. This is one of the main reasons for increasing social and political Violence in the Country. Lok Swaraj Campaign under the leadership of our able and dedicated Bajrangbabu (Shri Bajranglal Agarwal) has been on since 2000-2001.

Our demand has been that like the rights in the Indian Constitution to the Parliament at the national level, States at the level of State Legislatures, the right of the lower level constituents like half a million Villages and many hundred Towns should be given as Fundamental Right. This has been our demand ever since this experiment has been successfully made in the township of Ramanujganj, an area inhabited by 15,000 people in central part of India, in the newly created state of Chhatisgarh under the leadership of Bajrangbabu in the years 1996 to 2000, during which he had been elected as the Nagar Parmukh (Chairman of the Town).

Peoples from all walks of life are supporting this movement, which is a very encouraging sign. In fact people at the grassroots have been feeling alienated in the so-called democratic set up which is very clearly been reflected in the past few years general elections in the country.

While the WTR and PTC has been working at the global level as to how the War mania and building up of nuclear arms could be stopped. How the money should be diverted to World Peace Initiatives. At the same time, it is also very essential to decentralize (the right word in our language is Akaindrikaran) the unlimited rights of the Parliaments and State Legislatures to bring the real Swaraj to the grassroots. This has been my humble work that I have been engaged in since 1984, in my country and at the global level.

Governments all over the world have gradually been failing to perform their essential duties for their citizens, and instead have been indulging in highlighting the non-issues. The one of such issues of late has been "global threat of terrorism".

Our group, Lok Swaraj Manch, has been focusing people's attention to the vital issue of transferring the fundamental rights and duties to the people at the grassroots level, which in India is at the Village level.

In the year 2005 in the month of September an all India meet of the activists engaged in this work was organized in Delhi and about three hundred people from all over the country participated in this conference. Shri Kailash Bhai and Shri Pushpendea Chaaahan have been main organizers. This conference was for three days and many vital issues were discussed. It was here in this conferece that decision was taken to organize a Yatra to convey the message to the people all over the country. Pankajji was made National Convener of this campaign. Under the leadership of Bajrangbabu, Kailash Babu and Pankajji

Our three full time main organizers, thereafter, have been on tour of the country and people to people contact has been on. The latest in this direction has been five months (May- September) continuous Yatra which concluded on 2nd of October 2006 at Rajghat, New Delhi.

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## **THE ITALIAN NATIONAL CAMPAIGN FOR THE COSCIENTIOUS OBJECTION TO MILITARY EXPENSES**

1971: First situation of resistance to the military expenses in Italy

In Italy the tax resistance against the military expenses started in 1971 when the clerk Manrico Mansueti in Sarzana (La Spezia) resisted in support to the conscientious objectors to the military services restricted in jail.

1972/1981: With the conscientious objection to the military service

On 1972 the act n.° 772 was approved. It allowed and controlled the conscientious objection to the military service. After Mr. Mansueti's action there were few objections on the financial field against the military expenses, acted by people as individuals as Rocco Campanella from Monreale (Palermo) in 1979 and Luciano Benini in 1980.

1981: The Campaign for Conscientious Objection to the Military Expenses (OSM) is born. After these former experiences of objection and of protest against the displacement of Cruise missiles in Comiso, in some movements for peace born the idea to organize a national campaign for objection to the military expenses. It definitely born in 1981 during the spring led by M.I.R. (Mov.Intern.per la Riconciliazione, Italian branch of IFOR), M.N.(Mov.Nonviolento, Italian branch of International War Resisters) and L.D.U. (Lega Disarmo Unilaterale, League for Unilateral Desarmament). The aims were the reduction of the military expenses and the financial option that means the chance to avoid to enforce the budget for weapons devoting the collected amount to projects for peace and Nonviolence. There were attachments and actions for the Osm objectors defense.

1982/1990: The OSM Campaign enlarges. The few objectors since 1981 increased till 1990 reaching the number 4800. In this period other organizations joined the campaign: in 1982 Lega degli Obiettori di Coscienza (LOC) joined the promoters movement and in 1986 Pax Christi. Then, in 1990, l'Associazione per la Pace and Servizio Civile Internazionale. The Campaign created a Found for Peace which the found cut off the budget for defense could be collected. Other legal goals were got. The Corte Costituzionale (National Court) delivered many judgements (n° 164 in 1985, n° 113 in 1986 and mostly the n° 450 in 1989) which stated that the defense of the Country is a duty: it may be made by services which must be fair, either using arms or not. The Osm enforced the difference between their resistance action and the evasion.

In that period, in the international ground there is a radical change in the world policy field. With the Berlin wall fall and the dissolution of the Soviet Union the "cold war" ends.

1991: Gulf war: Italy enters in war

With the Gulf war, in Italy there was a strong emotional reaction that pushed many Italian citizens who refused war to several and shared protests. Italy hasn't been sharing directly a war since II<sup>nd</sup> World War! The OSM Campaign got a meaningful increase in adhesions. In 1991 almost 10000 people supported the objection to military expenses.

1992/1994: The Osm Campaign and international wars. In 1992 the International and civil war in Yugoslavia began. The facts that follow it put in evidence how even in Europe, war returned to be a means of policy of massacre for civil population.

There were demonstrations for peace even in conflict areas, as that one for Sarajevo (1992) and Mir Sada (1993). In the mean time, the Camera dei Deputati (on 25/7/91) and the Senato (il 17/1/92) approved the reform of the act n.° 772/72 on the conscientious objection to the military service.

A reform strongly wanted by movements as LOC and OSM Campaign, because it increased the chances to realize the conscientious objection and mentioned, for the first time in a law, the idea of Nonviolent Popolare Defense (DPN).

Unfortunately the reform was stopped by President Cossiga. The OSM Campaign went on to on the battle to get their aims and after the decrease of the adhesions turned their efforts to obtain the official state for DPN and engaged on a level of enterprises of base, supporting researches on DPN, seminar and stages for training nonviolence, the opening of a peace embassy in Pristina, Kosovo (1994!) aiming to prevent the breakout of hostilities between the parties and many others initiatives.

1995/1997: Towards the OSM-DPN Campaign

The progress to institutional recognition led the Campaign to be engaged not only against military expenses but even to a unarmed defense. On the institutional level other steps were passed: the resolution of Camera dei Deputati (19/12/95), which engaged the government to deliver acts to allow

the young objectors to join humanitarian missions abroad held by organizations legally connected or by non governmental organizations (called white helmets), and the Senato statement (25/1/96) which involved government to devote a budget of 10 billions of liras to allow and support the interventions by civil peace corps (in former-Yugoslavia) with purpose of peace building. Very meanful openings by State, in the mean time engaged to enforced the New model of defense: creation of a professional army and strong increase of military expense.

1998/2002: Osm between institutional opening and war

On the institutional level another step was passed on 1998 with the act n° 230, which support the participation of conscientious objectors to humanitarian missions out the national land and states the duty to start experience on nonviolent popular defense and popular diplomacy fields.

On 1999, two movements (MIR e MN) abandoned the Campaign. On the same 1999 even Servizio Civile Internazionale cut his adhesion off the promoters. It didn't ever give a true contribution to the Campaign. On those years two movements joined the Campaign: Beati i Costruttori di Pace (1998) and Associazione Papa Giovanni XXIII (1999), both engaged in the development of peace missions even in conflict areas.

The Campaign selects the support to project in action (held by GAVCI, Berretti Bianchi, and others ...). In this direction it turns their efforts to the creation of Rete Caschi Bianchi (White Helmets network, a national network held by organization connected by an agreement for civil services and associations for peace allo aiming to build a civil peace corp composed by objectors) and supporting the creation of Berretti Bianchi who are born on the idea to realize a civil peace corp composed by popular movement and community.

On 2001 at last with n.° 64 Act it has been created the Servizio Civile Nazionale (National Civil Service). In this act, on item 11, there is stated the chance, for the citizens, to support il Fondo Nazionale per il Servizio Civile expressing the kind of intervention selected to be supported. The step between this chance to the authorization to cut the payed amount off the taxes in the income tax return towards the true financial option might be shorter. On 2001 we see the globalization crash and propagation of international terror and the the preventional wars for the control of resources.

The Campaign tries to enforce the chances offered by institutional spaces and to joined them with protests against the increase of military expenses and war. On november 2002, it holds in Roma a protest for a financial act for peace, for the creation of stage for training for peace civili corps and the reduction of military expenses.

2003/2004: Osm engagement DPN between war and terror

The Campaign tries to open spaces in the institutions. At last the Committee for the study of alternatives to armed defense has been created. Onl December 2003 a dicembre it holds in Roma the II protest for a financial act for peace, for the creation of stage for training for peace civilicorps and the reduction of military expenses.

Now the Campaign is trying to turn the efforts to the following aims:

- the achievement of an act which states the financial option. An act which allows to the citizens to decide to give the part of amount to the unarmed defense or not. The Campaign met some members of Senato arrange an agreement about the chance to propose the discussion of a draft of act on the matter. This draft of act will be agreed by the Parliament members and of an equipe of members of the Coordination Committee of the Campaign,
- the creation of a Ministry for Peace where might join some matters as: the international cooperation, the creation and support of civil peace corps and about what is included in the civil intervention in struggle areas, the management of the civil service and other similar matters,
- the nomination of the members of the Committee for unarmed defense and the support to the project of the creation of a civil peace corp to emply in Palestine and Israel,
- the support to a national campaign for the nuclear desarmament, starting with the exit from the italian nuclear-sharing in NATO and the deliver of nuclear bombs to the US government,
- the creation of an observatory on the nonviolent popular defense in Italy in order to support and enforce the experience of small and local organizations by propagating the knowledge and support their connections.

