Community-Based Peacebuilding Across Borders and Boundaries

CONFERENCE PROCEEDINGS

An international symposium hosted by InterChange and PHARP-Rwanda
Kigali, Rwanda, November 6-9 2007

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Acknowledgements

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SYMPOSIUM PROGRAMME

MODULE 1: DEVELOPING THEORY/PRACTICE

Tuesday November 6, 2007

8.30	Registration
9.00	**Opening Ceremony**
	Welcome by Rev. Anastase Rugirangoga, PHARP, Rwanda and Dr. Anne Goodman, InterChange
9.30	Official opening and Welcome by an official of the National Unity and Reconciliation Commission, Government of Rwanda, who will give an overview of the local situation in Rwanda and the region.
10:30	Break and Group Photograph
11.00	Introduction of participants to each other
12.00	Overview of InterChange, PHARP and the symposium: Dr. Anne Goodman, Carolyn Webb, Rev. Anastase Rugirangoga
1.00	LUNCH
2.00	**Theme: Diaspora Dialogues**
	PANEL: Professor Rwanyindo Pierre Ruzirabwoba; Rev. Felicien Nemeyimana; Vincent Ndacyayisenga; and Jean-Baptiste Ntamwemezi
3.00	Large group discussion: Questions, sparking conversation
3.45	BREAK
4.00	Small group discussions (5-8 people per group)
5.00	Roundtable discussion: Group reports, building theory
6.30	Closing with song

Wednesday November 7, 2007

9.00	**Theme: Cultural Approaches to Peacebuilding at Different Stages of Conflict (including healing and reconciliation)**
	PANEL: Gasimba Francis Xavier; Dr. Dwight Jackson; Robinah Baiiga; Dr. Minah Nabirye
10.00	Large group discussion: Questions, sparking conversation
10.45	BREAK
11.00	Small group discussions (5-8 people per group)
1.00	LUNCH
2.00	Roundtable discussion Group reports, building theory
3.45	BREAK
4.00	Concurrent Experiential Sessions:
	Participants will choose one of the following:

       a. Workshop on *"Image Theatre"*, Sara Escott, Canada

       b. "Using Music and Dance to Heal the Community", a presentation and experiential session. Kwagala Susan, Ebbanguliro Afrikan Spiritual Band, Uganda

       c. Demonstration of a training model: "Alternatives to Violence", Hezron Masitsa

5.00	MARKETPLACE OF IDEAS[*], an informal, interactive opportunity for participants to walk around and discover what each other is doing.
6.00	Closing

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[*] Note: The Marketplace of Ideas will also be available during breaks, lunch and after the formal programme is over.

MODULE 2: APPLYING THEORY/PRACTICE

Thursday November 8, 2007

9.00	Check-in, Welcome and Introduction.
	Plenary Sessions: Presentations by participants on their practical experiences.
9.15	Mme. Uwimana Jacqueline from Umuseke Organisation: "The Pathway to Peace"
10.00	Anastase Rugirangoga of PHARP-Rwanda, "Trauma and Group Therapy experience.
10.45	Break
11.00	Background on the work of InterChange. Overview of Open Space Technology
11.30	**Moving the ideas from the symposium forward and developing the research and education projects (based on the 2 symposium themes).**
	Open Space Technology – forming working groups to discuss and develop ideas on the research and education themes; possible cross-cutting themes to explore - media, gender, youth aspects; use of drama, music and art; building the regional centre
	Lunch and other breaks to be organized around needs of participants
6.00	Summing up the day

Friday November 9, 2007

9.00	Check-in
9.30	Open Space continued - Creative ways of bring the ideas together (e.g. mapping, art etc.)
	Lunch and other breaks to be organized around needs of participants
4.00	Summing up the day and Official closing ceremony of the symposium
5.00 – 8.00	Banquet and Presentations: Rwandan dancing group; Group singing led by Sally Malinda; Spiritual Ritual.

MODULE 1: DEVELOPING THEORY/PRACTICE

Tuesday November 6, 2007

<u>Opening Ceremony</u>

Welcome by Rev. Anastase Rugirangoga, PHARP-Rwanda
After welcoming the Guest of Honour and all the participants, he discussed the importance of us coming together from different countries and talking about peace as there are many wars and conflicts, even within our own countries. He talked about Shalom – the meaning of peace. He used the analogy of "fire-fighters" to describe our work as peacebuilders, saying that when fires are lit, people feel desperate, but when fire fighters come together to try and figure out how to put out fires, the people begin to have hope that they will not be consumed. He said there is a new generation of peacemakers in which we have hope and told the participants: "You are fire fighters. You are the hope".

Welcome by Dr. Anne Goodman, InterChange
Anne greeted the Executive Secretary of the National Commission for Reconciliation and other participants. She stated that she is especially happy to be here with her co-planner here in Rwanda.

She referred to the banner with the symposium theme: Making peace across borders is a very important idea. Borders and boundaries can be between different countries or different people within the same country, between the different generations, the people who play different roles (academics, practitioners), but also the border and boundaries we have within ourselves. Rev. Anastase talked about Shalom. Shalom also means wholeness and health. She brought up a quote Julienne had made earlier: "We cannot build peace. Peace is already there. We have to nurture it." We have to remember that peace is already there, and we have to remove the barriers that stop it from being a part of our lives. This conference is a chance to cross those barriers.

This symposium has been organized by different people around the word. From the people who have been working from our part of the world, welcome, and we look forward to working with you.

Official opening and Welcome by Fatuma Ndangiza, Executive Secretary of the National Unity and Reconciliation Commission, Government of Rwanda
Good morning. I want to be myself, because I myself am a peace builder and I am happy to be with peace builders. There is also this value of communication. I wish you could all speak Kinyarwanda. I'd like to thank PHARP here in Rwanda for having organized this symposium in cooperation with InterChange, and also for inviting me to participate in the official opening of this symposium, but also to share my views of the current situation in Rwanda. So, welcome to Rwanda. Just imagine you are Rwandese. Feel at home. Don't just stay at the conference. At night go out and meet the people. I hope you have a chance to go out in the countryside. It is

refreshing to find people like you who are pre-occupied with world affairs. We'll discover there is a lot of commonwealth among nations. It is when we do not pay sufficient attention to our common denominator, that we pay the ultimate price, in which case was the Rwandan genocide. We all need peace as citizens of the world.

The 1994 genocide in Rwanda, which left an estimated 1 million people murdered, was deliberate, premeditated and cold-blooded. This is not a chapter of our history we can easily forget. For the last 13 years we've been trying to address the challenges left from the genocide, and strive to make a peaceful nation as a foundation for sustainable peace and prosperity.

The same issues are a part of the Great Lakes region and the continent as a whole. In 2006, Africa hosted 41.5% of the world's armed conflicts-- 12 conflicts in 11 countries. Europe only had 3.5. Some conflicts are long-lasting, for example the armed conflict in Northern Uganda has lasted over 20 years. Most of the conflicts in Africa struggle across borders and use child soldiers. These conflicts also have attracted most of the UN peace keeping missions. The root conflicts in Africa can be traced to the history of the past 100 years. We've had external factors – colonialism and slavery, as well as exploitation. Even today, Africa's trade and economy is not satisfactory compared to the rest of the world and is not adequate for it to be self-sustainable, and therefore peaceful.

In the Great Lakes region, the persistent insecurity caused by economic stagnation, poverty, mistrust, suspicion between governments, corrupt governments, violations of human rights, use of violence for conserving power, impunity of crimes of genocide and crimes of human rights, and the refugee crisis are some of the sources of conflict in the Great Lakes region. You also find that conflicts in the Great Lakes region are linked. For example, the genocide has also had effects in the Great Lakes region. The Interhamwe went to Congo and regrouped, and they are causing instability in the region. There are also other armed groups. Because of lack of strong leadership, in most of our countries in the Great Lakes region, it's really been a challenging situation.

