



PUSHING THE ELEPHANT

A film by Beth Davenport and Elizabeth Mandel

When civil war came to Rose's Congolese village, she was separated from her five-year-old daughter, Nangabire. Rose managed to escape with nine of her 10 children and was eventually resettled in Phoenix, Arizona. More than a decade later, mother and daughter are reunited in the U.S. where they must come to terms with the past and build a new future.

FROM THE FILMMAKERS

Dear viewer,

We are delighted that you have taken the time to watch our film, *Pushing the Elephant*. Making the film over the past three and a half years has been a true labor of love and a learning experience for us.

We the filmmakers, with our production company Big Mouth Films (a project of Arts Engine), are committed to telling multifaceted and universal stories about the complexities of life as a woman through an intimate lens. Despite all the unique circumstances found in the story of Rose and her family, there are also universal truths about the mother-daughter bond, and the importance of family, connection, and forgiveness; these are themes that women – and people – everywhere can relate to. At the heart of the film is a powerful story of the ways that families persevere through extreme circumstances. Furthermore, Rose – as a strong African woman and a refugee who is both a leader and an activist – represents a kind of woman we rarely get to see on film or through other media sources.

Pushing the Elephant is told from the point of view of the main characters. We believe that it is critical to provide a platform for those who have been marginalized to speak in their own voices; while we made many directorial and editorial choices in the making of the film, we believe it reflects the story as the story's owners tell it.

As women, mothers, daughters, activists, and filmmakers, we have learned a tremendous amount from Rose: resourcefulness, patience, forbearance, survival, courage, joy, and, of course, forgiveness. The making of a film is a process that requires all these traits, combined with the efforts of a team. We learned, or were constantly reminded, that though one person alone cannot push an elephant, many people can when working together.

The making of this film was only possible through the good will, efforts, talents, and ideas of friends and colleagues: established professionals who donated their time; interns eager to take on new challenges; family members with incredible fortitude; our creative team, with their fresh perspectives and the passion and commitment they brought to our project.

At the beginning of filming, when Rose asked us why she should allow us, with our cameras, into her life, we told her that hearing her speak was an inspiring event that changed people's lives. Also, while she could only be in one place at a time telling her story, a film could be in an infinite number of places all the time. We hope that we have done justice to the story of Rose Mapendo and her family, and that audiences are inspired to take action on issues including women's rights, refugee rights, and peacemaking. We hope that our viewers are brought to a deeper appreciation of the importance of collective action and cooperation. We hope, too, that audiences are able to see themselves in Rose's relationships and circumstances, and that the film will help bridge the divide in understanding and recognition between citizens of war-torn countries – many of whom are resettled here – and native-born Americans. And finally, we hope that we have presented a difficult and painful story in a manner that reflects a truth of the Mapendo family: when faced with tragedy, they find that joy, song, love, warmth, and laughter are saving graces.

We would love to hear from you.

Beth Davenport and Elizabeth Mandel,
Directors, *Pushing the Elephant*



Beth Davenport (Director/Producer) and Elizabeth Mandel (Director/Producer) of *Pushing The Elephant*



THE FILM

Rose Mapendo's story is one of survival and forgiveness, of pragmatic action in the midst of immeasurable pain, of a mother's fierce determination to save and protect her children, and of a spirit that refuses to give up hope in the face of almost insurmountable odds. Through Rose's own words, *Pushing The Elephant* describes the ordeal she and her family endured as survivors of ethnic violence during the civil war in the Democratic Republic of Congo in the late 1990s.

Not long after hearing that Tutsis were targeted for massacre, Rose and her family were rounded up and sent to a Congolese prison camp. As Banyamulenge Tutsis, a minority ethnic group in the DR Congo, they were expecting to be killed. The family then spent 16 months in the death camp, where Rose's husband was killed, and where Rose gave birth to twins under the most adverse and extreme conditions. On a concrete floor in a dark cell, with no running water and nothing clean for the babies, she used strands of her own hair to tie off the umbilical cord.