# Nepal: Country Report 2006

*(in précis form)*

*(Presented by: Kanhaiya Joshi, on behalf of FOSEED, Nepal)*

## **1. National Political, Social & Economic situation**

### **1.1 Background:**

Since last more than ten years, Nepal has been gripped by the Maoist insurgency (which they called People's War or civil war). The ideological differences among the existing triangular form of forces, that is, King and the monarchy- oriented forces, parliamentary parties and the rebellion Maoist Party have been playing role in the unrest of the country resulting the severely heightened conflict and crisis within the one of the least developed country in the present world.

During these the most critical period in the history of Nepal, millions of dollar worth developmental infrastructures have been destroyed treading the country' economy retarding towards down trodden day by day and perhaps the ever most in the whole planet if it continues for another some years. Eventually, the security of people in terms of employment, business, access to schooling, homeliness and familial lives, access to health services etc including right to life is being endangered vehemently. Insofar, the decade long civil war (unofficial) has already costs the lives of more than roughly 15,000 people including civilians, rebellion cadres, government armies and police, party cadres, civil servants and so on and uncountable numbers of people have been directly or indirectly affected.

### **1.2 Current Situation:**

A nineteen days long movement being named as Jana Andolan II(People's Movement II) was held in the month of last April by the Seven Parties Alliance (SPA) with the back up of Maoist rebellion party and civil society. Notably, civil society played a crucial role in motivating general people and advising and giving pressure to political parties to go for agitation against the prevalent feudalism. The success of it thrashed out the king's ego and compelled him to restore the House of Representative forcefully which he persuaded to dissolve to the then scapegoat premier in the year 2002.

Since then and currently the coalition government led by Nepali Congress ( democratic party ?) comprising six parties ( and more) is going on directed by the people's mandate primarily rather than the prevalent constitution. It is so, as the existing constitution favors the royal regime and feudalism in all aspects and deprives people from very many basic rights and the practice of democratic process and good governance as well.

In order to give the solution for enduring peace in the country, two round of formal dialogues have taken place between government higher- level talk team and higher level talk team of the rebellion party and very many series of informal meetings among major seven parties, within parties, bilaterally and group wise.

During these around six months long span of time, interim constitution has been drafted but still there exists many issues to be clarified, settled and agreed officially by both the parties. The issues like interim constitution, formation of interim government including Maoist rebellions, arms management, election of constituency assembly, the decision to be made either declaration of republican set up directly or the referendum on whether to keep monarchy or not or any other alternative ways are the hot issues in the undergone discussions through out the country at the moment.

Moreover, issue of arms management as earliest as possible has been dominating in the dispute between Congress led SPA government and the Maoist rebellion party. Sometimes, issue of disarmament of Maoist before joining the interim government in the name of arms management has disrupting the peace accord.

## **2. Scope of Peace Tax Campaign in Nepal**

The scope of war resistance and peace tax campaign seemed to be feasible in spite of the existence of immense turmoil and dispute. It is so particularly because Nepali people are calm and warm. However, there exist possibilities in the normal situations also. But generally, it would not be easy task to convince to the majority numbers of political parties and leaders who are the practitioners of the conventional military concepts and proliferation of militarization in the name of peace, defense, nationality and security rather than the reduction or demilitarization. But amazingly and interestingly as per the opinion given by Maoist rebellion supreme leader Mr. Prachanda being telecasted by Kantipur, the private owned television channel regarding the army force to be kept in the future or in the New Nepal, the hope of feasibility of war tax resistance and Peace tax campaign has raised highly. Otherwise, rebellion party (which stands with the arms for the existence and likely to receive recognition also) could also be major blockade in CPTI campaign or movement in addition to the conventional system or mentality.

### **2.1 Risks and Challenges**

The political situation is still in the dilemma. No one can say what would happen finally. Everyone is dubious whether the political process for the longstanding peace process would take place or not. If not the nation and the people of Nepal have to go through the worst ever tragedy in the days to come. Thus, if the currently ongoing peace process would not bring out positive result, our campaign will have to go through more risks and challenges. However, anyway, we being conscientious objectors against the war tax or any form of tax for the war purpose, we are optimistic to pave on our own pace.

### **2.2 Achievement**

In so far, we have been able to disseminate our laid notion on peace tax campaign in the limited spheres so far informally and formally towards individuals and at the groups but there remains a lot of things still to be done so as to be able to allure people as large as possible.

Anyway, we have been able to approach even some Members of Parliament of Nepal . But the problem is the issue of war resistance and peace tax is not taken or considered as major issue in our present situation of Nepal. Thus, we are enforced to wait patiently for the right time to raise in the streets and even in the parliament for the bill to be tabled and passed hopefully.

### **2.3 Future Programs: ( for 2007- 2008 )**

- a. Seminar
- b. Interactions
- c. Meetings
- d. Publications
- e. Networking
- f. Electronic propaganda

### **Conclusion:**

In order to make war tax resistance and peace tax campaign more effective in the coming days, CPTI / Nepal would be better platform rather than FOSEED. Although NGOS in other countries are to be registered to get branch ship of CPTI, in Nepal, branch of any INGO are not entertained for the registration except the local or national NGOs of the country. Thus, for the movement of CPTI in Nepal, on one hand we can go without registration and it would be highly effective also at the same time. Interestingly, just like the currently undergoing political process or peace talks and scenario, peaceful movement for the democratic restoration have been accepted as the model modality through out the world, similarly, CPTI campaign might also be in similar position, perhaps. But anyway, FOSEED is committed towards our goal and we believe we will be enabled to be succeed sooner or later.

Our government, as of autumn 2005, has changed from a conservative coalition to a "Red-Green" one, 'consisting of Socialist, Centre and Labor parties. The first 2 have given us positive responses to our request for support for a peacefund/tax law, in the beginning of their term, but the going has been rough for them. Therefore our hope for speedy action to again present the law proposal is on hold. We keep our hopes up and are a bit encouraged by a personal reply from Finance minister Halvorsen (socialist) complimenting us on our tireless peace work and writing "in the long run it is possible that this cause will be considered". Representative Langeland who initially proposed the bill in 2000 has, in writing, promised to do so again. Our group has been hampered by hospitalization, moving, leaving an unproportional part of activity on Bjørg Bergs shoulders.

**ACTIVITIES** Our success in convincing Re township to send a request to Parliament to reopen the Peacefund law proposal encouraged us to lobby a nearby City Council, Tonsberg, to do the same. This was facilitated by a new law, Peoples' Initiative, whereby 300 signatures supporting a cause are enough to have this cause put on the council's agenda. It is then obligatory for them. We were the first group to utilize the Peoples Initiative in Tonsberg. After many days gathering signatures, many conversations with the political parties, the big day came. A journalist who had previously interviewed us on National radio sent a colleague down to cover the event and to interview us afterward. This program was sent on the radio later combined with an interview with Re's Mayor where he explained that if communities neglected such issues, the central government would not pick up peoples interest in them. He is also one of the worldwide Mayors for Abolishing Atomic weapons, as "such weapons would have a tendency to drop down on townships". We were disappointed that the proposal was voted down; surprised that only one vote was lacking for its passage, this being a very conservative city. We have given information to Quakers in other parts of Norway, Peace organizations as to how this lobbying can be done, hoping for a domino effect, which has not yet materialized, aside from Oslo, having begun the process.

- Schools: In 2005, 2 hours about war, peace, Peacefund for ca. 50 pupils ages 17-18 and their teachers, with a local and a central politician participating. In 2006 a similar program at a highschool ( ca. 50, ages 15), with teachers attending, assisted by Kristin Eskeland, experienced in reconciliation amongst youth internationally, and Kristin Skarsholt, student, showing a film about peace tax resistance.
- Many articles, phone-calls, letters in the media/ to politicians.
- Given a free booth at a health fair to present the cause/gather signatures.
- Profiled U N Day for Nonviolence, 21 Sept this year, it being practically unknown here. Translated Kofi Annans appeal for that day for the newspaper.

Apart from grass-roots work, it is imperative that we convince other political parties to support us, otherwise, until that is done, it will probably be useless for rep. Langeland to propose the Peacefund law bill again.

Friendly Greetings, for our Peacefund group, (Bjørg Berg, Bernt Skarsholt, Unni Skarsholt, Judy Rangnes and myself),

Elizabeth Howell Chapman



# Spanish war tax resistance to military spending

While the Spanish government withdrew troops from Iraq, Spanish troops remain in Afghanistan and on hand for further interventions. Weapons factories; the traffic in arms; the distortion of scientific research ... There is no underlying change. Yet if it seems that our protests are ignored, more than we imagine we have in our own hands the possibility to counter the pervasive influence of militarism.

We claim that "peace is our affair" and demand the right to construct, through our civil disobedience, a demilitarised and participatory society, capable of handling its conflicts without resorting to violence. Such a transformation will take many forms of action: insumisión (total resistance to both military and civilian conscription), Education for Peace, dismantling the military machine, research and protest about the manufacture and sale of arms, research into military spending, the preparation of alternative methods to defend what we value, and contributing one more grain of sand tax resistance to military spending.

The war tax resistance in Spain is:

*Active.* We are not resigned to passive laments, hoping that other people will lead the social transformation to which we aspire. We will not delegate our capacity for action to any party or representative.

*Collective.* This campaign is carried out by many people who in different ways are in the same process of disobedience to all social militarisation, be it in the barracks, the school, the workplace, etc. Rather than being a private concern in our own name, we are a collective movement finding its own strength in building from ...