I also want to tell you that there is hope for Africa. In 2004 the people of Great Lakes region and East Africa began a conference concerning peace. The peace process resulted in a peace pact. People are urged to hold their governments accountable in these matters. We also have other opportunities like the African Union where peace and security are on their agenda. Most of our countries have started joining the East African Community Eastern Central African Market, and in all of those regional initiatives, peace is cross-cutting.

In Rwanda after the genocide we've put so many mechanisms in place to promote peace and reconciliation. Some are old mechanisms coming from our culture. For example, you have the National Reconciliation Commission, but we are also utilizing the positive cultural values in promoting peace and reconciliation. We have for example the Gacaca courts, consisting of a jury of people from the community that have shown themselves to be people of integrity and wisdom, that were initiated because we realized that after the genocide we had about 120,000 suspects of genocide in prison and the traditional courts could not adequately deal with that problem. Justice is very important in order to restore the nation and broken relationships through truth telling and creating a forum for perpetrators, victims, by-standers, and the whole community. But more importantly, we could heal our relationships through truth telling, to face the past as a basis for

healing, and reconstruct the society. This builds on the principle of Ubuntu is an African word for humanness. About 80% of our day-to-day conflicts are resolved through community mediation, and this helps the ordinary courts focus on major issues.

We think being Rwandan should be above everything – let's look for issues that unite us. Being a Rwandan comes before being a Hutu, Tutsi, or Twa. It's important to promote the common denominator in peace building and to get rid of stereotypes. We are focusing on education of young adults in peace building in their communities, as well as teaching students to be good global citizens. If we want to look for differences, differences are there. Let's look for the similarities-- we are all human beings who feel pain, hunger, etc.

As Rwandese, we are eager to learn, but also believe that you can learn from the Rwandan experience. Rwanda is part of the Global Village and I hope that at the end of your time here, you will be more connected.

I want to tell you that today Rwanda is a country of hope. At one time we were in despair; we were ashamed to be Rwandese. People didn't know the difference between the Interhamwe, the victims, and the innocent people. But slowly, we're changing the image of Rwanda, from a country of killers to a country of peace builders.

Thank you again. I believe international partnership in promoting peace is urgent now and not tomorrow. I believe together we can make a difference.

In conclusion, I wish you peace. May peace prevail in our hearts, may peace prevail in our minds, may peace prevail in Africa, and may peace prevail on Earth. Thank you for your attention and God bless you.

Thank you from Anastase

Theme: Diaspora Dialogues

Panellist: Prof. Rwanyindo Pierre Ruzirabwoba

What is Diaspora? It's much more than an academic definition; it's a whole group of people coming from one country and living outside of it for various reasons. These include:

- People who have left their country for economic reasons (find a job), or someone who wants to invest his money in a country where the fiscal regime is more favorable.
- People leaving for political reasons, someone does not agree with the present government, has ideas contrary to the platform of the government.
- People leave for an education that is not possible to get in his home country.
- Evangelism can cause people to leave in order to preach the gospel in another country.

Diaspora dialogue is important since many who leave stay connected to their own countries. Dialogue involves discussions with the purpose of finding common ground and connecting on a

certain issue. Several countries that have adopted democracy consult people outside. Diaspora dialogue can include finding ways to solve the problem of Diaspora and how can we provide a place to live for the members of the Diaspora. In addition, those outside may have the freedom to express their feelings about the government of their home country without worrying about being arrested, when those inside the country made not be able to do so. They also have more information available to them, enabling them to have better developed opinions.

After the genocide, the Institute for the Research of Diaspora was founded. It was based on the principle that if we want to find a solution for the Rwandan population, we need to ask them so you know what they really want and need. Using a participatory research model, we started asking a variety of people: those in the country, students, police, etc. It is best for them to find a solution for their problems--we will just be facilitators. The methodology was not adopted easily, because not everyone trusted its validity.

We also wanted to know the structure of Rwandan diaspora, since it is unique and different than any other we know.

1. We have the migrants of 1940/50 and their descendants. These are people who left to find jobs in Uganda. Another group – an organized migration by the Belgian colonists – are people were moved to work in the mines in Congo. Later on there were also people who moved to North Kivu where colonists were making tea.

2. The second element of diaspora is former refugees who left between 1950 and 1973, and their children, who are now adults. Many have returned, but most of their children remained there in the countries where they were they lived in for various reasons.

3. The third group are composed of students, who after their studies preferred to stay in those countries after they finished their studies

4. Fourth group is made of political refugees in 1994, both Army and civilians.

5. Intellectuals who left Rwanda to go and find better paying jobs outside of Rwanda

6. Experts who are called or working with international organizations and diplomats who are sent to represent their country.

One of the key questions about research is whether the population inside Rwanda in agreement with those of the Diaspora. When we looked at the issue of peace, we wanted to know if the proposed ways of peace were acceptable with those in diaspora.

The Institute researched the question: What is Peace for everyone? We were surprised to see that even uneducated people in the village could identify what is peace and security. The respondents said that if you can travel from one place to another in safety, it means you have security within a country. They felt that peace was different from security and that when things are wrong with his children/family, a person cannot say that s/he has peace. Some examples:

- If a child goes without food one night, that is not peace.
- When my husband/wife is sick, and I cannot take them to the hospital, I do not have peace.
- If my child is turned away at school because I cannot pay their tuition, I do not have peace.
- When I try to find someone to represent me in a trial, and I cannot find one, I do not have peace.

Peace is the freedom of choice for everyone, their right to have what they need, free action of everyone, every Rwandan.

People, especially youths, have accused the "Intellectuals" of being the cause of all the problems, so they are responsible for finding solutions.

The question was raised – what are the advantages of putting emphasis on citizenship? What are the advantages in emphasizing ethnic groups (Hutu, Tutsi, and Twa)?

They compared different countries, like Burundi where it is based on ethnicity, and South Africa where it is based on capacity, and the majority agreed that we should emphasis citizenship, instead of ethnicity. Education was promoted as a solution to end ignorance and poverty, also a way to reconciliation in dealing with the effects of the genocide.

The second issue was justice, especially the Gacaca courts. While some problems with Gacaca were identified, people agreed there is no alternative to Gacaca; there is nothing to replace it with. They also discussed governance, with diaspora people saying that good governments go hand in hand with democracy. Democracy was seen to include: freedom of speech, free elections, limited control and accountability of those elected.

The third issue raised was economic development. Rwanda has no middle class. Countries cannot develop if there is no middle class. The current education system does not allow us to train these middle class people. We need to find ways of giving skills and knowledge about jobs of those middle class people. We also need to promote commerce and transportation. Embassies should be doing more to make Rwanda known and to connect with businesses and encourage investment.

Why do we need to be interested in diaspora? They have access to more information and for freedom of speech than those inside the country. However, they don't have important information that those inside the country have. Those in the Diaspora can contribute to the country's well being since they have knowledge in many different domains and can provide potential investors for those inside the country. Diaspora members can play the roles of ambassadors.

Diaspora can also be a source of trouble for the original country, especially when we talk about political refugees. People may love their country of origin, but not feel like they should be spending their days and nights talking about Rwanda. We have people outside who say that they are one ethnic group and don't want to associate with the other. Even if Rwandese are in the same country, they may not be in the same community. One group may say that they are the true

Rwandese and not the other group. How can we create a dialogue that will promote community among those who are in diaspora?

Questions and wish for this symposium: How can this gathering contribute in strengthening those in working with diaspora?

Panellist: Rev. Felicien Nemeyimana, Peacebuilding, Healing and Reconciliation Programme (PHARP)

The role of Diaspora in peace building
Diaspora comes from the Bible and refers to the Jews. The roots are from Hebrew—"galut"-scattered; Greek to sow. In the bible it says God will never rest until those in diaspora come back.

Characteristics of groups in diaspora:

- Voluntary diaspora – people willingly leaving their host country. These groups think positively about their homeland, they can provide support, the post their interest for their country, because they can be heard, they have identity, they are recognized by their home and host countries, they can participate in elections in their countries, and they can visit their country's embassy.