In spite of the wretched conditions in which they were kept – with little or no food, expecting death at any moment – Rose did what she could to protect her nine children. She named her twins after the prison's army commanders, hoping that would save their lives. When it became clear that her eldest son, John, was going to be killed, Rose, John, and Aimee, her eldest daughter, came to an agreement. They decided that the only way to save John's life was to let Aimee be taken by an older soldier at the prison who had his eye on her. After the family was relocated to another camp, Aimee discovered she was pregnant. When the soldier found out, he sent her powdered milk and said he would talk to Commander Joseph Kabila, the DR Congo's future president, on her behalf. Four days later, future President Kabila, who was then the commander of the Army, came to the prison and ordered the family to be taken to the human rights office.

In 2000, Rose and her family fled the DR Congo and were resettled in Phoenix. Her daughter Nangabire, who had been living with her grandparents, remained behind. Worried that Nangabire could be raped or forced to marry, Rose started making inquiries and found her daughter in a refugee camp in Nairobi, Kenya, where hundreds of thousands of refugees from the DR Congo and other war-torn countries await resettlement.

When Nangabire came to Phoenix, she had many difficult adjustments to make: learning a new language, negotiating a large American high school, and becoming part of a family she hasn't seen in 13 years. Learning of her father's death and her family's ordeal in the prison camp, while also dealing with the memories of her own harrowing experience as a refugee, left Nangabire feeling sick and unable to let go of her past. But, with Rose's encouragement and support, she is able to move past her anxieties and bad memories and look to the future.

While caring for her large family, Rose also assists other Congolese refugees. In 2005 she helped found Mapendo International, an organization that resettles refugees who have been overlooked by humanitarian organizations. In her Phoenix community, she helps settle Banyamulenge survivors of a massacre in Gatumba, Burundi, bringing them together with a local organization's community service efforts and hosting them at an event in her home, where her children and others join together in traditional Congolese singing. Rose travels back to Africa, offering hope and encouragement to refugees in Nairobi and offering prayers at the site of the Gatumba massacre. Over her son's objections, she also goes to the DR Congo where she meets with village women to plant the seeds of empowerment. A self-taught woman, Rose works to raise awareness of women's issues in the DR Congo and surrounding areas; she uses herself as an example to inspire other women to look at political and cultural conditions from their own perspective and become active in making their voices heard in order to effect change in that war-torn country and their refugee communities worldwide.

With her deep religious convictions, Rose has an unwavering belief in forgiveness, which has been central to her survival and her ability to help her fellow Congolese who have suffered the trauma of war and displacement. To her, forgiveness means letting go – of vengeful feelings, and of the burden of hatred. Her mission is to seek peace, which is not possible without forgiveness. She delivers her message of peace and forgiveness on many platforms: at meetings of the UN High Commissioner for Refugees, on national television news programs, in intimate, grass-roots meetings, within her family, on Capitol Hill and now, via *Pushing the Elephant*.

Rose and her brother, Dr. Kigabo Mbazumutima also founded a new organization called Mapendo New Horizons, designed to help bring peace and reconciliation in African territories, including the Great Lakes region. You can find more information at www.mapendonewhorizons.org.



Photo credit: Arts Engine

SELECTED INDIVIDUALS FEATURED IN *PUSHING THE ELEPHANT*

Kigabo – Rose’s brother

John – Rose’s eldest son

Nangabire – Rose’s youngest daughter, who was left behind when the family fled the DR Congo

Chubahiro – Rose’s second son

Aimee – Rose’s eldest daughter

Sasha Chanoff – Founder of Mapendo International

INDIVIDUALS FEATURED VIA ARCHIVAL VIDEO FOOTAGE:

Wolf Blitzer – CNN correspondent

Susan Sarandon – Movie actress and human rights activist

Eve Ensler – Author of *The Vagina Monologues* and a women’s rights activist

BACKGROUND INFORMATION

Congo – A History of Conflict and Exploitation

Congo’s official name is the Democratic Republic of Congo, or the DR Congo which distinguishes it from its neighbor to the west, Republic of the Congo. A central African country that straddles the equator, the DR Congo has had a long history of oppression and conflict. Its vast mineral wealth has been exploited since the nineteenth century, first by King Leopold II of Belgium, who acquired the Congo territory at the Conference of Berlin in 1885 and made the land his private property. The colonists brutalized the population in order to extract the country’s wealth, until international pressure forced the Belgian parliament to take over the Congo and bring it under the rule of the elected Belgian government. Beginning in 1908, and for the next half-century, the Belgian Congo’s resources helped to enrich the Belgian economy.

In 1960, Congo joined the growing number of African countries that were shaking off colonial rule, and gained its independence on June 30th of that year. Almost immediately, rival political parties began vying for control of the country. After a short period of struggle, Joseph Mobutu emerged as the president, establishing a one-party system, initiating a government marked by corruption and political repression, and changing the name of the country to Zaire. His regime lasted until 1997, when reformers forced him to flee. The opposition leader, Laurent Kabila, took over as president and renamed the country the Democratic Republic of Congo.

Hutus, Tutsis, and the War in the Congo

The Hutu and the Tutsi are the first and second largest ethnic groups found in Rwanda and Burundi. Historically, the two groups have had high rates of intermarriage and have enjoyed friendly relations. Both groups speak the same Bantu language, and culturally there is little difference between them. Many scholars believe that over time the Tutsis attained a higher class status, which became the main defining difference between the two groups. In the post-colonial period, these class differences led to oppression and mass killings: in Burundi, where the Tutsi killed hundreds of thousands of Hutus in the 1970s, and in Rwanda, where the Hutu

massacred an estimated 800,000 Tutsis and others in the 1990s. Banyamulenge – literally “people of Mulenge,” a city in Eastern Congo – are Tutsis who are formerly from Rwanda, but who migrated to the DR Congo up to 200 years ago. The position of the Banyamulenge Tutsis in the DR Congo is extremely complex. They settled in the high plateau area of South Kivu, where they became prosperous business people and cattle farmers, with phases of both peaceful coexistence and tension with other ethnic groups. The tension was in part related to competition for land resources. The Banyamulenge were first granted citizenship in 1972, when Zairean citizenship was finally granted to all natives of Rwanda and Burundi who had settled in Zaire before 1950. In 1981 this citizenship was stripped and the Banyamulenge were left stateless. Today, while most Banyamulenge consider themselves to be Congolese, many Congolese see them as Rwandan interlopers.

In 1994, about a million Hutus fled to the DR Congo after the genocide of Tutsis in Rwanda. There, these Rwanda Hutu militia forces (Interhamwe) rearmed and started further destabilizing the region. In the summer of 1996, using their refugee camps as a base, they started launching raids on Zairean Banyamulenge Tutsis. Mobutu’s government threatened to expel all Tutsis from Zaire, and Banyamulenge Tutsis joined with rebel leader Laurent Kabila to form the Alliance of Democratic Forces for the Liberation of Congo-Zaire (ADFL).

By May of 1997, Mobutu fled and Kabila appointed himself president of the newly renamed Democratic Republic of Congo. By 1998, however, cracks developed in the alliance, and the Banyamulenge begin to revolt against Kabila. At the same time, Rwanda and Uganda were hoping to gain control over the DR Congo. By 1998 they were aligned against Kabila and created two additional rebel groups to fight against Congolese forces. Angola, Zimbabwe, and Namibia became involved militarily on the side of the DR Congo to defend their regional and economic ally. Known as Africa’s World War, this was the largest war in modern African history, involving some two dozen armed groups.

President Laurent Kabila was assassinated in 2001 and was succeeded by his son Joseph, who called for peace talks. Although the war came to a formal end in 2003, conflict and atrocities have continued to the present day, especially in Kivu in the eastern part of the country.