*Public.* We want to be heard. A society without voice is easy to manipulate. Our disobedience takes place in the settings of everyday life family, work, free time, with our form of consumption or nonconsumption; with each small daily gesture we are making it clear that we do not agree with how our taxes are used. Pursuing such an attitude has a pedagogical and multiplicative effect among the people we know.

*Nonviolent,* part of an ethic that is concerned with both ends and means. We do not see "the other" as our enemy. We believe that we strengthen ourselves every time we handle a conflict positively.

*Political.* We seek the abolition of armies and all the measures that benefit social militarisation. We are guided by the political principles of justice and solidarity that ought to regulate social institutions.

When we fill in our tax declaration forms, we adjust the final amount due to the state to remove the percentage budgeted for military spending. Then we handwrite a PS to the printed form: "For war tax resistance ... euros", putting in the amount we have withheld and sent to an alternative project. This project might be one we recommend state-wide, and so the money is sent to the central account, or it might be something chosen by objectors who send their money direct to one of the NGOs promoting war tax resistance to fund their own projects. The tax collection authorities usually take no action, although they do have the power to withdraw money directly from someone's bank account. The point of our action is to construct a critical attitude towards social militarization.

The state-wide campaign of war tax resistance has been carried out for 20 years. At first, the alternative projects were mainly social support. However, it is relatively easy to fund the construction of a well, a hospital or library, whereas it is more difficult to raise funds for the

activities of a group that aims to end the militarisation of its own country. Therefore we switched to supporting groups who defined their objectives in an antimilitarist framework. Thus we have come to know objectors and pacifists in Paraguay, Guatemala, Turkey, Colombia, Women in Black in Belgrade, the Soldiers' Mothers of Saint Petersburg, groups in Israel and Palestine. Within the Spanish state, we have cooperated with campaigns against the militarisation of schools, against firing ranges, and against the militarisation and unjust trading practices of the European Union. Currently we are in the process of getting to know groups working with nonviolent strategies for democracy in Zimbabwe. We have consistently cooperated with Peace Brigades International and have cooperated with specific projects of War Resisters' International, including 15 May actions and the Balkan Peace Team.

Our contact with the groups we support goes much further than simply sending money diverted by tax resisters. We learn about each other's situation, strategies, methodology; we debate and exchange ideas, we support and -- if the situation permits -- visit each other. In many cases we have built a relationship of friendship and cooperation difficult to forget.

We are looking at other ways of campaigning against how militarism is financed. Increasingly the government is trying to deduct tax at source and to phase out the personal tax declaration form, while it collects significant sums from indirect taxes such as VAT. Also we want to address the role of banks in financing the arms industry and spreading discriminatory values.

In contrast to many groups elsewhere, the Objeción Fiscal groups of *Alternativa Antimilitarista Movimiento de Objeción de Conciencia (AA-MOC)* in the Spanish state do not favour legislation for "peace taxes". We would see this as primarily an expansion of the existing provision for making tax-deductible donations to charities. In view of experience of legislation for conscientious objection to military service, we believe that such laws operate to suit those who enact them. When our ultimate aim is complete demilitarisation, we cannot resign ourselves to a law that merely allows individual objection. For us, the act of objection is as much a matter of politics as of conscience.

*Yolanda Juarros Barcenilla is an activist with Objeción Fiscal a los Gastos Militares from Alternativa Antimilitarista-MOC.*



# National War Tax Resistance Coordinating Committee (NWTRCC)

## Report about war tax resistance in the USA

**Organizational Structure:** NWTRCC is a network of organizations and individuals across the U.S. who are war tax resisters or support war tax resisters. There is one part-time, paid coordinator, and much of the work carried out by volunteers. The organization is overseen by the Administrative Committee (AdComm), made up of four full members, two alternates, and a volunteer Fundraising Clerk. The AdComm meets face-to-face twice a year in conjunction with the two Coordinating Committee meetings, which are decision-making gatherings open to representatives from affiliates, war tax resistance counselors, and area contacts, and anyone in the war tax resistance network. The meetings are held in different locations around the country. There are approximately 8,000 to 10,000 war tax resisters in the U.S. NWTRCC's has a small annual budget of approximate \$35,000.

NWTRCC is a clearinghouse and resource center for the conscientious war tax resistance movement. It is a coalition of local, regional, and national affiliate groups working on war tax related issues. NWTRCC sees poverty, racism, sexism, homophobia, economic exploitation, environmental destruction, and militarization of law enforcement as integrally linked with the militarism that we abhor. Through the redirection of our tax dollars, NWTRCC members contribute directly to the struggle for peace and justice for all. We publish a newsletter, *More Than A Paycheck*, six times a year and have literature that provides specific, practical details about war tax resistance.

We offer counseling to people with general questions interested in war tax resistance and to current resisters with very specific questions or entanglements with the Internal Revenue Service (IRS). We have a network of counselors around the country and offer training sessions or informational updates at each of our meetings.

**War Tax Resistance in the U.S.** The war tax resistance movement in the U.S. continues at a steady pace, although it does not appear to be growing despite the war in Iraq.

Since the last international meeting, a major legal case related to war tax resistance is that of three members of a small religious community, Restored Israel of Yahweh in New Jersey. The community has a long history of refusing to participate in the federal tax system for religious reasons of not wanting to pay for war. They have called NWTRCC on occasion for information but were not part of our network. Three members were sentenced to prison on criminal charges in the summer of 2005, and two are imprisoned now serving more than two year sentences each. NWTRCC has tried to help publicize their story and provide support along the way. Because of the particularities of this case, it does not signal a new trend of harsher treatment for war tax resisters, but it has been an important case and one of concern to our network. In general, the IRS in the U.S. pressures war tax resisters to pay in the same way they pursue others with tax debts: they send notices and demands for payment, and take funds from bank accounts or paychecks. Their practices of seizing property have eased off in the last decade.

NWTRCC has promoted resistance to the small excise tax on telephone service (like VAT) since the Vietnam War. The government was forced to end this tax on long distance calling in May 2006 due to court cases from big corporations about the misapplication of the tax. While it is still applied to local service, the campaign is winding down. We will be discussing whether we need to offer a new campaign that helps bring people into resistance at a low level as did the telephone tax.

Other ongoing activities include actions each year on April 15, tax day in the U.S. All kinds of groups hold small and large actions around the country, about war tax resistance and also about budget priorities in general. Thousands of flyers produced by the War Resisters League, "Where your income tax money really goes," are handed out at post offices, Internal Revenue Service offices, or busy street corners. We copied the peace tax campaign in England and produced a Peace Tax Return, which has brought new people into our network. Groups affiliated with NWTRCC hold "how to" workshops in the months before April 15, and alternative funds, which collect war tax

resisted money, announce their grants to peace and justice groups around April 15. NWTRCC gets calls from many newspaper and radio reporters locally and nationally, and many journalists refer to the NWTRCC website for information. There are links on our websites to other groups.

NWTRCC held a Strategy Conference in October 2005, and we are working on some of the priorities that came out of that conference, including, improved resources and outreach to young adults who are becoming independent and starting new jobs; creating internet video shorts to advertise war tax resistance more widely; looking into making a new introductory film about war tax resistance; circulating a survey to peace activists to solicit their opinions about war tax resistance that will help us develop new campaigns and outreach materials; and generally making our website more lively, adding new information as frequently as possible.

**Significant Challenges:** With the war in Iraq, we are not seeing the kind of growth in numbers of resisters that we might have expected, and many of our groups are held together by long-time activists with few younger faces. When peace-oriented people hear about war tax resistance there is always interest, but our outreach is limited by our small budget and numbers. Many new people who contact us for information are extremely angry about the misuse of their tax dollars by the Bush administration, but their fear of the IRS is hard to overcome, and they often ask about legal ways to lower their tax bills and reduce their complicity with war. A sense of economic insecurity combined with possible repercussions of the attacks on September 11, 2001, may be part of the fear also.

Despite the challenges to the growth of the movement, there is a sense that resistance is not shrinking and that those who have chosen to refuse to pay for war at some level feel even more certain that this is the right thing to do in the current political climate.

The National War Tax Resistance Coordinating Committee is a member of the national peace network United for Peace and Justice and also has connections to many other peace and religious groups through NWTRCC's network of affiliate organization.

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Larry Rosenwald is NWTRCC's representative to the 2006 conference and may enhance on this report at the conference.



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**Peace Tax Foundation**  
Same address

**The National Campaign for a Peace Tax Fund (NCPTF)** was founded in 1971 to address the basic issue of conscientious objection to war as it relates to the payment of taxes. NCPTF is organized solely to promote legislation to allow citizens who are conscientious objectors to pay their full tax liability without violating fundamental moral, ethical, or religious beliefs. As a lobbying organization, contributions to NCPTF are not tax deductible. A sister organization, **The Peace Tax Foundation** is dedicated to education and research. It educates the public about principles underlying the current bill, and alternative tax payment programs that are based on moral, religious and ethical opposition to participation in war. It may also engage in activities such as research, publications dissemination, workshops, conferences, and reporting the legislative efforts underway to pass the Religious Freedom Peace Tax Fund Bill. Contributions to the Foundation are tax deductible (a 501c3 organization).

**Staff:** The staff is made up of three full time persons, with occasional overlaps in order to aid transition. From 1982 to December 2005 Marian Franz was Executive Director and chief lobbyist. Alan Gamble began that role in June. Tim Godshall was Director of Outreach and Development in 2004-2005, and served as interim Executive Director for the first half of this year. Daniel Longwing is Administrative Assistant / Network Administrator. Chris Fretz (leaving December 31) is Outreach/Development Coordinator, and will be training Joel Lehman to continue that role.