- Involuntary diaspora – forced by circumstances to leave their home country. They may be refugees, and they have psychological, physical and emotional needs to be met. They can be anyone, from politicians to people who are unemployed. Involuntary immigrants are often considered to be a burden on their host country. Many women refugees go through struggles, and may be forced into prostitution to provide for fatherless children. When you talk with a refugee, they'll tell you their culture has no meaning at all.

PHARP works with diaspora communities, using traditional, biblical and cultural factors to promote reconciliation. In Kenya they have been partnering with the Rwandan embassy to work with the Rwandan refugees. They try to build trust with the refugees and their leaders. Support is needed for host countries to care for refugees. The refugees have to be heard, have to be cared for, and they need education and jobs. Most are innocent but miserable people. It is also needed to reduce fear and distrust, otherwise people will remain afraid of what will happen in the future. Some refugees need to be educated because they are misinformed about the situation in their home country – some think it is dangerous to return when in fact it is safe.

Avoiding conflict is not going to bring resolution. If we approach the problem in truth, we believe the resolution can be found. International intervention is also needed – especially when it comes to education. A child is innocent. When you open a school, you are closing a prison. When you train a refugee child in peace building and loving his/her homeland, that is a good step.

We should all have a concern for those in diaspora. In societies where there are divisions between the "haves" and "have nots", between male and female, between different faiths, etc, we

have a task of expanding the contact zones between these groups. Let us all build peace where we are.

Panellist: Vincent Ndacyayisenga

 "Experience is not what happens to us, it's what we do with what happens to us".
Another definition of diaspora: groups that shares a similar origin and culture and are no longer living in their home country. African diaspora is Africans living outside their continent, but willing to support the African countries and the African Union, and to contribute to the development of the African community.

Integration of people into their host countries
People may feel despair and believe there are not many people like them. In Toronto, about 50% of the population in Toronto are "newcomers" (including Diaspora members, international refugees. There are challenges of settling into a new country. You can become a citizen if you fulfill the requirements. You have all the rights, but sometimes you deny yourself certain rights. You are always a visible minority, and even though you are a citizen, you may still be questioned about your ethnicity and origin. Some Africans who migrate to Canada may start to act like another more established nationality, e.g. Jamaicans because they feel like they would be more accepted. Through this process of changing their identity, people forget where they came from, their traditions, their culture. When someone new enters into the country, they automatically look for a community/province that comes from their country or speaks a similar language.

When we go to other countries, we don't leave our problems. We take them with us. There are always extremes. Those in the middle try to meet and share the values that they have.

Panellist: Jean-Baptiste Ntamwemezi

United Nations solutions for solving the conflict of Diaspora:
- End Hunger and Extreme Poverty
- Achieve Education
- Promote Gender Equality and Empower Women
- Reduce Child Mortality
- Improve maternal health
- Combat HIV/AIDS and other fatal diseases.
- Develop environmental awareness
- Develop global partnership for the Global Community

There are several reasons for the diaspora. The voluntary diaspora has the choice of the country they migrate to. On the other hand, wars, conflicts and natural disasters force people to leave their own country. They look for other places to live in, but they don't have many choices. You usually find them in neighboring countries. This is the involuntary diaspora.

Not everybody will have the possibility to choosing his or her host country. By contributing to the situation in your community, you might be helping in building peace.

Large Group Discussion

How do your experiences confirm, contradict, or build on what we have heard today in the presentations?
1. Many peace builders are oppressed in their own countries.
2. Many migrants are desperate to go home, but are not able to for many reasons.
3. There is sometimes a fear of expressing the culture of your origin when you are in a host country.
4. Even though we all need to know and understand intellectually, we all need to know and understand and FEEL with our hearts. The sharing of personal experiences helps with this and helps change hearts and move toward peace.
5. There is a trend to force a dominant culture on everyone. This is dangerous to peace.
6. Peace doesn't happen by itself, it needs money and people who care.

Are there any ideas or theories you would like to add today?
1. Are we even able to give examples of successful Voluntary Diaspora?
2. Do people really live in Voluntary Diaspora?
3. It is not necessary to stay in a good relationship with your original country, but it is important to with your culture.
4. People in voluntary Diaspora do not have the same experiences as refugees. They are treated differently.
5. We need personal transformation.
6. Remittances – send money to your country of origin, neither people in the country of origin or the Diaspora has enough money.
7. Potential instability caused by Diaspora – how can we prevent this?
8. In Rwanda we cannot control all the factors influencing all the different Diaspora categories, but we can reach/dialogue with some focus groups.
9. Focus on all countries.
10. Framework for Peace – bringing all aspects into framework.
11. Need response from stakeholders – will give us balanced process in healing and reconciliation.
    a. Coordination between stockholders, Rwanda, and others.
    b. Policies to strengthen the bilateral process.
    c. This coordinated response will ensure success of all the various efforts.

<u>**Wednesday November 7, 2007**</u>

<u>**Theme: Cultural Approaches to Peacebuilding at Different Stages of Conflict (Including Healing and Reconciliation)**</u>

<u>**Panellist:**</u> **Gasimba Francois Xavier**

Human beings were created to live in peace. Any sustainable peace must be based on cultural basis. The destruction of culture may be associated with the destruction of human beings. The Rwandan genocide took place after a systematic destruction of cultural values.

<u>How can we use these cultural values to bring human beings together in harmony?</u>
"Do unto others what you would have them do unto you" (The Golden Rule)
Why, even though this wisdom/good moral behavior is widely taught, do humans continue to make barriers and be the enemies of other humans?

Rwandan proverb: "If you have a stick which you use to beat your rival, take it and throw it outside the compound".

Polygamy may be a source of conflict for families, causing rivalry and jealousy for wives and children who have to share a husband/father. We also know how difficult it is to part with one's habits and take on new behaviours. If follow these kinds of change, it's better than waiting to have to heal.

Why do human beings continue the cycle of violence when there are cultural ways to bring peace?

It does not suffice to say "Never Again;" we must use cultural ways to prevent these acts of violence from happening and bring peace. As the UNESCO constitution states, it is within human hearts that we must erect the defences of peace.

The end is in the means and fruit is on the twigs,--you reap what you sow, you harvest what you plant. Let's plant peace, let's sow peace. In this way, we'll be sure to harvest peace.

Let's plant the seeds of peace:

1. Educate your children from early age about positive social values.

2. Practice integrity (truth, transparency, honesty).

3. Value and contribute to those individuals and organizations whose purpose is to work toward peace.

4. Be vigilant to globalization– this has the capacity of destroying cultural identities and creating conflicts

5. Promote dialogue through organizations and meetings such as this one to facilitate the knowledge of the other, to eradicate prejudices, and to overcome the barriers between human beings.

Panellist: Dr. Dwight Jackson

Building on the presentation of the previous speaker, but his approach is a bit more specific. Wants to look at the idea of <u>Group Membership</u>. Each society conducts rules of how people become members of those groups, and each determines what group membership means.

2 Assumptions:
1. Conflict may arise over the distribution of goods in that society. Every society has an unequal distribution of goods. What is dangerous – and could lead to violence- is when members no longer accept the rules of distribution. If there aren't peaceful means for making that change, then it is very likely that violence will occur.

2. Group membership is the most basic good distributed in a society. That membership determines access to various things. It determines what rights are available to which members, what resources are available and how it will be accessed, what opportunities are available, and access to protection and safety. Every society will establish rules about how these will be accessed and what kind of members will access them.

<u>3 Challenges to Group membership in the Great Lakes Region:</u>

1. <u>Ethnicity</u> – the use of ethnicity as a determining factor in terms of membership as a very clear way to include some people and exclude others. What's important is who's in and who's out. While there may be biological definitions of ethnicity, it is still a socially defined category.

2. <u>Displacement</u> – forced or voluntary movement of a people in a country or between countries affects their membership. Any culturally approach has to take seriously the impact displacement has on the rights of being a member.