One of the driving forces at the center of the war – which has resulted in over five million deaths and the displacement of millions more – has been the control of the DR Congo’s mineral wealth. Some of these minerals are used in equipment such as cell phones, iPods, and other consumer electronics, and in recent years a movement has begun to raise awareness of these “conflict minerals” and bring pressure on companies to end their business dealings with suppliers of the minerals.

The Gatumba Refugee Camp Massacre

After a military confrontation between rival elements of the unified national army in Bukavu in May and June 2004, large numbers of Banyamulenge and Tutsi civilians were forced to flee to Burundi and Rwanda. Many of those families were temporarily settled by the United Nations High Commissioner for Refugees (UNHCR) in a small transit camp in Gatumba in Burundi.



On August 13, 2004, a force of armed combatants from the DR Congo entered Gatumba camp and massacred 152 residents and injured 107. Almost all of the victims were Banyamulenge; most were women and children. The attackers were members of Forces Nationales de Libération (FNL), a Hutu rebel movement known for its violent attacks on Tutsi. Some armed Congolese groups known as Mai-Mai, as well as remnants of the Rwandan Interahamwe militias that are still present in the DR Congo, may also have participated in the attack. Many of the survivors were resettled in the United States.

Sources and Resources

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Additional Democratic Republic of Congo Facts

Size – Slightly less than one fourth of the U.S.; the third largest country in Africa.

Population – Approximately 67 million; the country is home to over 200 African ethnic groups, the majority of which are Bantu.

Mortality – The DR Congo has one of the highest birth rates in the world (ranked 9th, with 6.11 births per woman), as well as one of the highest infant mortality rates (ranked 15th). The DR Congo ranks 6th in the world in AIDS-related deaths, and 10th in the percentage of the adult population living with HIV/AIDS. Life expectancy is 47 years for men, 50 years for women.

Religion – Approximately 70 percent of the population is Christian (50 percent Catholic, 20 percent Protestant), with the remaining 30 percent divided equally among Muslims, Kimbanguist, and indigenous religions, each with 10 percent.

Education – An average 8 years of schooling per capita; the literacy rate among males is 81 percent, compared to 54 percent for females.

Economy – The war has disrupted agriculture, trade, and foreign investment; per capita income is US \$160.

Natural Resources – The DR Congo is the world's largest producer of cobalt, and major producer of copper and industrial diamonds. It produces gold, silver, zinc, manganese, uranium, and coal, as well as 70 percent of the world's coltan, a major source of tantalum, used in making electronic components for computers, mobile phones, and other electronics. It also produces cassiterite, a source of tin, used for solder on electronic circuit boards; petroleum, hydropower, and timber.

Sources: <https://www.cia.gov/library/publications/the-world-factbook/geos/cg.html> and http://en.wikipedia.org/wiki/Democratic_Republic_of_the_Congo

WOMEN AND WAR

While various factions in the DR Congo have been engaged in a shooting war, women have been the targets of another kind of violence. Around 1999-2000, Hutu, Congolese, and other militias began a wave of rapes, sexually assaulting or mutilating thousands of women every year as part of a systematic campaign to demoralize the civilian population, especially in North and South Kivu, the DR Congo's eastern provinces. Rape is a weapon of war that has been used by marauding armies throughout human history, and although women are the victims, they pay the price for being violated. Eastern Congo has become known as the rape capital of the world, and the effects of this war tactic are especially devastating. Most often, the woman's husband rejects her out of shame and humiliation, and her family rejects the baby resulting from the rape. The high rate of HIV/AIDS presents another risk; even if the woman does not contract the disease, in the eyes of the community she is stigmatized as being an HIV/AIDS carrier. Many rapes are so brutal that they destroy a woman's body, causing her to lose control over bodily functions. Women are the mainstay of the DR Congo society; when rape renders them social and physical pariahs, it has the effect of undermining the social structure and weakening – if not destroying – the culture.

Sources: <http://www.womensenews.org/story/democratic-republic-congo/090818/sexual-violence-in-the-congo> and <http://news.bbc.co.uk/2/hi/africa/8677637.stm>.