After 23 years of dedicated work as our Executive Director, on Dec. 31, 2005 Marian Franz stepped down. She has provided outstanding leadership for all aspects of both organizations. Also, during that time, she has participated very actively (since the First International Conference on War Tax Resistance and Peace Tax Campaigns, held in Tübingen, W. Germany), in working with others to encourage the COMT movement in other nations, and to gain recognition of the right of COMT in the United Nations, and other international bodies.

Between Jan. 1, 2006 to June 30, 2006, Marian's work was effectively continued by Timothy Godshall as Interim Executive Director. (Tim attended the 2002? and 2004 International Conferences)

Following a careful search by the NCPTF Board, on July 1, 2006 Tim was followed by Alan Gamble, as our new Executive Director. Alan's earlier work has involved teaching music and biology.

The Campaign's **Board of Directors** meets twice a year. It has ten elected board members and seven others appointed by other religious bodies and organizations. Current religious and peace organizations represented are: Roman Catholic, Quakers, Mennonites, Jewish Peace Fellowship, Muslim, Presbyterian Church (U.S.A.), Church of the Brethren, Episcopal Peace Fellowship, and the United Methodist Church. Board members serve on committees for finance, nominations, development & long range planning, personnel, and field work/media/outreach. The Peace Tax Foundation has an additional board member .

**Legislative History of The Religious Freedom Peace Tax Fund Bill:** The Religious Freedom Peace Tax Fund Bill (formerly named the World Peace Tax Fund Bill and the US Peace Tax Fund Bill) was first introduced in the US **House** of Representatives in 1972 and in the US **Senate** in 1975. The Bill has been introduced in the House every Congress since. We currently have no bill in the Senate because only members of the Democratic party wish to sponsor it. We seek a unified



balance of Republicans, Democrats and Independents in support of this bill. Significant changes may occur in key committees if in November Democrats regain a majority in the House or Senate. The Bill has undergone several **changes**. It no longer specifies where the CO's money would go, but states simply that tax payments from conscientious objectors could be spent for any other purpose for which the government appropriates money, but *could not* be spent for any military purpose.

**Lobbying:** Through December 2005 Marian Franz lobbied members of Congress and their staffs. She was sometimes accompanied by leaders from other religious organizations who officially support the Peace Tax proposal. Alan Gamble now is beginning this role, although we are actively seeking and training "ordinary" citizens to do this work as well. See below for recent activity.

**A Legislative Advisory Group** is available for consultation with the lobbyist and occasionally assists with lobby visits. The Legislative Advisory Group is comprised of representatives from the Church of the Brethren, Friends Committee on National Legislation, Presbyterian Church (U.S.A.), United Methodist Church and Mennonite Central Committee. These organizations have officially endorsed the effort.

During the administration of President Clinton we had several visits in the White House and the Department of the Treasury.

**Grassroots:** Politically, the United States is divided into 435 congressional districts, each of which elect a representative to the House of Representatives. In addition there are 100 Senators, two each from the 50 states.

Activists in the political districts volunteer to be **congressional district organizers (CDOs)**. At present we have 30 CDOs who have committed to do a major amount of work to promote the RFPTF Bill in their districts. We also have **congregational liaisons** in some churches, and are proposing an intermediary **community organizers** level

**These team leaders and other activists** make progress by printing information in other organizations' newsletters, writing letters to Congress and organizing others to do so. They ask their congregation or social justice group to "endorse" the Campaign, thereby activating the awareness of others. Other initiatives include putting posters up on college campuses, leading introductory evenings, writing to local newspapers, and taking up collections to buy ad space in newspapers.

**Support:** Initially, support came mainly from the Historic Peace Churches (Mennonites, Quakers, Church of the Brethren). In the 1980s, large bodies such as the Presbyterian Church (USA) and the United Methodist Church took official actions of support. More recently we have received support for organizations which are not pacifist, but are concerned that, without such a bill, there is a violation of freedom of conscience and belief. As a result of a grant-funded special project, the Rhode Island Campaign for Conscience (RICC), the first ever resolution urging Congress to pass the Peace Tax Fund bill passed unanimously in Providence, Rhode Island. This surprising resolution can become a pattern for other cities. The RICC also organized the first ever hearing at the state level. Our work is formally endorsed by about 60 national organizations.

There are 4,000 on our mailing list. Of these, 1,300 are national and local religious and peace groups. The remainder are individuals. We produce a **newsletter**, "*Peace Tax Fund Update*", three times a year.

Relationship with **War Tax Resistance**: NCPTF and PTF do not themselves work in the area of, or advocate for war tax resistance. This work is coordinated by the National War Resistance Coordinating Committee (NWTRCC), an entirely separate organization with an office in Brooklyn, New York. Persons requesting information from NCPTF/PTF about war tax resistance are referred to NWTRCC [www.nwtrcc.org](http://www.nwtrcc.org) 718-768-3420

**Finances:** The **budget** for the National Campaign for a Peace Tax Fund for 2006 is \$95,000 for the Campaign and \$83,000 for the Foundation. Voluntary contributions from some 2,000 individuals and from organizations who support our activities. Basic support is from corporate religious bodies. We occasionally receive grants for the foundation to do specific work (RICC, publish book or video).

At the upcoming 5-6 November 2006 Board gathering, major attention will be given to the recent decline in contributions we have been experiencing, which reminds the Board and supporters in all nations of the need to seek and to obtain adequate financing to maintain the vitality of the legislative efforts to gain recognition of the right of COMT -- in the US Congress, and in other national Parliaments and representative bodies.

Relationship with CPTI: NCPTF also manages a modest portion of CPTI funds (currently US \$3587), in a US account, to be used only for expenses directly related to CPTI activities originating in the US. (At some \$ level, is approval required from the CPTI Treasurer, or Board?) Operating costs may at times include the hiring of a person for ad-hoc CPTI work, on a part-time basis.

### **Recent efforts**

#### **A. In support of COMT generally**

- (1) On April 7, 2006, New York Quakers released a statement proclaiming that military taxation violates their religious beliefs and will seek ways to redress this, individually and corporately. It is one of the most wide-reaching and definitive statements about military taxation opposition from any religious group in the country.
- (2) 3 persons were imprisoned for refusing to pay taxes which they knew would be used to do violence; NWTRCC and PTF have publicized their cases and offered support.
- (3) PTF is also publicizing the case of board member Dan Jenkins as his case based on the 9<sup>th</sup> amendment works its way through the legal process.

#### **B. NCPTF lobbying efforts**

- (1) We currently have 46 sponsors of the Religious Freedom Peace Tax Fund (RFPTF) Bill – H.R.2631 -- in the House of Representatives, the most support for this bill since 1990. 1986 was the record year, with 55 House sponsors and 4 Senate sponsors.
- (2). We continue to seek introduction of the proposal in the Senate. We have support indicated from some Democratic senators; we are working to find 2-3 Republican senators to join their Democratic colleague(s). Note that the RFPTF Bill needs to be re-introduced in Congress every two years, if it has not yet passed.)
- (3). A Congressional lobbying day was held in Washington, D.C., on May 16, 2005, and again on May 16, 2006, joining with other conscientious objectors to military violence, to speak out against forced conscription in the military – whether it is our bodies or our tax dollars that are used to kill.

#### **C. Regional efforts in support of RFPTF bill**

- (1). Rhode Island Campaign for Conscience

#### **D. PTF efforts (education/research)**

- (1) Support for Rhode Island Campaign for Conscience
- (2) Support for the New York City Council

### **Ongoing communications/activities.**

- (1) The next NCPTF/PTF Board meeting will be held on Nov. 5-6, 2006. Alan Gamble will bring a report from the 11th International Conference, which he is planning to attend. Board members John Randall and Dan Jenkins will also participate in the Conference.

### **Outreach through publications, the NCPTF website, etc.**

(1) Publication of "Conscience and the Courts; Selected Supreme Court and other cases which define conscientious objection to participation in war", by Marian Franz; 2006. Published by Peace Tax Foundation, and available from the PTF Office (see address above and additional resources below)

(2) The NCPTF website is kept up-to-date by Daniel Longwing, and is accessible at [www.peacetaxfund.org](http://www.peacetaxfund.org)

**Publications and other resources** produced by our organizations are:

Peace Tax Fund Basic Brochure

Questions and Answers about the PTF Bill Brochure

Text of the Religious Freedom Peace Tax Fund Bill

Conscientious Objector: Poem by E. St. Vincent Millay

Stages of Conscientious Objection to Military Taxation

Buttons: "Taxes for Peace Not War"

NCPTF Poster: Dove and Planet Earth

Flier: "What would you do if your beliefs were declared illegal?"

Lobby Packet: designed for members of congress, which includes the Bill and basic information

"Compelled by Conscience": NCPTF 15 minute video / DVD (temporarily out of print)

Bumper Sticker: "Taxes For Peace, Not War"

Booklet: Stories of religious freedom and conscience in the United States: "Congress shall make no law interfering in religious freedom."

Booklet: Conscience and the Courts – summaries of select court cases which

Flier: Funny Money "Free your taxes from enlistment for war!"