3. <u>Context of change</u> that is very present in the Great Lakes region.(GLR). 3 aspects:

   a. <u>Political</u>- as people and countries of the GLR post-colonial structures to viable nation/states. The political transformation has had to take place within the context of the Cold War and the challenges and push and pull of the super powers during that time, and now within the new configuration of political realities.

   b. <u>Economic change</u> – As all of the societies are making changes from agrarian to market economies

   c. <u>Religious</u> – As the religious institutions of the region are changing from missionary or outside-based structures to internal ones.

Each of these aspects is rich in the possibilities of peace building and/or conflict.

<u>Ethnicity</u>

1. Policy level- ethnicity creates a challenge in equality – how do the rules begin to apply in the fact of equality between ethnic lines.

2. Interpersonal level – around the issue of fairness and openness vs. Closure

3. Personal level- speaks to the issue of self image and self-identification, how we define ourselves and how this definition impacts what we expect from the groups we are members of.

<u>Displacement</u> – think of people or groups who have an identity in one country, but have lived for a long time in another nation/state. There are many examples of people who have had to leave their new country where they have lived for generations, because who's in/out. DRC is being displaced on the basis of ethnicity and nationality.

This is the challenge before us--each of our societies has built in value conflicts. Those value conflicts may lay dormant for a long time, but every society will be challenged around issue of membership where values are concerned. A value conflict was planted in Dwight's culture – "We hold these truths to be self evident, that all men are created equal." What it really meant was white male property owners are created equal – the people who where "in" and had access to all the rights in the society. However, those words became the basis for other groups gaining fuller membership into the society.

Within our societies – what are the values? How do they contribute to each conflict? What does it mean to be a full member of society, today and tomorrow? The definitions of being a full member are in transition. Dwight's main work is directing a relief and development organization with a strong commitment to working with the poor. Many people feel that being poor is the result of not have financial resources, but the reality is that people are poor because they aren't full members of their society.

We blame the victim, and we use many sources. One is the Bible where it says, "the poor you will always have among you" – what if Jesus wasn't talking about the people, but was talking about the *structures* of society will always keep some people poor. When we help one group get equal membership, another group will become marginalized.

<u>Change</u>- In peace and reconciliation work, how do we view change? How do we manage change if we see it as rules for group membership and the availability of resources? How do we identify the cultural rules that generate peace, conflict, and our ability to manage change? How do we understand the way in which ethnicity is generated and what it means for advantages and disadvantages? What are the rules that allow for peaceful cultural adaptation?

The Hebrew scriptures talk about honouring and receiving the stranger. "Remember the feeling of alienation as you mode into the promised land, so make provisions for the stranger". Even though these words of God were not always honoured, the challenge in them remains. That idea that God gave to their culture has become a flash point for all of us. We should acknowledge these cultural factors when we discuss peace and reconciliation.

<u>Panellist:</u> Robinah Baiiga, Mpambo Afrikan Multiversity

Presentation: LAND, LANGUAGE, CULTURE AND PEACE: Perspectives from Mpambo Afrikan Multiversity

Mpambo was born out of concrete experience and struggles of Afrikan peoples. The experience that wherever we find ourselves as Afrikan black people we are the most oppressed lot. Both at home and in the Diaspora.

By 1990 it became clear that Afrikans through the OAU could not address, let alone find a sustainable solution, to this problem. The problem of Afrikans being the most oppressed on their ancestral homeland, Afrika and the Diaspora. Key indicators to this were that the OAU failed to forge an ideology to unite them; in spite of the oppressor providing that ideology.

Arising out of the above, and in exhibiting Global Pan-Afrikan ideological bankruptcy, the OAU opted for continentalism instead of Pan-Afrikanism. Continentalism refers to state-mediated unity of sorts, of peoples resident on the Afrikan continent; and that way reduces Pan-Afrikanism to an immigration question. Whereas true Pan-Afrikanism refers to the unity of Afrikan-Black peoples wherever they reside on Mother Earth.

Under these circumstances a group of concerned Afrikans assumed their citizen responsibility and instituted a Citizen Think-tank to interrogate the reasons why Afrikan Black peoples are the most oppressed. Many reasons were identified. The most important was that in the history of humanity, there are no people who reached a point of take-off in the area of development, science and technology while using a foreign language. Much worse if that foreign language is also the mothertongue of the oppressor.

This is another way of saying that no people can reach a point of take-off in development, science and technology without their own knowledge base. The Think-tank also established for itself and bring to the fore, that language and knowledge are culture in motion and action.

Mpambo Afrikan Multiversity was therefore established to articulate Afrikan knowledge base, and to promote Afrikan mothertongues, and therefore Afrikan culture, as the only basis for the emancipation of Afrikans. In essence Mpambo is about the advancement of the culture of Afrikans as the only basis of their development. Culture therefore is the key to everything, including peace and war. As an oppressed people, in the face of the oppressor, Afrikan culture makes meaning if it is a culture of peace.

In the conceptualization and operationalization of Mpambo Afrikan Multiversity we went to Afrikan Spirituality for guidance. And in Afrikan Spirituality we went to the very beginning of life on earth. We discovered and were taught, that before the beginning of time, Ggulu Ddene, Liiso Ddene, Kibuumba, Ruhanga appeared in Black or darkness.

We also know that in creating "Omuntu", that is man and woman, the creator created them simultaneously, and both were black, and in his image. This means that black people were created in the likeliness of God both in form and essence. The form is the colour **black,** and the essence is **spirit.** We know that God created black people first because if he started with whites

there would have been no black people. But that is not the point for us today, the most important point is that at creation the creator gave all peoples of the world **land, language and culture, as their primary heritage.** The creator commanded all of us to protect, defend and advance our primary heritage; as a divine duty and obligation. At Mpambo we therefore believe that a people who neglect their divine duty to protect, defend and advance their **land, language and culture** fail in their divine obligations. This way they create imbalances which degenerate into peacelessness and war. Similarly, a people with their own language and culture who try to deny other people what they themselves have, also create conditions of imbalances which eventually degenerate in peacelessness and war. That is why at Mpambo we do not only tolerate diversity, we celebrate it. At the end of the day, in essence there are two cultures. The culture which celebrates diversity. This culture is in alignment with the laws of nature and the creation; and therefore harmony. The second culture is one which fights to annihilate diversity. It's a culture of war. In the end we have a culture of peace which belongs to the Big God; and a culture of war, which belongs to the small warrior God.

Panellist: Dr. Minah Nabirye, Mpambo Afrikan Multiversity and Makerere University (Institute of Languages).

If you speak the language of a community, you have the potential to be a full member. Language is a medium of communication through which we are able to understand each other. However, language studies, especially in African languages, have been put into the back seat in African education. Some governments pass policies to create a more bilingual populace – encourage English or French over the local language. Many people of these communities have lost their identity, and perhaps this is the reason why there is so much conflict.

We need to return culture to the community through language. We need to focus on peace building that promotes the documentation of a language. Do you have dictionaries in your language? Are you talking in your schools to do this?

Conflict is another way of saying that I'm not understood, and you have not understood what I would like you to know. Proper communication is important in the peace building process. Special care should be taken to make sure everyone knows the whole picture, and really understand the problem.

Social linguistics- how language operates in a society. This includes how factors like using names and conversing have a place in society. Names of different statuses – admitting one is of a higher status of another, for example, calling someone "sir" shows they are of a higher status. Some words may be derogative in one context, but not another. *Bantu* is a descriptive word meaning "people", but it can be used in a derogative way to segregates and refer to a lower class of people (e.g. Bantu education in apartheid-era South Africa).

Sometimes there are conflicts of understanding between native and second language speakers. The meanings of words that a second-language speaker would not understand or have access to – can cause conflict. Words and their meanings and attitudes that are being used within these conflicts need to be understood by peace builders. A change in intonation can portray a negative term in a different community.

Language can be used to manipulate situation and accomplish goals. Rules change from one society to another. It's best not to go on stereotypes or translation, but to go deeper into a society, and not only to rely on translated works, in order to truly understand what is being communicated. In order to understand other cultures, we need to be able to know and identify with our own

Language has importance for peacebuilders. The presence of peace building words exemplifies the systems already in place to build peace.