International Violence Against Women Act (IVAWA)

Violence against women is a horrific and widespread human rights crisis that demands a response. Far too many women and girls around the world fall prey to traffickers, are attacked as they attend school, endure violence in the home, or rape as a weapon of war. Violence robs countries of the talent of half their populations. Violence against women is also an early warning sign of volatility and emerging security concerns.

In conflicts around the world, rape of women and girls has become one of the most insidious weapons of choice used systematically to attack civilians, devastate families, and destabilize societies. Despite the recognition of rape as a war crime, a crime against humanity and a form of genocide, over the years the brutality and frequency of this crime has only increased. Rape is a highly destructive weapon that is cheaper than bullets or bombs and increasingly widespread.

Estimates are:

- 20,000 to 50,000 women and girls were raped during the war in Bosnia and Herzegovina in the early 1990s.
- 250,000 to 500,000 women and girls were raped during the Rwandan genocide in 1994.
- Hundreds of thousands (an average of 40 per day) of women or girls raped in South Kivu, the DR Congo, since 2002.

"It is more dangerous to be a woman than to be a soldier right now in Eastern DRC." –Major General Patrick Cammaert (ret.)

The International Violence Against Women Act (IVAWA, H.R. 4594/S.2982) would improve U.S. diplomacy and make foreign assistance programs more effective and efficient, increase transparency and accountability, and set clear methods to measure outcomes and better track U.S. funds. The IVAWA was introduced simultaneously in the House and Senate on February 4, 2010. On December 14, 2010 the IVAWA passed out of the Senate Foreign Relations Committee, but the bill failed to pass the full Senate during the 111th Session of Congress.

The International Violence Against Women Act, S.2982, will:

- Direct the State Department and U.S. AID to coordinate U.S. approaches and, in the first year of implementation, to develop a comprehensive strategy for stopping violence against women and girls. The strategy will be informed by research and best practices, coordinate programs across relevant sectors, and include data collection to assess success and transparency;
- Integrate this concern when the U.S. responds to humanitarian crises so that U.S. efforts take into account, for example, how to protect women and girls who are especially vulnerable to attacks in refugee camps, or are internally displaced people, and how to support survivors of sexual violence.
- Integrate this issue broadly into relevant U.S. programs so that, for example, programs to build schools will also include efforts to ensure girls arrive safely and remain safe while at school; service providers working with persons with HIV and AIDS will be trained

to recognize signs of violence and support women who face violence; and officers who train foreign security personnel will include instruction on ending violence against women;

- Invest in the most efficient, effective, local women's organizations overseas to develop their capacity to work independently of U.S. support and find local solutions. These organizations often know best how to navigate their own cultures, and are already helping to stop violence on the ground in the communities where it is worst; and
- Spotlight widespread violence against women and girls in real time – such as in the DR Congo – by requiring the Secretary of State to develop emergency response plans.

SUGGESTIONS FOR ACTION

Mapendo New Horizons

Rose Mapendo was honored by the United Nations High Commissioner for Refugees as The Humanitarian of the Year in 2009. Around that time, she and her brother Dr. Kigabo Mbazumutima launched Mapendo New Horizons (MNH). MNH is a nonprofit organization committed to promoting health, peace, reconciliation, and equity in African territories, including the Great Lakes region, where extreme violence and abuse have left countless survivors – especially women and children – in need of medical, emotional, and social healing. Though she was the inspiration for its creation and still supports its mission, Rose Mapendo is no longer affiliated with Mapendo International in Boston, Massachusetts. www.mapendohorizons.org

Mapendo International

Founded in 2005, Mapendo International strives to fill the critical and unmet needs of refugees in Africa fleeing war and persecution who have fallen through the net of humanitarian assistance. The organization targets those who have fled to urban areas, where few services are available for refugees, or those in camps who find themselves particularly vulnerable because they are a woman at risk, an unaccompanied minor, elderly, a medical case, LGBT, or other minority status. Mapendo (a Swahili word that means "great love") identifies overlooked cases and groups in need of resettlement in Africa, and makes direct resettlement referrals to the U.S., Australia, and Canada through its Nairobi office.