Book, Questions that Refuse to Go Away, by Marian Franz

Publications produced by other organizations which we sell are:

Pie Chart: "Where Your Income Tax Money Really Goes"

Seeking Peace: Notes and Conversations Along the Way, by Johann Arnold

Communities of Conscience, Collected Statements on Conscience and Taxes for Military Preparation, 2nd edition

War Tax Resistance: A Guide to Withholding Your Support from the Military, 4th edition by Ruth Benn

The Tax Dilemma: Praying for Peace, Paying for War, by Donald Kaufman

A C.O.'s Guide to the U.N. Human Rights System, by Emily Miles

*Report by Alan Gamble and David Bassett, October 2006 (based largely on Marian Franz' July 2004 report)*





# Netzwerk Friedenssteuer

Träger des Aachener Friedenspreises 1993



Netzwerk Friedenssteuer e.V. c/o Friedrich Heilmann  
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Erkner, den 12.10.2006

## Pressemitteilung

Vom 26. - 29. Oktober 2006 findet in Woltersdorf bei Erkner die „11. Internationale Konferenz für Militärsteuerverweigerung und Friedenssteuerinitiativen“ statt. Es werden 60 Teilnehmer aus 16 Ländern erwartet. Das Thema der Konferenz lautet „Militärsteuer - Verantwortung – Friedensteuer“.

In zwei Hauptvorträgen, einer Podiumsdiskussion und acht Workshops werden die Teilnehmer das Thema „Verantwortung“ diskutieren. Dabei spielt die persönliche und die zivilgesellschaftliche Dimension, die christliche und die säkulare Sicht eine Rolle. Geben wir mit der Stimme am Wahltag unsere Verantwortung ab? Welche Verantwortung übernehmen wir tagtäglich mit unseren Steuerzahlungen?

„Militärsteuerverweigerung ist die moderne Form der Kriegsdienstverweigerung“ sagt Revd. Paul Oestreicher aus Coventry. Junge Männer leisten aus persönlichen Gewissensgründen Zivildienst, weil sie nicht das „Handwerk des Tötens“ lernen wollen. Wir Bürgerinnen und Bürger haben über unsere Steuern bisher keine legale Chance, den Kriegsdienst zu verweigern.

An der Konferenz nehmen auch Vertreter der englischen Gruppe „Peace Tax Seven“ teil. Diese sieben Personen haben das Ziel, vor dem europäischen Gerichtshof Art. 9 der Europäischen Menschenrechtskonvention einzuklagen: Freiheit der Gedanken, des Gewissens und Religion. „Die Zeit ist reif, diese Kampagne durch Europa zu tragen“, so Peace Tax Seven. [www.peacetaxseven.com](http://www.peacetaxseven.com) Während der Konferenz wird die weitere Zusammenarbeit diskutiert und beschlossen werden.

Im Rahmen der Konferenz findet die Mitgliederversammlung von CPTI – „Conscience and Peace Tax International“ statt. CPTI ist als Nichtregierungsorganisation bei der UNO in Genf und New York akkreditiert und tritt dort für das Menschenrecht auf Militärsteuerverweigerung ein.

siehe auch [www.peacetax-2006.com](http://www.peacetax-2006.com)

Kontakt: Friedrich Heilmann, 0163-5030710 und siehe oben

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Erkner, den 23.10.2006

## Pressemittteilung

Vom 26. - 29. Oktober 2006 findet in Woltersdorf bei Erkner die „**11. Internationale Konferenz für Militärsteuerverweigerung und Friedenssteuerinitiativen**“ statt. Es werden 60 Teilnehmer aus 16 Ländern erwartet. Das Thema der Konferenz lautet „**Militärsteuer - Verantwortung – Friedensteuer**“.

### **Programmeckpunkte:**

#### **Donnerstag, 26. 10. 2006**

19.00 Uhr Eröffnung der Konferenz

Vortrag: Kriegsdienstverweigerung international – Studie von Derek Brett, Genf  
siehe [http://www.cpti.ws/cpti\\_docs/brett/intro.html](http://www.cpti.ws/cpti_docs/brett/intro.html) als pdf-Dokument.

#### **Freitag, 27. 10. 2006**

9.00 Präsentationen »Militärsteuerverweigerung und Friedenssteuerinitiativen«  
auf internationaler Ebene, Berichte von den UN-Vertretern in Genf und New York

14.00 Workshops

#### **Samstag, 28. 10. 2006**

9.00 Vorträge: Thema »Verantwortung«

- aus christlicher Sicht: Ilsegrit Fink, Pastorin i.R.
- aus säkularer Sicht: Frieder O. Wolf, Privatdozent

10.45 Podiumsdiskussion: »politische Verantwortung«

- Ilsegrit Fink, Frieder O. Wolf
- Wolfgang Höhne (Bürgermeister Woltersdorf)
- Tobias Pflüger, MdEP, angefragt

„Militärsteuerverweigerung ist die moderne Form der Kriegsdienstverweigerung“ sagt Revd. Paul Oestreicher aus Coventry. Junge Männer leisten aus Gewissensgründen Zivildienst, weil sie nicht das „Handwerk des Tötens“ lernen wollen. Uns Bürgerinnen und Bürgern eine legale Chance der Militärsteuerverweigerung aus Gewissensgründen zu geben wollen wir in unseren Ländern erreichen.

Ziel der Konferenz ist die weitere internationale Vernetzung der Arbeit. In 8 Workshops werden daneben politische Argumentation und Aktion weiter entwickelt.

siehe auch [www.peacetax-2006.com](http://www.peacetax-2006.com)

Für Rückfragen und Interviews stehen Konferenzteilnehmer und der Koordinator gern zur Verfügung.

Kontakt: Friedrich Heilmann, 0163-5030710 während der Konferenz

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Erkner, den 29.10.2006

## Pressemitteilung

### **Störung der Totenruhe scharf verurteilt**

Die „11. Internationale Konferenz für Militärsteuerverweigerung und Friedenssteuerinitiativen“ hat vom 26. - 29. Oktober 2006 in Woltersdorf bei Erkner mit dem Thema „Militärsteuer - Verantwortung – Friedensteuer“ getagt.

Die Konferenz verurteilt scharf die Störung der Totenruhe in Afghanistan durch deutsche Soldaten. Die Konferenz fordert eine Beendigung des Militäreinsatzes in Afghanistan und den Einsatz von zivilen Friedenskräften, die sie seit vielen Jahren ausgebildet werden und für solche Aufgaben bereit sind.

Vorgelegt wurde eine globale „Studie zur militärischen Rekrutierung und Kriegsdienstverweigerung“. In sieben Ländern der Erde ist immer noch keine Kriegsdienstverweigerung möglich. Wohlhabende können sich sehr oft vom Militärdienst freikaufen und in der Schweiz müssen junge Männer, die nicht Dienst in der Armee tun, eine direkte Militärsteuer bis zu ihrem 40. Lebensjahr zahlen.

Die Konferenz beschloss folgende Formulierung: „Jeder Mensch ist frei, die militärische Gewalt abzulehnen. Deshalb darf niemand gezwungen werden, sich an militärischer Gewalt direkt oder indirekt zu beteiligen“. Dies wird entsprechenden Gremien vorgelegt.

Unterstützt wird der Weg der „Peace Tax Seven“ aus Großbritannien, die die Zulassung ihres Falles vor dem Europäischen Gericht für Menschenrechte betreiben.

Für Rückfragen und Interviews steht der Koordinator gern zur Verfügung.

Kontakt: Friedrich Heilmann, 0163-5030710

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## Internationale Konferenz für Friedenssteuer

**Woltersdorf (je/MOZ)** Von Donnerstag bis Sonnabend findet im EC-Begegnungszentrum an der Schleusenstraße die „11. Internationale Konferenz für Militärsteuerverweigerung und Friedenssteuerinitiativen“ statt. Gastgeber ist das „Netzwerk Friedenssteuer“, dem der Erkneraner Friedrich Heilmann vorsteht. Er war früher Landesvorsitzender von Bündnis 90/Die Grünen, bis er die Partei wegen des Jas zum Kosovo-Krieg verließ. Für den Sonnabend ist eine öffentliche Podiumsdiskussion angesetzt, zu der auch der Woltersdorfer Bürgermeister Wolfgang Höhne (parteilos) erwartet wird.

Anliegen der Initiative ist, keine Steuern für Militär zu bezahlen. Analog zum Recht auf Kriegsdienstverweigerung soll der Steuer-Anteil, der für das Militär verwendet wird, genau davon ausgeschlossen werden. Das ist bisher illegal. Es geht aber nicht darum, die Zahlung zu verweigern.

Die Konferenz, zu der 60 Teilnehmer aus 16 Ländern erwartet werden, widmet sich dem Thema Verantwortung. Am Sonnabend ab 9 Uhr wird es zwei Vorträge geben: von der Pastorin im Ruhestand Ilsegrit Fink und von dem Philosophen Frieder Otto Wolf. Um 10.45 Uhr soll sich eine Diskussion mit den Genannten sowie mit Höhne und dem Europa-Abgeordneten Tobias Pflüger anschließen. Mit dem Thema Verantwortung versuchen die Initiatoren laut Heilmann, auf den häufigsten Einwand zu reagieren. Er laute, so Heilmann: „Da könnte jeder kompen“ – und Steuern für Autobahnen oder Rentenzuschüsse oder irgendeinen anderen Zweck. Mit Ausnahme der Abtreibungs-Frage sei Wehrdienstverweigerung aber die einzige anerkannte Gewissensfrage, kontert Heilmann.



## Besonders dicke Bretter

Keiner soll Abgaben für das Militär zahlen müssen, fordert das Netzwerk Friedenssteuer

Von Tom Stroh Schneider

Woltersdorf ist ein kleiner Ort für so ein großes Ziel wie den Frieden. In der 7500-Einwohner-Gemeinde nahe Berlin findet dieser Tage die »11. Internationale Konferenz für Militärsteuerverweigerung und Friedenssteuerinitiative« statt. Rund 60 Teilnehmer aus 16 Ländern sind in das kirchliche Begegnungszentrum gekommen, das früher »Haus Gottesfriede« hieß.