Some questions for peacebuilders:

1. What message do you want to communicate to your targeted population, and how are you going to relate to them?

2. How developed are the communication models and how are they appropriate for your audience?

3. How are your target populations going to be reached?

4. How accessible are these models to peacebuilders and the audience?

5. How effective are the models of communication?

6. How do you intend to get feedback from the target audience

7. What is the long term goal for the peace building process?

Peacebuilders are challenged to help the community to understand itself. We should be interested in finding out what is really going on, basing our understanding on what you hear directly from the community, rather than only relying on translations. Peacebuilders should also look at long term goals of helping create dictionaries, so original words will be understood by the native speakers themselves and those they communicate with.

Large group discussion

Question: "What did you get out of these presentations?"
- Rwandan Proverbs: The person cutting up the meat knows he had to go last to get his share; The person who wanted the biggest sweet potato knew he had to go last – the first always takes the smallest.

- Respect of culture is essential in preserving peace.

- Educating one another about each difference – must be done early, with children.

- Importance of language in peace building – role in the media, the use of language unappreciated.

- More needs to be done to address levels of hate language in media – offensive name-calling across ethnic groups after conflict.

- Language was used to destroy peace in Rwanda – Radio Milles Collines

- Knowledge of French or English in Rwanda is said to mean you are intelligent.
- "The hen should not speak when the cock is present." – Rwandan saying against women speaking.
- Culture can mean the dominant group's culture is the only one, the rest are "other".
- During the Genocide, one community refused to kill one another. One government official, using a word to mean killing/hatred tried to encourage violence, but the radio translated this to mean people should go about their daily work.
- What are the alternatives to "African Culture?" practice of a new one?

Results from Small group discussions

When asked the questions:

1. How do your experiences confirm, contradict, or build upon any of the ideas we've discussed?

2. Are there ideas/theories that you'd like to add that we haven't discussed already?

Group 1:

Recommendations:
- Embrace your own culture
- There's a need to feel a sense of belonging
- We need to respect other's cultures and differences
- Build strong relationships in our communities
- Listen to understand
- Be compassionate – put ourselves in other's shoes
- Be creative – find new ways to move forward, without getting stuck in old systems and behaviors
- Have vision for the future, w/knowledge of the past
- Be sensitive to the choice of words we make

Challenges:
- Being caught up in multiple worlds (multiple identities, cultures)
- Tolerance – Where do you draw the line?
- Teaching patience
- Unable to reconcile

Group 2:

3 Themes:
- Language is representative of the culture
- Language can help us to prevent conflict. In every culture there is a language for conflict resolution that we must retrieve. There is a misapplication of language to promote conflict. We need to look deeper at the actual words, and find alternatives. Not every conflict is about language. If it isn't an issue, we shouldn't make it an issue.

- Documentation – Select the best seeds for planting in the next season. Learning languages and retaining local languages brings people together. Recovery language is empowering. If we resolve the language issues, it will help with the unfair distribution situation.

It's not the language that leads to conflict. It's the manipulation of language.

Group 3:

- There is a need to educate ourselves on each other's cultures. Then we can interact with respect. Education is a tool for capacity building when we're talking about change.
- Curriculum – what is the content?
- Tolerance or respect?
- Important not to separate our cultures from our religions. These are the places where we form our beliefs. There's a need to focus on values that bring peace that may be different than our religions. How do our cultures and religions promote values that bring peace?
- Cultural identity can be the source of conflict. Who is the stranger in our community? How do we deal with our strong identification with our cultures?
- Language – 2 languages, language we speak and the language of love. Necessary to integrate the language of love into the language we speak. In that way, love becomes the framework for peace.
- Confidence – arrogance, self-confidence. How and why can a person convince another person that their culture is superior and another culture is inferior? Influence of colonial structures on that process. Some people believe they are superior and other people don't realize that they should be proud of their culture.
- We have a great need for belonging. We will sacrifice our cultural values sometimes to belong

Group 4:

- Confining into one culture could bring conflict
- Each person should respect other's culture
- Research is needed to know which practices of culture are positive to keep and negative to be discarded
- There are bad practices in culture that may ruin peace.
- Culture can be used to strengthen peace
- Groups should look for mechanisms to share scarce resources
- We should value our languages
- Natural languages should be used to nurture peace
- We should strengthen sayings that promote peace, and we should not allow abusing languages
- In the 8 stages of genocide, one can be attributed to language
- Language may be something that causes others to not be a part of the group, and it could produce conflict.

Group 5:

- There are problems and benefits in each culture. It's important to go back to our own cultures, but respect other's cultures.
- There is a need to sort out positive and negative aspects of culture, especially globalization. Some cultures tend to violate others rights.
- There is need for intergenerational dialogue. There is a generational conflict between the elders and the youth.

Group 6:

- Language is used in constructive and destructive ways.
- Manipulation of African languages as one of the results of westernization/ globalization. Meanings can be misinterpreted.
- Ethnic languages are sometimes viewed as inferior, due to racism, the root cause of colonialism
- Stereotypes: it can grow to be a great cause of ethnic tension. These ethnic conflicts are not based on facts. How do we deal with these stereotypes? What do we do with prejudice?
- Failure of ethnic groups to tackle their own problems. Easy way out is to give blame, which can cause tribal tensions
- Role of religious leader/groups play in a society – During elections/dealing with policy making issues/drafting constitutions.

Conclusions:

- Challenge us as peace builders on who to bring healing for tensions from language differences
- Being self reflective is crucial
- We need to set up income generating projects that can promote peace.
- Many times materials promoting peace are in other languages, so they have to function in that language
- People without vision will perish
- Conflicts arise because people don't realize that they have value to contribute to society – mostly associated with crime from young people. Communities have not included young people in the vision of the community. They leave with no vision.
- How relevant are our cultural values? And how do we retain them?

MODULE 2: APPLYING THEORY/PRACTICE

Thursday November 8, 2007

Presenter: Jacqueline Uwimana – L'association Umuseke asbl

Jacqueline presented the work of her organization – L'association Umuseke asbl:

- Provides hope for the future youth.

- Promotes the education of peace at a young age.
    - Preventive education
    - A positive development in the youth will be able to help them grow up into adults of integrity.

- Built on two concepts:
    - The basis of exclusion and conflicts.
        - Generalizations, prejudices, suspicions, and rumors.
        - All lead to differences, which automatically lead to the feeling of discrimination and scapegoat.
    - Solutions:
        - Not easy to obtain solutions.
        - Roles of justice and accountability.
        - Social rights, laws, and duties.
        - Take action, engagement.

- Methodology – not all about content.
    - Theatre, drama.
    - Sports (Football for Peace)
    - Three-step program that teaches young children about their right as individuals through different image and themes.
    - Education on the meaning of peace – ask them the question: What is peace? and have them answer through poems, dance, songs, etc.

- Mechanisms of Exclusion:
    - Illusion of the Senses – how we see different images uniquely and sometimes our eyes deceive us.
    - Our interpretations of what we see are always different from others.

- Generalizations, Prejudices, and suspicions:
    - Shown through images.

- Discover generalizations through your interpretation of the image.
- This person belongs to this certain group because of the way they look or dress, so they must act this specific way. – usually negative.
- Rumors usually caused by negative generalizations and incorrect observation - children must understand what rumors are.
- What is our role in spreading rumors? Are we able to stop them?

- Differences, Discriminations, and Similarities:
  - There are differences between all families, and we should use them to compliment each other,
  - However, these can be used as subject for discrimination.
  - Gender, class discrimination.
  - Instead of discrimination, we need to choose complimentary factors.

Presenter: Rev. Anastase Rugirangoga – Peacebuilding, Healing and Reconciliation Program Rwanda (PHARP Rwanda)

The majority of Rwandan people have trauma due to the 1994 genocide;

The community is one of thousands of widows, survivors, orphans, many who have spent many years in jail after the genocide and there are widows and orphans due to HIV/AIDS. We are a community that is suffering but also trying to rebuild.

People from the outside visiting may see people well-dressed, smiling, going to work as though everything is normal. But many people are suffering inside. "I laugh though I am suffering."