In its Nairobi office, Mapendo provides lifesaving and stabilizing medical and social services and, in partnership with the U.S. Center for Disease Control, uses its urban health clinic as a portal to better understand the needs and health trends of urban refugees. In partnership with UNHCR, Mapendo staff work in camps in east Africa, the horn of Africa, and southern Africa to improve identification of refugees for resettlement and to speed their processing.

Sources: <http://www.refugeeresettlement.net/node/76> and <http://www.unhcr.org/48fdec612.html>



TOPICS AND ISSUES RELEVANT TO *PUSHING THE ELEPHANT*

A screening of *Pushing the Elephant* can be used to spark interest in any of the following topics, and can inspire both individual and community action. In planning a screening, consider finding speakers, panelists or discussion leaders who have expertise in one or more of the following areas:

- The DR Congo's civil war
- Cultures and ethnic groups of Central Africa
- History and politics of the DR Congo
- Violence against women
- Refugee assistance and resettlement
- Women's rights
- Women and war
- Gender studies
- International Violence Against Women Act
- The social, psychological and religious aspects of forgiveness
- Peace studies, reconciliation
- International mineral trade



Photo credit: Arts Engine

THINKING MORE DEEPLY

1. Has seeing this film made you aware of events and conditions you did not know about? What new information did you learn?
2. How aware is the American public of DR Congo's civil war and the atrocities suffered by the people there? Should more information about this conflict be brought to the public's attention? If so, how?
3. Why do you think wars and civil unrest in some countries get more media attention than those in other countries? Is there a way to change that?
4. According to Rose, women suffer the most in war. Do you agree? Do women suffer more than men, or more than children? How is war particularly hard on women?
5. Why is rape a particularly insidious and damaging weapon of war? Why is Rose's decision to speak out about Aimee both remarkable and critical?
6. What issues related to gender does the film raise? Is it important for society to have rules about gender roles? Why or why not?
7. One of the participants in a panel discussion shown in the film suggests that women should be at the table of peace negotiations. How would women's voices shape the discussion? How would peace negotiations differ if more women were involved? Would this be true for Africa as well as other parts of the world?
8. How can other countries help the women of the DR Congo to gain the power they need to bring peace to their country? What support services and what conditions would be necessary in order for women to have a voice?
9. Why is it important for women to be involved in a country's political life? How does women's involvement benefit men?
10. Rose's philosophy is to forgive. She says, "When you don't forgive others, you keep building a hell for yourself." What does she mean?
11. In recent years, there has been a movement to get developed nations to forgive the debt owed them by developing countries. What is the role for another kind of forgiveness movement in international relations, that is, the movement that advocates forgiveness of offenses by one group against another or one country against another? How can such forgiveness be brought about?
12. Gandhi said, "Be the change you want to see in the world." How does Rose Mapendo exemplify this statement?

SUGGESTIONS FOR ACTION

Together with other audience members, brainstorm actions that you might take as an individual and that people might do as a group. Here are some ideas to get you started:

1. Arrange a screening and discussion of *Pushing the Elephant* for your civic organization, church group, college class, or other group to help raise awareness of the humanitarian crisis occurring in the DR Congo. Find out how your community can participate in the Breaking the Silence Tour to bring public attention to conditions in the DR Congo. For more information, go to <http://www.congoweeek.org/>.
2. Help your community to understand the hardships experienced by refugees or recent immigrants. If newcomers from other parts of the world have settled in your area, look for ways they can share their stories. Arrange for your place of worship to hold a reception where refugees can tell their stories (through interpreters or third parties, if necessary). Or, have local students interview immigrants or refugees and create podcasts telling their stories.
3. Organize a community service project to help refugees or newly-arrived immigrants in need of assistance. Collect furniture, household items, and gift cards and coupons from local food stores for use by the newcomers. Alternatively, host a fundraiser in your home, school, business or place of worship to help Mapendo New Horizons. Contact MNH by e-mail at askus@MapendoNH.org to find out more.
4. Learn how you can help a woman in a war-torn region rebuild her life through Women for Women's sponsorship program. Find sponsorship information and other volunteer opportunities at <http://www.womenforwomen.org/>.
5. Become involved in the V-Day movement, a global movement started by playwright Eve Ensler (as seen in *Pushing the Elephant*) to stop violence against women and girls. Suggestions for V-Day events include presenting a benefit performance of *The Vagina Monologues* or other work by Ensler, Congo Spotlight Teach-in, and V-Men workshops. For more information, visit <http://www.vday.org/about/more-about>.
6. Explore the Fetzer Institute's Campaign for Love & Forgiveness (<http://www.fetzer.org/loveandforgive/home>) to see how you can apply its suggestions to your own life, including the online "Letting Go" ritual and ways to practice love and forgiveness. Have a discussion with your family, close friends or spiritual advisor about ways to apply the Fetzer Institute's ideas on a community level.

7. Does your favorite tech company use conflict minerals in its products? Raise Hope for Congo is a project of the Enough Campaign, which calls on tech companies to stop using mines and mineral suppliers whose work is helping to fund the war in the DR Congo. The website <http://www.raisehopeforcongo.org/> provides information on how you can ask companies to make products that are "conflict free."

For additional outreach ideas, visit www.itvs.org, the web site for the Independent Television Service (ITVS). For local information, check your PBS station's website.



Photo credit: Arts Engine

RESOURCES

Partner Organizations

Refugees and Human Rights

<http://www.unhcr.org/cgi-bin/texis/vtx/home> – United Nations High Commissioner for Refugees (UNHCR) is mandated to lead and coordinate international action to protect refugees and resolve refugee problems worldwide. Its primary purpose is to safeguard the rights and wellbeing of refugees.

<http://mapendonewhorizons.org/> – Mapendo New Horizons works to give help and hope to vulnerable survivors of physical, psychological, and social trauma in Africa by ensuring them easy access to health care, protection, and security.

<http://www.mapendo.org/> – Mapendo International works to fill the critical and unmet needs of people affected by war and conflict who have fallen through the net of humanitarian assistance.

<http://www.theirc.org/> – The International Rescue Committee (IRC) responds to the world's worst humanitarian crises and helps people to survive and rebuild their lives. Founded in 1933 at the request of Albert Einstein, the IRC offers lifesaving care and life changing assistance to refugees forced to flee from war or disaster.

<http://www.refugeesinternational.org/> – Refugees International advocates for lifesaving assistance and protection for displaced people, and promotes solutions to displacement crises. Each year, Refugees International conducts 20 to 25 field missions to identify displaced people's needs for basic services such as food, water, healthcare, housing, access to education, and protection from harm.

<http://www.hrw.org/> – Human Rights Watch is dedicated to protecting the human rights of people around the world. We stand with victims and activists to prevent discrimination, to uphold political freedom, to protect people from inhumane conduct in wartime, and to bring offenders to justice.

<http://www.amnesty.org/en> – Amnesty International is a global movement of more than three million supporters, members, and activists in more than 150 countries and territories who campaign to end grave abuses of human rights. Our vision is for every person to enjoy all the rights enshrined in the Universal Declaration of Human Rights and other international human rights standards.

Women's Empowerment

<http://www.womenforwomen.org/> – Women for Women International supports women in war-torn regions with financial and emotional aid, job-skills training, rights education, and small business assistance so they can rebuild their lives.

<http://www.womenthrive.org/> – Women Thrive develops, shapes, and advocates for policies that foster economic opportunity for women living in poverty. The organization does this by bringing together a coalition of over 50 organizations and thousands of individuals united in the belief that women are the key to ending global poverty, and that empowering them is the most effective long-term solution to world poverty.