»Die Vorgänger-Treffen waren größer«, sagt Friedrich Heilmann. Aber das soll nicht so klingen, als ob die Militärsteuerverweigerung ein Anliegen ist, für das sich sonst sehr viel mehr Leute interessieren. Zur Zeit sind es wenige Unverdrossene. »Nicht die Masse macht's«, sagt der Theologe und Physiker, »sondern die Qualität«. In Woltersdorf treffen sich ausgewählte Experten zu einer Arbeitskonferenz.

Das Anliegen, das Heilmann mit Gästen aus den USA, Großbritannien und 14 anderen Ländern teilt, lässt sich einfach erklären – aber schwer umsetzen: Bürger sollen eine legale Chance bekommen, Militärsteuern aus Gewissensgründen zu verweigern. »Es geht nicht um Abgaben generell, sondern um den Teil, der in die Finanzierung von Kriegen, Armee und Rüstung fließt«, sagt Heilmann und weiß sich einer langen Tradition sicher.

Schon der Pharao Mereruka ließ vor über 4000 Jahren Steuerverweigerer auspeitschen. Samuel warnte die Juden vor den Militärabgaben und die Täufer bezahlten einst die Türkensteuer nicht. In den 60er Jahren wurde der Abgabenboykott von der US-Friedensbewegung gegen den Vietnamkrieg aufgegriffen und erreichte in den 80ern schließlich auch die Bundesrepublik, wo sich 1983 jenes Netzwerk gründete, für das Heilmann

heute die Konferenz organisiert. International ist man mit gleichgesinnten Gruppen aus aller Welt unter dem Dach der »Conscience and Peace Tax Internationale« (Gewissen und Friedenssteuern – CP-Ti) versammelt.

»Wir betreiben hier das Bohren von ganz besonders dicken Brettern«, sagt Heilmann, der Anfang der 90er Jahre mal im Bundesvorstand der Grünen saß. Immer wieder würden Menschen einen Teil ihrer Steuern einbehalten oder auf Anderkonten einzahlen. Doch der Weg des Protestes führt hier zu Lande über Mahnschreiben, Pfändungen und die Gerichte, ist also langwierig, teuer und auch nicht besonders öffentlichkeitswirksam. Zurzeit arbeitet das Netzwerk an einer Zusammenstellung aktueller Urteile und unterstützt jene, die den Schritt dennoch machen. Zurzeit sind in Berlin und München Klagen anhängig. Aber solche eher persönliche Aktionen der Steuerverweigerung sind nur die Begleitmusik für eine Gesetzesänderung, sagt Heilmann.

Darum werben die CP-Ti-Aktivistinnen schon eine ganze Weile. In den USA hatte man sogar schon einmal mehr als 50 Abgeordnete des Repräsentantenhauses im Boot, in Großbritannien hatten zeitweise 100 Parlamentarier ihre Unterstützung erklärt. »Komischerweise«, findet Heilmann, »ist die Stimmung für unsere Forderung in den Ländern, die an der Spitze des Anti-Terror-Krieges stehen, auch unter Politikern erstaunlich gut.«

In der Bundesrepublik hat es bisher drei Gesetzesinitiativen gegeben, mit denen das Recht geschaffen werden sollte, einen Teil der Steuern aus Gewissensgründen zu verweigern. Erfolg hatte keiner der Versuche.

Aber Heilmann und seine Mit-



... und nicht für Krieg bezahlen müssen.

ND-Foto: Burkhard Lange

streiter bleiben dran. Im vergangenen Jahr hatte man lange um einen Termin bei Bundestagspräsident Wolfgang Thierse gekämpft. Dem SPD-Mann sollten Unterschriften der »Initiative für eine gesetzliche Friedenssteuer-Regelung« übergeben werden. Als dann endlich ein Treffen zustande kam, hatte sich Gerhard Schröder gerade für Neuwahlen entschieden. Die 12 000 Unterschriften gingen an den Petitionsausschuss, der sich erst fast ein Jahr später im Frühjahr 2006 damit befasste. Die Stellungnahme, die der Petitionsausschuss dann abschickte, macht Heilmann noch heute ein bisschen wütend: »Als ob die unser Anliegen überhaupt gar nicht gelesen hätten.« Im September hat man bei

dem Ausschuss nochmal schriftlich nachgehakt, »scharf und deutlich«, wie Heilmann sagt. Eine mündliche Anhörung ist das Mindeste, das man erreichen will.

Vorher muss der »Coordinator« aber noch die Peacetax Conference 2006 über die Bühne bringen. Am Sonntag will der Kreis in Woltersdorf eine Erklärung verabschieden, später soll ein Reader mit den Beiträgen der Konferenz herauskommen. »Sinn und Ziel der internationalen« Treffen, sagt man beim Netzwerk Friedenssteuer, ist auch »die gegenseitige Ermutigung«. Weil es eben ganz besonders dicke Bretter sind, die hier gebohrt werden.

[www.peacetax-2006.com](http://www.peacetax-2006.com)

[www.cpti.ws](http://www.cpti.ws)

# Freikaufen und bestechen

**KRIEGSDIENSTVERWEIGERUNG HEUTE** ■ Eine neue Studie zeigt, warum in reichen Staaten mit Interventionsarmeen die Friedenssteuer eingeführt werden müsste

Wer nicht informiert ist, könnte leicht meinen, Kriegsdienstverweigerung sei ein alter Hut oder mindestens eine Sache von nachlassender Bedeutung. Erleben wir nicht gerade, dass der Dienst immer mehr eingeschränkt wird, ja eine Tendenz zur völligen Abschaffung wirksam ist? Da lohnt es sich, eine Studie zu kennen, die der internationalen Friedenssteuer-Konferenz in Erkranger bei Berlin am vergangenen Wochenende vorlag.

Wie die Studie zeigt, ist die genannte Tendenz sogar weltweit wirksam. Ob Australien oder Argentinien, Frankreich oder Kuwait, überall ist der Dienst schon definitiv abgeschafft. Auffällig ist, dass fast alle Fälle von Abschaffung sich auf die Jahre um 2000 konzentrieren: Es ist eine Bewegung, die mit dem Jahr 1990 sachte beginnt und sich dann beschleunigt. Nach dem Ende des Kalten Krieges haben die allermeisten Staaten geglaubt, das Potenzial zum militärischen Handeln zurückschrauben zu können. Dies bestätigt sich auch in solchen Staaten, die den Dienst noch aufrechterhalten, denn dort wird häufig

seine Dauer verkürzt, immer weniger Dienstpflichtige werden tatsächlich einberufen.

Aber es ist gleichzeitig eine andere Tendenz bekannt, nämlich die, dass die Kriegsführung »professionalisiert« wird, was gerade Militärs dazu gebracht hat, die Politik zur Einberufung nur noch von Freiwilligen aufzufordern. Dies war sogar schon vor dem 11. September 2001, als der »Krieg gegen den Terror« ausgerufen wurde, der Fall. Die Tendenz zur Abschaffung der Wehrpflicht ist daher alles andere als ein Schritt zum Weltfrieden – weshalb sich unsere Fragestellung verändern muss. Ist es mit der Verweigerung des traditionellen direkten Kriegsdienstes getan? Nein, denn es gibt auch Formen des indirekten Dienstes. Der wird vor allem geleistet, indem man Steuern zahlt und nicht verhindern kann, dass sie zur Aufrüstung freiwilliger Soldaten ausgegeben werden.

Weil diese Feststellung weit hergeholt scheint, muss man sich zunächst klarmachen, wie schon die traditionelle Wehrpflicht mit Formen indirekter Kriegsbegünstigung immer verquickt war und heute noch

ist. Vom Kriegsdienst befreit zu werden, ist an sich ja schon lange möglich. Wenn dies jedoch aus Gewissensgründen geschehen soll und man dann diejenigen, die nichts mit Waffen zu tun haben wollen, als Militärsanitäter oder im Militärpostamt einsetzt, wie letzteres in Serbien üblich war, werden sie kaum das Gefühl haben, der Verstrickung entkommen zu sein. Sie sind indirekt eben auch Soldaten. Die Verhältnisse in Usbekistan sind fast schon komisch zu nennen: Dort gibt es einen angeblichen Militärsatzdienst, der bis vor kurzem mit zwei Monaten militärischer Basisausbildung begann; daraus ist heute die immer noch militärische »Ausbildung ohne Waffengebrauch« geworden.

Derartigen Tendenzen begegnen wir überall dort, wo Staaten sich zur Gewährung der Kriegsdienstverweigerung aus Gewissensgründen, die auch eigentlich erst seit 1993 völkerrechtlicher Standard ist, nur widerwillig bequemen haben. Ja, wenn es darum geht, Verweigerer um ihre Rechte zu betrügen, wird die Staatsphantasie geradezu unerschöpflich: Man verspricht solche Rechte in



der Verfassung, zögert dann aber die entsprechende Gesetzgebung hinaus; man hat endlich die Gesetze, die Verhältnisse sind aber so, dass es kaum möglich ist, von ihrer Existenz zu wissen; oder die Gesetze sagen nicht, an welche Instanz sich Gewissensverweigerer wenden könnten – als ob Kafka Pate gestanden hätte. Vergessen wir auch nicht, dass sieben Staaten bis heute überhaupt kein Recht auf Gewissensverweigerung anerkennen. Dazu gehört Israel. Hier schreibt das National Defence Service Law lediglich vor, dass die Streitkräfte die Befreiung vom Dienst aus Gründen gewähren können, »die mit Erfordernissen der Erziehung, der Sicherheitsvorsorge oder der nationalen Ökonomie zusammenhängen, ferner aus familiären Gründen oder aus anderen Gründen«.