'Trauma' means wound. Our people have been wounded. There is need to heal the wounds. Some have begun the process of healing. Many Rwandan's wounds are still fresh. Trauma is an issue of emotions – because of something that happened. Fear, disgust, pain, suffering and other negative emotions create changes in the body. The adrenal glands cause these changes. When there emotions are prolonged they cause harm.

Many people have emotions that have not been worked out resulting in stomach problems, ulcers. When these emotions are not worked out, we have many people who have committed suicide. News reports show that this is happening all the time.

But thanks to God I am still sure that our Rwandan society are still in the stage of normal reactions – not acting abnormal despite feelings of pain, fear, disgust, grief, etc. Others need clinical therapy.

I am afraid. I have fear that if there are no initiatives to help Rwandans to heal we will have many people with abnormal activity. I am afraid.

Because we have many Rwandans who reactions have not worked out, they have not spoken because they have fear, they are not confident. And so they say they just want to be alone, isolated. Many are like that.

There are many institutions, initiatives devoted here to helping these people.

In PHARP, we have been helping people in the process of healing. Our experience is not individual, clinical healing but it is group healing. We have seen that this form of therapy brings positive results.

For example, we have a group of youth, and a group of widows. These are groups who each share many things in common (i.e. education) who can accept and trust each other. When they meet, they share. They open to each other. They make sure they stay together.

Rev. Felicien has observed that refugees will not open to each other. Some of the refugees have begun to look for asylum outside, some have resources, others have nothing. So when they meet, hey are not oriented the same way, so they don't open up.

Widows of genocide, HIV/AIDs and other factors – they are in the rural areas. They stay together and they are not planning to leave so they share and open to each other. They cry and they shed tears. They tell their stories and they feel relieved.

We have many groups and experiences in those groups. They look for other ways to express their lives. They dance. It is just amazing to have a group of women share, cry together and then they dance. And because they know each other they live near, they look after on another, they love this.
A group of them became friends. Sitting and talking, it relieves the pain.

Some months ago, in a western province of Rwanda, we brought these women together in training to create coping capacities and to help healing. It also involves bringing them together often to socialise. All these women who shared, they became leaders in the churches. When we brought them all together and they spoke they revealed things that had not been said in 13 years.

We were wondering how? How are they now speaking out after 13 years? They have not had a space to speak.

We asked them why. One woman leader said, "You see, all of us here are the leaders. So how do you reveal your hearts to all the women in the church if you don't know them?" When they met as leaders, they felt like it was a secure place to share.

Group healing takes place in a group. But a group which is secure with people who know eachother and who are on the same level and who will continue to heal each other in the same environment.

In another story, we had a group of women in the North. When we started opening up in the first training two women who were present just wanted o fight. One was a Hutu, the other, a Tutsi. A Tutsi survivor started to share her story of suffering. She was crying as she told it. Another

woman in the group, a Hutu, stood up and yelled, "Shut Up!" and she tried to knock the other woman down. She was yelling at the woman, telling her that she was only seeking pity by her cryin. She said: "You don't know my suffering. The pastors care for you but they don't want o know, they don't care about my suffering. She talked, talked, talked. Afterwards, the Tutsi just said "Forgive me. I just wanted to share my story about my sffering. I didn't want to hurt you. I didn't know you were suffering like me." When she said that the face of the other lady became open and she began to smile. She also asked for forgiveness and said she was speaking out of her suffering. They hugged. They went on to form a group with others for healing so other women could share their stories. These two women have become strong friends until now.

We brought together genocide survivors and prisoners who repented. The first day, during a session, the survivors were not expecting to meet the killers. They met, just sitting in a room like this and didn't want to look into the faces of the killers. Many of the killers had just heard the good news that they were released and had repented. But they were finding it difficult since they were going back to the village to live with the survivors. For the killers, it was an opportunity to look for forgiveness from the surivivors. Some of the surviviors wanted to hear from the killers that they had killed and were seeking forgiveness – they needed to hear it. Some of the survivors couldn't look or listen to the killers. They refused to share water or food.

The second day, the tensions subsided. On the third day, all submitted to the Word of God and forgiveness came. They all share one village, one well. When they go out to buy clothes, take their children to the same schools, they have the same health clinic. They live together. Most of them are believers and share a love of God and for the Word of God and they recognise the need for forgiveness. Not all of them, but for many this has been an opening.

In another story, one man asked for forgiveness. The woman (whose husband had been killed) and her brothers said they would never forgive. At the healing group some forgave, some, like this lady, didn't, and we ended the session like that.
One week later, this lady's small son fell sick. She took him up to the clinic. The nurse could not help. She took her son home and cried.

Neighbours told her, "don't you know – that man who needed forgiveness – knows some herbs." So, she was faced with going to ask for herbs from the man to whom she had refused forgiveness. But she couldn't believe how a killer could become a healer. People insisted on his skills and her son was dying. The woman thought that the man would just give her son herbs to kill her son.

Now, the man was troubled when the woman went to his house. She said, "you know my son is sick and people tell me you know medicine." The man was humbled. He ran to the bush to get herbs. In 2-3 days, the boy was healed, even running in the streets. What this woman did was to go back to the man and say "Thank you. Forgive me for my unforgiving heart. Thank you for healing my son. I forgive you for having killed my family but I thank you for healing my son." Today, that woman is president of a support group for genocide healing survivors.

We can help these people. They are healing each other. As they meet, continue to heal and live together, the healing continues. There are still too few spaces for healing. We need more.

Dr. Anne Goodman – Background on the work of InterChange

Following these two presentations Dr. Anne Goodman presented the work and background of InterChange.

InterChange can be described as a growing, united, and diverse group of community-based peacebuilders around the world who share knowledge, collaborate on educational and research projects, and support one another with the aim of nurturing and developing dynamic, durable and positive peace. This network is presently concentrated in Canada, Croatia, and East Africa.

InterChange was established in 2004 in response to research performed by a team from Canada, including Anne, that showed the need for a global information network and training resource accessible to practitioners, policy-makers, and theorists who are involved in community-based peacebuilding. InterChange is now registered as a Canadian charity.

InterChange's Vision:
Community-based peacebuilders around the world sharing knowledge and supporting one another to nurture and develop dynamic, durable peace.

InterChange's Mission:
To foster and make visible community-based peacebuilding around the world.

This will be achieved by means which will include:
- Ensuring that people working for peace feel supported, knowledgeable and valued in their work and that they have the education, resources and networks they need to carry out their activities and improve their practice;
- Creating a global clearinghouse of peacebuilding knowledge and practice;
- Carrying out education for non-professionals and professionals;
- Carrying out international collaborative, participatory, multi-local research projects; and
- Inspiring and empowering others to take up the cause of peace and see themselves as peacebuilders.

InterChange's Principles
(Ways in which members of InterChange work that honour our values and beliefs):

InterChange:
1. Fosters community-level involvement in peacebuilding and bases its activities and agendas on the needs and priorities of community-based peacebuilders.
2. Recognizes that community-based peacebuilding work is done within, and has implications for, a larger global context.
3. Uses circle-based, participatory, non-hierarchical models for organizational purposes, communication, research, and other activities.
4. Bases partnerships and relationships, especially those that transcend differences, on equality and mutuality.

5. Respects and engages with local and indigenous knowledges, culture and values, recognizing the value of dialogue across different worldviews and perspectives.
6. Values theory and practice equally and sees them as complementary and mutually reinforcing aspects of peacebuilding.
7. Values the contribution of both women and men to peacebuilding research and practice, and encourages research into gender issues and women's peacebuilding roles.
8. Works holistically, engaging heart, mind and spirit.
9. Develops personal relationships as a basis for its peacebuilding work.
10. Recognizes that peacebuilders need friendship, encouragement and validation.

InterChange held its first symposium in Toronto, Canada in 2005. The 2007 symposium is currently being held in Kigali, Rwanda in 2007. The location of the 2009 symposium is still to be determined. It's important to note that these symposia are not just about getting together, having a good time, and simply talking about theories. They provide an opportunity to apply these theories to projects so we can take action.