<http://www.vitalvoices.org/> – Vital Voices Global Partnership is a non-governmental organization that identifies, trains, and empowers emerging women leaders and social entrepreneurs around the globe, enabling them to create a better world for us all.

<http://friendsofthecongo.org/> – The Friends of the Congo (FOTC) is a nonprofit advocacy organization that works in partnership with Congolese to bring about peaceful and lasting change in the DR Congo. The website contains comprehensive background information on the DR Congo, including women's issues, and a variety of action resources.

Articles About the Use of Rape as a War Tactic

"War against Women: The Use of Rape as a Weapon in Congo's Civil War" (a *60 Minutes* story) – <http://www.cbsnews.com/stories/2008/01/11/60minutes/main3701249.shtml?tag=contentMain;contentBody>

"Rape as a Tool of War" – <http://www.amnestyusa.org/violence-against-women/stop-violence-against-women-svaw/rape-as-a-tool-of-war/page.do?id=1108239>

"How Did Rape Become a Weapon of War?" – <http://news.bbc.co.uk/2/hi/4078677.stm>

International Violence against Women Act (IVAWA)

Get the legislative background and follow the progress of the IVAWA at these websites:

<http://www.govtrack.us/congress/bill.xpd?bill=h111-4594&tab=summary>

<http://thomas.loc.gov/cgi-bin/bdquery/z?d111:SN02982:@@X>

<http://www.endabuse.org/> – For more than three decades, the Family Violence Prevention Fund (FVPF) has worked to end violence against women and children around the world. Instrumental in developing the landmark Violence Against Women Act passed by Congress in 1994, the FVPF has continued to break new ground by reaching new audiences, including men and youth, promoting leadership within communities to ensure that violence prevention efforts become self-sustaining, and transforming the way healthcare providers, police, judges, employers, and others address violence.

Conflict Minerals

<http://www.enoughproject.org/> – A project of the Center for American Progress, Enough focuses on crises in Sudan, eastern Congo, and areas of Africa affected by the Lord's Resistance Army, with the goal of ending genocide and crimes against humanity. An area of special focus is calling for an end to conflict minerals.

<http://conflictminerals.org/conflict-mineral-critique/> – This article provides a factual and nuanced explanation of the issues related to conflict minerals, with an African point of view.

Forgiveness

<http://www.fetzer.org/> – The Fetzer Institute advances love and forgiveness as powerful forces that can transform the human condition. Its mission is to foster awareness of the power of love and forgiveness in the emerging global community.

<http://theforgivenessproject.com/> – The Forgiveness Project is a nonpartisan, nondenominational charitable organization based in the U.K., which explores forgiveness, reconciliation, and conflict resolution through real-life human experience. Their thought-provoking exhibition, *The F Word*, is a collection of arresting images and personal narratives exploring forgiveness in the face of atrocity. It is available in the U.K. and the U.S.

<http://www.sfcg.org/> – Founded in 1982, Search for Common Ground works to transform the way the world deals with conflict – away from adversarial approaches and towards collaborative problem solving. We work with local partners to find culturally appropriate means to strengthen societies' capacity to deal with conflicts constructively: to understand the differences and act on the commonalities.





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PUSHING THE ELEPHANT WILL AIR NATIONALLY ON THE EMMY AWARD-WINNING PBS SERIES *INDEPENDENT LENS* IN MARCH 2011. CHECK LOCAL LISTINGS.

Pushing the Elephant is a co-production of Arts Engine and ITVS. The Emmy Award-winning series *Independent Lens* is jointly curated by ITVS and PBS and is funded by the Corporation for Public Broadcasting (CPB) with additional funding provided by PBS and the National Endowment for the Arts.

COMMUNITY CINEMA is the national community engagement program of the Independent Television Service. COMMUNITY CINEMA works to leverage the unique and timely content of the Emmy Award-winning PBS series *Independent Lens* to build stronger connections among leading organizations, local communities and public television stations around key social issues and create more opportunities for civic engagement and positive social change. To find out more, visit <http://www.pbs.org/independentlens/communitycinema/>.