**Wenn es darum geht, Verweigerer um ihre Rechte zu betrügen, wird die Staatsphantasie geradezu unerschöpflich**

Dieser Vorschrift folgend richteten die Streitkräfte zwar 1995 ein Komitee zur Freistellung aus Gewissensgründen ein, doch dessen Prozeduren wurden nie publiziert, die Entscheidung, jemanden hierher zu zitieren, liegt in der Hand der Streitkräfte selber, und nur selten hat jemand es über all die Jahre geschafft, dann wenigstens als »untauglich« (und nicht etwa als Gewissensverweigerer) eingestuft zu werden. Der Fall Israels ist aus zwei Gründen bemerkenswert: Erstens sieht man, was geschieht, wenn ein Staat häufig Kriege führt, die traditionellen Kriegen insofern noch gleichen, als sie an der eigenen Staatsgrenze beginnen. Zweitens ahnt man den Staatszwang, dem der gewöhnliche israelische Soldat unterliegt, über dessen Aktion wir manchmal nur blind erschrecken können.

Schon der direkte Kriegsdienst also umgibt sich mit einem Hof indirekter Zulieferungsleistungen. Dazu gehört in manchen Staaten die Pflicht von Dienstverweigerern, ersatzweise Geld zu zahlen, so in Ekuador, Iran und in der Türkei. In der Schweiz nimmt dieses Verlangen die Form einer Steuerpflicht an. Jährlich zwei Prozent des Einkommens haben alle, die nicht dienen, bis zum 50. Lebensjahr herzugeben. Hier nun angelangt, muss unsere Perspektive eine andere werden: Man sieht die Möglichkeit einer Militärverfassung, nach der Reiche sich freikaufen und Arme zum freiwilligen Dienst bestochen werden können. Wenn eine ganze Gesellschaft reich ist, kann sie sich insgesamt freikaufen, das heißt den Dienst abschaffen, Arme aber immer noch bestechen – wie es heute schon in den USA geschieht. Und alle finanzieren ein solches System durch Steuern.

Was ist dann das Recht auf Verweigerung aus Gewissensgründen? Es muss künftig in reichen Ländern, die Interventionsarmeen unterhalten, die Form annehmen, dass jeder Bürger die Option der Friedenssteuer hat – einer Steuer, die der Staat nicht für Waffen und Waffendienst ausgeben darf.

s. auch: [www.cpti.ws/cpti\\_docs/brett/intro.html](http://www.cpti.ws/cpti_docs/brett/intro.html)



The first referent to speak at the opening of the conference was Christian Bartolf of the Gandhi Information Centre (Berlin), who runs the administration and continuing development of the International Manifest you find below. By their signatures the – famous – signatories of this manifest declare amongst others that they consider conscientious objection to military taxes as a stepp towards peace (*we have put he corresponding term in bold type on next page, second line*).  
notes by Gertie Brammer

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*This manifesto has been translated into more than 25 languages and it has been signed by many signatories, among them four Nobel Peace Laureates. It is aimed to have the Manifesto signed by more individuals who are publicly active in Peace, Ecology and Human Rights issues or in Scientific and Cultural spheres.*

*Please address your signature (with name, address and date) to the:*

*Gandhi Information Center, P.O. Box (Postfach) 210109, 10501 Berlin, Germany*

## **MANIFESTO AGAINST CONSCRIPTION AND THE MILITARY SYSTEM**

In the name of humanity,

for the sake of all civilians threatened by war crimes,

especially women and children, and

for the benefit of Mother Nature suffering from war preparations and warfare,

We, the undersigned, plead for the universal abolition of conscription as one major and decisive step towards complete disarmament.

We remember the message of 20th century-humanists:

"It is our belief that conscript armies, with their large corps of professional officers, are a grave menace to peace. Conscription involves the degradation of human personality, and the destruction of liberty. Barrack life, military drill, blind obedience to commands, however unjust and foolish they may be, and deliberate training for slaughter undermine respect for the individual, for democracy and human life.

It is debasing human dignity to force men to give up their life, or to inflict death against their will, or without conviction as to the justice of their action. The State which thinks itself entitled to force its citizens to go to war will never pay proper regard to the value and happiness of their lives in peace. Moreover, by conscription the militarist spirit of aggressiveness is implanted in the whole male population at the most impressionable age. By training for war men come to consider war as unavoidable and even desirable." (1)

"Conscription subjects individual personalities to militarism. It is a form of servitude. That nations routinely tolerate it, is just one more proof of its debilitating influence.

Military training is schooling of body and spirit in the art of killing. Military training is education for war. It is the perpetuation of war spirit. It hinders the development of the desire for peace." (2)

We encourage all people to emancipate themselves from the military system and, therefore, apply methods of non-violent resistance on the lines of Mahatma Gandhi and Martin Luther King, as they were:

Conscientious Objection (by conscripts and professional soldiers, in war and peace time), Civil Disobedience, War Tax Resistance, Non-Cooperation with military research, military production and arms trade.

In our age of electronic warfare and media manipulation, we cannot deny our responsibility to act in time, according to our consciences. It is high time to demilitarize our minds and our societies, to speak out against war and all preparations for it.

Now is the time to act, now is the time to create and to live in a way that saves the lives of others.

(1) Anti-Conscription Manifesto 1926, signed among others by Henri Barbusse, Annie Besant, Martin Buber, Edward Carpenter, Miguel de Unamuno, Georges Duhamel, Albert Einstein, August Forel, M.K. Gandhi, Kurt Hiller, Toyohiko Kagawa, George Lansbury, Paul Loebe, Arthur Ponsonby, Emanuel Radl, Leonhard Ragaz, Romain Rolland, Bertrand Russell, Rabindranath Tagore, Fritz von Unruh, H.G. Wells

(2) Against Conscription and the Military Training of Youth 1930, signed among others by Jane Addams, Paul Birukov and Valentin Bulgakov (collaborators of Leo Tolstoy), John Dewey, Albert Einstein, August Forel, Sigmund Freud, Arvid Jaernefelt, Toyohiko Kagawa, Selma Lagerloef, Judah Leon Magnes, Thomas Mann, Ludwig Quidde, Emanuel Radl, Leonhard Ragaz, Henriette Roland Holst, Romain Rolland, Bertrand Russell, Upton Sinclair, Rabindranath Tagore, H.G. Wells, Stefan Zweig

Name	Address	Date	Signature
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In following discussions about this manifest Christian Bartolf invited the participants to think about how to use it in favour of conscientious objection to military taxes and peace tax law initiatives – and also of the broader peace movement.

If you have good ideas, you may contact Christian Bartolf directly. Netzwerk Friedenssteuer would be pleased to be informed about it.

eMail Christian Bartolf: [mkzgandhi@snafu.de](mailto:mkzgandhi@snafu.de)  
website: [www.themanifesto.info](http://www.themanifesto.info)

notes by Gertie Brammer



## Our „Social Evening“ looked as colourful as this

At first the dutch participants with their interesting action-ideas and -experiences built a transition between the mere listening to the country-reports before and our home made culture program after. Then the social evening started:

- A party game to move the limbs, with Yan-Christoph Pelz.
- Two songs by the famous international Conference Choir under the direction of Gudrun Rehmann at the piano:  
*Psalm 58* by Cornelius Becker / Heinrich Schütz, 16th century, and  
*The Ruins of Berlin* by Friedrich Holländer, 1945.  
Singers: Irene Auerbach, Gertie Brammer, Alan Gamble, Henriette Naehring, Yan-Christoph Pelz, Larry Rosenwald, Katharina Rottmayr, Brunhilde Stötzner, Wolfgang Steuer und Bernhard Willner.
- Different songs with all participants under the direction of the German/US-American guitar-duo Friedrich Heilmann & Alan Gamble.
- A cabaret interlude: recitation of the text *The General* by Georg Kreisler, a Viennese cabaret artist between the two world wars.  
Recitation: Gertie Brammer; at the piano: Gudrun Rehmann.
- Recitation of the text *An adventure of someone who lives with very few money*, written and recited by Gudrun Rehmann in German and English.
- A quiz about the history of Belgium, designed and performed by Jan Hellebaut, Hilde Mariën and Dirk Panhuis.

Afterwards some people sang to their hart´s content at the guitar of Bart Horemann, whereas others discussed in small groups over more or less fermented fruit- and cereals-juices, among them donated organic wine from Heidelberg.