Please visit the InterChange website at www.interchange4peace.org or contact InterChange at interchange@interchange4peace.org for more information.

Open Space Technology

Following Anne's presentation about InterChange she introduced participants to the technique – referred to as Open Space Technology – that would be used for the remaining time at the symposium**.**

Open Space Technology (OST) is a participatory, emergent way of organizing meetings and conferences. "Technology" is used here in a broad sense to mean a process or way of doing things. OST has been widely used in a diversity of settings, cultures, groups and situations all over the world, for meetings, conferences, knowledge exchange, interdisciplinary thinking, and conflict resolution. It is has proved to be a particularly useful approach when there is complexity of issues, a diversity of thoughts or people, and a desire to achieve meaningful results quickly.

OST has been attributed to organizational consultant, Harrison Owen, but while acknowledging that his name is closely associated with the design of OST, Owen describes its creation and development as very much a collaborative project drawing on the contribution hundreds of participants and practitioners from many parts of the world. The original impetus for the idea came from Owen's experience in a West African village, and many concepts from other cultures, including Native American traditions and the Wisdom of the East, have been added.

OST embodies the principles of intentional self-organization; chaos and creativity; and participatory decision-making. Directed by a set of simple principles, participants create and design their own agendas and work plans. The meetings may appear unstructured, but what occurs instead is the emergence of complex, durable structures perfectly suited for the task at hand.

As described in "InterChange: Philosophy, Form and Process in a Peacebuilding Organization" (Goodman 2006), a paper presented to the International Peace Research Association, InterChange

has applied many principles of OST in its own work and organizing. Moreover, in a manner that is especially fitting in an organization interested in linking theory and practice, we have begun to see these practices as reflecting theory appropriate to the aims and philosophies of Interchange.

John-Paul Lederach's description of peace as a "process-structure" (1999) borrowing language from quantum physics, indicates that we need to see peace both as a change process and structures conducive to peace. Margaret Wheatley (1999, 2002) is among those who have applied the ideas of self-organizing systems and openness to chaos to work toward improving the human condition. And Harrison Owen himself has come to understand the integrative holistic approach of Open Space Technology (1992) as conducive to peace or even equal to peace. In his new book, The Practice of Peace (2003), he describes peace as a process of dynamic interrelationship to produce health and harmony, and the practice of peace as the creating the conditions for this to occur.

Given the international nature of InterChange and of the symposium, and the philosophy of valuing different kinds of knowledge, it is appropriate to use a design that draws on ways of knowing and acting from a number of cultural sources.

Following Anne's presentation Carolyn Webb, also from InterChange, presented how the group would use OST for the remainder of the symposium. Participants quickly established and took responsibility for almost 30 working groups on a variety of themes and the discussions began.

Summary notes have been provided for a number of the working groups:
-   Community visioning: using art to create visions of peace
-   La Construction de la paix, l'environnement physique et l'economie
-   Culture, arts, video, theatre & community peacebuilding
-   Developing a handbook / Took-Kit for peacebuilders
-   Equipping and empowering the youth in peacebuilding
-   Food for Peace Book
-   Framework for peacebuilding activities
-   Gender disparities
-   Group membership in Rwanda and how it relates to peacebuilding
-   HIV/AIDS in a post-war situation (Northern Uganda)
-   Making peacebuilding inclusive
-   Media and peacebuilding
-   Music and journalism for peace
-   The necessity of having a governmental Ministry of Peace in order to foster community peacebuilding
-   Networking for peace and development
-   Peace Activism in Africa: Untapped Potential
-   Restorative justice
-   Social capital and peacebuilding
-   Spirituality beyond religion
-   The role of civil society in solving the problems of refugees
-   The role of culture in peace building
-   The role of religion in promoting peace

On November 12 and 13 following the symposium a smaller group of participants met to discuss how to bring many of these projects and other ideas forward as the future work of InterChange and its members. Please contact InterChange at interchange@interchange4peace.org for more information about these meetings as well as the work of InterChange.

Community Visioning: Using Art to Create Visions of Peace

Participants: Sara, Vincent, Miriam, Tor, Moses, Carolyn, Ann

- The interest comes from the importance of communities to have a vision
- A vision is necessary to unite people and have a common goal to work towards.
- Anything is possible when we have an image/ idea of where we want to be, what we want to achieve. Without this how do we know what direction to move in?
- This vision must come out of the present situation and with the knowledge and acceptance of what has happened in the past.
- It is a collective vision which can lead to hope.
- A community without a vision will not be united.
- One idea is to implement visioning into a school curriculum. In this children would have the opportunity to imagine the world that they wish to live in. This could be done through art. In North America children are not encouraged to dream and vision for the future.
- Theatre is a valuable tool for collective visioning
- Sports like soccer are also a way of creating a vision- an alternative to a present situation of conflict can be created through play.
- Game and theatre bring people together in peace. E.g.: In Nigeria soccer, theatre and music are used to engage young people
- Good visions create harmony
- This could be developed at the curriculum level.
- Music, dance and drama are tools to sort out conflicts, explore resolutions at the community level.
- Story telling also plays a valuable role in understanding culture, values, ethics and morals.
- Policy making can also come through drama, i.e.: HIV aids awareness
- Sculptures and other forms of visual art can serve as reminders of great visionaries- emulating their bravery, and various legends.
- Language is an art of conflict resolution/ transformation- indigenous languages can speak to it's peoples beyond a foreign tongue.
- Question: How can a community living in a destructive conflict find a vision?
- First there must be healing. GO back to the root of the cause, and find hope to hold onto.
- In hope there is vision.
- The vision that there is something to move towards out of the destructive conflict.
- There must be a drive to come together and move past the problem (when physically possible) Must find the common interest taking into consideration community values and develop a collective vision to work towards.
- To build a culture of Peace, Vision must be combined with Action.
- The young and the old should be involved together.
- Peacebuilding is a process. There is a metaphor of a relay race. We are running together in this race. We didn't start it and we won't finish it, but we will do our part and carry our baton while we run towards our collective vision/ goal. Then when it is time we will pass that baton. The vision and the hope will carry on.

La Construction de la paix, l'environnement physique et l'economie

Goupe: MUKANTABANA Crescence
       Uwimana Jacqueline
       Nyirabarinda Verene

Discussion;

La paix, d'apres ses multiples faces et definitions devrait etre abordee d'une facon large.

Si par definition, la paix est:
- avoir a manger
- avoir une bonne sante
- avoir un habitat convenable
- avoir des habits
- avoir les frais de scolarite.

Alors, il faut que la theorie soit jumelee aux actions de developpement durable!
PEUT ON CONTINUELLEMENT PARLER DE LA CONSTRUCTION DE LA PAIX SANS POUVOIR ECONOMIQUE?

Construire la paix devrait comprendre des volets theoriques et des volets pratiques.
    *AUTOUR DES ACTIVITES GENERATRICES DE REVENUS.
    On dit en Kinyarwanda Akanwa karya ntikaguhe kavuza induru ntiwumve
- les dialogues communautaires autour des actions de solidarite comme l'elevage en rotation, les travaux des champs, tontines, etc….
- le partage d'un repas autour des dialogues de consolidation de la paix (amis, voisins, les autorites locales) afin de promouvoir les valeurs positives
- proteger l'environnement a double but: -planter les arbres fruitiers, planter le cafeiers, planter le macadamia etc…..
- exploiter les resources naturelles (eau,soleil, or, cassiterite etc…)
- Utiliser la petite espace (terre)pour produire exemple: la culture des chamignons, la culture des legumes dans des sacs, dans les vases, dans les pots de fleurs etc.
    dans le cadre de la securite alimentaire on dit en Kinyarwanda amatwi armo inzara ntiyumva
    CONLUSION

    En conclusion, nous disons que construire la paix est un sujt vaste.
    L'economie et la paix sont des piliers interdependants pour un developpement durable.

    MERCI.