## Referenten - speakers

Kurzvorstellungen– short personal introductions

### Christian Bartolf

Berlin, Germany; 46 ys.; political and educational scientist, book author;  
profession (1991-2006): counsellor for conscientious objectors, Protestant Church;  
Chair Gandhi Information Center, Research and Education for Nonviolence (since 1990),  
organiser of the international "Manifesto against conscription and the military  
system" (since 1993);  
address: Zinzendorfstr. 8, 10555 Berlin, fon/fax: 49+30-39102806;  
website addresses: <http://home.snafu.de/mkgandhi> - <http://www.themanifesto.info>

### Till Baumann, Germany

geb. 1972, Diplom-Pädagoge, Theatermacher und Musiker  
Workshops, Seminare und Fortbildungen zu emanzipatorischer Theaterpraxis und Politischem Aktionstheater  
in Europa, Lateinamerika und Afrika.  
Kultur- und Theaterpädagogie bei DOMINO – Zivilcourage im Rampenlicht 2002/2003  
Lehraufträge an FU Berlin und FH Merseburg  
Künstlerische Leitung der Straßentheatergruppe piquete 2000–2004  
forschte und lernte an Augusto Boals Zentrum des Theaters der Unterdrückten in Rio de Janeiro sowie zu Theater in der  
HIV/AIDS-Prävention im Südlichen Afrika (Malawi)  
Studium der Erziehungswissenschaft, Lateinamerikanistik und Politikwissenschaft in Berlin  
Entwicklungspolitisches Aufbaustudium am Seminar für Ländliche Entwicklung (Berlin)  
Ständiger Mitarbeiter bei der [ila – Zeitschrift der Informationsstelle Lateinamerika](#)  
Ausbildung in afrobrasilianischer Percussion bei Dudu Tucci, Robertinho Silva, Carlos

### Till Baumann, Germany

born in 1972, theatre practitioner, pedagogue and musician  
workshops, seminars and trainings about emancipatory theatre work and Political Action Theatre in Europe,  
Latin America and Africa  
culture and theatre pedagogue in the project DOMINO – Zivilcourage im Rampenlicht 2002/2003  
artistic director of the street theatre group piquete 2000–2004  
lectures at University of Applied Sciences Merseburg and Free University Berlin  
learned and researched at Augusto Boal's Centre of the Theatre of the Oppressed in Rio de Janeiro and about  
theatre in HIV/AIDS prevention in Southern Africa  
studied Educational Science, Latin American Studies and Political Science in Berlin  
one-year-training at the Centre for Advanced Training in Rural Development (SLE) in Berlin  
permanent collaborator of the journal [ila – Zeitschrift der Informationsstelle Lateinamerika](#)  
formation in Afro-Brazilian percussion by Dudu Tucci, Robertinho Silva, Carlos Negreiros, member of the  
percussion project [STEAK HANDS](#)

### Ilsegrat Fink, Germany

Jahrgang 1932, Studium der Theologie an der Friedrich-Schiller-Universität Jena (Abschluss 1956);  
mehrjährige Tätigkeit als Studentenpfarrerin im Reisedienst der Evangelischen Studierendengemeinde der  
EKID (Evangelische Kirche in Deutschland);  
Studienleiterin der Evangelischen Akademie Berlin (1959-1966);  
Zweites Theologisches Examen beim Evangelischen Konsistorium Magdeburg, Ordination als Pastorin der EKID;  
Mitglied der Christlichen Friedenskonferenz (NGO) 1961;  
fast drei Jahrzehnte Pastorin für Krankenhausseelsorge und Lehrtätigkeit an der Katholischen Krankenpflegeschule des  
Krankenhauses St. Hedwig Berlin;  
von 1992-1997 Religionslehrerin am Georg-Forster-Gymnasium, Berlin-Lichtenberg.

### Ilsegrat Fink, Germany

Born in 1932, studied theology at the Friedrich-Schiller-University, Jena graduating in 1956. Then spent several years  
as a travelling minister, working for the protestant student community of the EKID (Protestant church in Germany).  
Head of the Evangelischen Akademie Berlin (Protestant academy) from 1959 – 1966.  
Second theological degree at the Evangelisches Konsistorium, Magdeburg; ordination as pastor of the EKID.  
Member of the Christian Peace Conference (NGO) 1961  
Almost 30 years as pastor for hospital pastoral welfare and teaching at the catholic nursing school, St Hedwig hospital,  
Berlin.  
From 1992 –1997 religious teacher at the Georg-Forster Gymnasium School, Berlin-Lichtenberg.

### Harald Hahn

(Jg.1966) wohnt in Berlin und ist freiberuflicher Radio- und Theatermacher mit Schwerpunkt "Theater der  
Unterdrückten"  
Lehraufträge an Universitäten und Fachhochschulen.

Künstlerischer Leiter des Kieztheaters Kreuzberg. Er steht auf der Bühne mit dem Kramer-Projekt: "Lob der Verzweiflung"

**Harald Hahn**

Born 1966, lives in Berlin and is a freelance radio and theatre producer specialising in "Theatre of the oppressed".  
Guest teacher at numerous universities and technical schools.  
Art director of the Kiez theatre, Kreuzberg.  
Currently on stage in the Kramer Project "Lob der Verzweiflung" (In praise of despair).

**Wolfgang Höhne**

51 Jahre, Beruf: Schlosser  
1975-1990 Museum f. Deutsche Geschichte (Fundus)  
hauptamtlicher Bürgermeister in Woltersdorf seit 1990  
Mitglied im Neuen Forum bis März 1990  
Mitbegründer des Woltersdorfer Bürgerforums (WBF) März 1990  
Mitglied im WBF bis 1993  
seitdem unabhängig ohne Fraktionsbindung

**Wolfgang Höhne**

51 years old, Profession: Locksmith  
1975-1990 German history Museum (Fund).  
Full-time manager of Woltersdorf since 1990.  
Member of "Neues Forum" (New forum) until March 1990.  
Founder member of the Woltersdorfer citizen forum (WBF), March 1990 with membership until 1993.  
Since then he has been independent with no party affiliation.

**Frieder Otto Wolf, Germany**

Born at Kiel in 1943, studied philosophy and political science, 1962 to 1966 (at Kiel, Paris, and Edinburgh).  
1966-1981: Teaching and research at the University of the Sarre, Saarbrücken, at the Free University of Berlin, at the University of Coimbra, Portugal, and at the Science Centre Berlin.  
Since 1973: Teaching Philosophy as a Senior Lecturer (Privatdozent) at the Freie Universität Berlin.  
1984-1999: active in European politics, 1994-1999 as a Member of the European Parliament for the German Greens.  
Since 1999: Co-founder of "inEcom. Institute for European Communication", Berlin  
2003-2006: Co-ordinator of the European Thematic Network "Sustainability Strategy"  
Since 2005: President of the *Humanist Academy*, Berlin  
Frieder Otto Wolf, Germany  
Geboren in Kiel 1943.  
1962-1966: Studium der Philosophie und Politikwissenschaft.  
1966-1971: Wissenschaftlicher Assistent am Institut für Philosophie der Universität des Saarlandes.  
Juni 1967/69 Promotion.  
1971-1976, 1977-1979: Assistenzprofessor an der Freien Universität Berlin. November 1973 Habilitation für Philosophie.  
Mai 1976-September 1977: ao. Professor für Sozialwissenschaften an der Fakultät für Ökonomie der Universität Coimbra  
1979-1984: Mitarbeit in arbeitspolitischen Forschungsprojekten am Wissenschaftszentrum Berlin.  
1981-1984: Geschäftsführender Redakteur der Monatszeitschrift „Moderne Zeiten“, Hannover  
Juni 1984-Juli 1999: Grüner Europapolitiker, 1994-1999 als MdEP.  
1989 Mitinitiator von euroCom e.V. Berlin; Mitarbeit in Beratungsprojekten in Angola, Russland und Jordanien.  
Seit 1998 im Humanistischen Verband Deutschland in verschiedenen ehrenamtlichen Funktionen tätig, seit Anfang 2003 auch als stellvertretender Bundesvorsitzender. Präsident der Humanistischen Akademie, Berlin.  
Seit Oktober 1999: Aufbau des „inEcom. Institut für Europäische Kommunikation“, Berlin, als Forschungsinstitut; Kooperation mit der Sozialforschungsstelle, Dortmund, mit dem DGB-Bezirk Berlin-Brandenburg und mit der Freien Universität Berlin.  
Seit Mai 2003: Koordinator des Thematischen Netzwerkes „Sustainability Strategy“ an der Freien Universität Berlin (5. Forschungsrahmenprogramm der EU)

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**Woy, Armin A., Deutschland**

geb. 1963, Studium der Soziologie, Psychologie, Neueren Geschichte, Stadt- und Regionalplanung, Dozent in der Erwachsenenbildung, seit 1999 Inhaber der Dienstleistungsagentur minoy services. [www.minoy-services.com](http://www.minoy-services.com)

**Woy, Armin A., Germany**

born 1963, Studies include Sociology, Psychology, History, Urban- and Regionalplanning, Teacher of Adulteducation and since 1999 proprietor of a service agency called minoy services. [www.minoy-services.com](http://www.minoy-services.com)



## Finances of the 11<sup>th</sup> International Conference

The 11<sup>th</sup> Conference was set up by the 10<sup>th</sup>, in 2004 in Brussels, as a joint project of an international working party for the preparation, together with the German Peace Tax Network. However, the financial support had to be secured very largely by the German side. We can now see that this was successful:

From March 2007, when all bills have come in (including those for print and postage of this documentation) and the books have been finally balanced, you will be able to request a balance sheet from the conference co-ordinator. The turnover is around €24,000.

This financial success was supported particularly strongly by the Protestant Church of the Rhineland, the Protestant Church of Hesse-Nassau, the Working Centre "One World/KPS" and the regional Protestant Church Bad Hersfeld/Kurhessen-Waldeck, with contributions totalling €8,500.

We express our warmest thanks for this support of international peace tax work.

With contributions and donations totalling €1,710, the conference delegates bore a considerable part of the costs themselves. In addition, there was a surplus of €143 from the 10<sup>th</sup> conference in Brussels, plus a large number of donations totalling €1988, all of which were a great help.

The many voluntary workers, headed by the three interpreters, also contributed to the fact that we do not have to expect any financial worries arising from the conference.

2007/01/03

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