Culture, Arts, Video, Theatre & Community Peacebuilding

- Produce a video that shows how InterChange brings people together to discuss culture, race, etc…
- Use music, dance,
- Theatre for healing processes especially when there are sensitive issues to bring up.
- Culture needs to be emphasized in the community
- Develop an Art board showing pieces of traditional cloths and the Histories of different people

Developing a Handbook/Tool-Kit for Peacebuilders

Convenor: Muhamed Akulima

Every profession has its reference materials that govern its practice. Peacebuilders equally need a tool-kit that spells out the following:

1. Key concepts in peace work: conflict, peace, trauma etc.

2. Reasons for Peace: Theories and Models

3. Role of peace in society: economic, political and social contexts

4. Transforming concepts into practice

   - Best practices and roles

   - Design and strategy for peace: best practices

5. Implementation:

   - Monitoring and Evaluation

   - Dilemmas and Challenges

Recommendations and Decisions
1. We need such a Tool-Kit

2. Lack of time is reason for failure to create it

3. The tool would be useful for other institutions beyond practitioners, e.g. peace universities

Equipping and Empowering the Youth in Peacebuilding

- You will remember that the ages 0-18 are the most powerful formative period for children during which time ideas, attitudes and opinions are mostly affected.

- Can we make it policy to include in educational curriculum at all levels not for purposes of indoctrinating but inculcations meaning and means and methods of tolerance in our communities.
- What happens to children during the formative period is going to affect them for the larger part of their lives.
- Attainment of peace is a process and a long one, probably never ending. I even dare say lasting ones life time.
- Many things happening out in the world, political, economic, cultural/social, all influence, especially the young. The industry of toys which contributes almost ¼ of revenue in developed and developing world does a lot to promote or destroy peaceful tendencies in our communities.
- China is the leading producer of toys in the whole world and earns much revenue from it. No effort is being done to regulate the nature of toys that should be produced. Many of which end up damaging the social lives of the children. For example toy guns.

Children's Rights

- Children are the future leaders of tomorrow but also the future of today.
- Using theatre to empower them to express themselves.
- Children need to be protected.
- Allow them to be leaders. Allow children to come together in camps. Nurturing them with lessons of peace.
- Let them express their feelings and allow them to make contributions in decision making concerning important matters in their families or communities.
- Ignorance doesn't allow parents to value the importance of education – so don't give value to the young people to foster peace.
- Can we identify the threats that parents find in giving education to their children.
- As the children begin to taste education they begin to realize the importance of it.
- Find more practical ways of dealing with the already existing problems. Gather these children give them hope and keep them busy doing something that can even generate income.
- Other than formal education, give them life skills that will enable them to live in communities.
- Life skills enable people become more responsible than otherwise.
- Role modeling allows young people to be attached or have membership in various communities.
- Carrier and guidance to young people so that they get to where they want to go.

Recommendations:
- Although the government has responsibility to put in place ways of helping children we as leaders need to do something and that is taking responsibility as individual leaders at personal level.

Food for Peace Book

Committee Members: Mary-Jane McKitterick-Toronto, Anne Goodman-Toronto, Joseph Rusindana-Rwanda, Emmanuel Nshimiyimana-Rwanda, Sally Malinda-Kenya, Tor Iorapuu-Nigeria, Khamasi Josephat-Kenya, Jacqueline Uwimana-Rwanda, Vincent Ndocyoycsenga-Toronto, Miriam Bakunda-Rwanda, Gordana Sajinovic-Serbia, Crescence Mukautobrane-Rwanda, Zora Ignjatovic (Active Food For Peace Book committee member in Toronto not able to attend symposium in Rwanda)

See Call for contributions at   http://www.interchange4peace.org/recipespeace.html

Discussion:
The book should be used as a tool for InterChange members to build peace in their communities. Communities would have the scope to create initiatives from the book and use it as a tool for community event organising. Committee members stressed that not only the finished book, but the process of creating the book, (connecting with communities and elders, collection of stories), will provide opportunities to bring people together for community-based peacebuilding.

Local/International
The final book should be in as many languages as possible. Committee members will be responsible for collecting materials for the book through consultation processes in their own communities and countries. They will send the materials to Mary-Jane in Toronto. Respect local consultation processes, customs and values. Will research publishing options and copy write laws and permissions to use materials in Canada.

Suggested Timeline
The committee will communicate through an online working group set up through Yahoo Groups or Igloo – to be determined by end of December 2007.
The collection of materials from working group members is slated for March 31 2008.

Other Ideas
Book and website
Video process of collection stories – to accompany the book.

Framework for Peacebuilding Activities

Convener: Minah Nabirye

Group: Goga Sajinovic, Jesse Walls, Wilson. O. Ndenyele, Jim Zahniser

PART I: PREAMBLE

- Purpose

Presentation of the purpose of the peacebuilding process is done. The role that a framework of handling peace can play to the peace building process is explained.

- Working definition

Identification and definition of the most central terms used in conflicts and any terms specific terms in the context of the conflict is done. The definition should aim to provide new or alternatives meanings to words used to fuel conflict.

- Who is Interchange

An introduction and explanation of the work of interchange and its role in the peacebuilding process is given.

- Who is the target audience

The target audience for the framework is defined. Beneficiaries of the peace building process worldwide are given. The different forms of conflict are given and explained.

- Statement of the problem

The problem to be handled and addressed by the framework is defined. Specific areas of conflict can be given to further illustrate the specific contexts to be addressed.

PART II: FRAMEWORK PEACE ELEMENTS

1.   Conflict   Positive conflict
                            Negative conflict

Conflict has both positive and negative forms to it. The different forms are discussed to provide a clearer picture.

2.   Conflict variables

Conflicts are generalized and divided into seven different sections. Each of the different sections can be further subdivided and can inter connect with other sections. The sections are supposed to represent the totality of all dimensions that any conflict in the world can partake. Therefore identification and analysis of any conflict can be based on these sections for critical assessment and enable an easy interpretation of the conflict context and the best way for it to be addressed.

Language / culture
Communication / media
Social demographics
Governance and leadership
Mobilizing resources (Human, social and Financial)
Engendering the community
Spirituality and religion

3.   Conflict outcomes

Conflicts have diverse outcomes and the different general outcomes are given below. Different conflicts result into different results therefore all the variables given below may not necessarily apply to all contexts.

> Refugees
> Financially poor
> Survivors of trauma
> (other) vulnerable people
> Conflict participants

4.   Cross cutting issues

The crosscutting issues that the peace building exercise should keep in mind are listed. The listed issues overbear on the different sections on the peacebuilding variables.

> Identify positive and negative aspects of conflict
> Complementary programming
> Continuity of peace building programs
> Documentation
> Not all conflicts have (immediate) solutions
> Aim at building a trustable reputation in all activities

OUTCOMES

The outcomes of the peacebuilding process aim at a full accountability of the individual and the community who have to live in harmony and respect of each other. The different aimed variables are given below.

- Empowerment (multi-dimensional):   individual, the community
- Mutual understanding (All embracing, with tolerance and working towards respect and end in social harmony)
- Hope for cerebrating one onother and developing into love and total peace.

PART III: APPLYING THE FRAMEWORK

Application of the framework to particular conflicts is given. A critique of the different applications is discussed so as to test the usability of the framework. The conclusions drawn are used as lesions to help further formulate the framework or to provide alternatives angles to address the conflict or to forge recommendations to the peace building process.

- Suggestions for application of the framework

- Case studies from the different areas with conflict and how the framework can be used to assess and address the conflict in that area.
- Conclusions

<u>Gender Disparities</u>

Convened by: Miriam Bakunda

Group: Ayiko Solomon, Rev Felicien Nemeyimana, Amina Sharif Hassan, Patrick Jaramogi, Minah Nabirye, Jennifer Thor, Wilson O Ndenyele, Hezron Masitsa, John Sanvura, Tor Iorapuu, Goga Sajinoric, Ann Olf

Exploring gender disparities in conflicts and therefore the need to gender mainstream in peace building as well as conflict resolutions at all levels in society.

Assessing conflict at all levels of development-gender differences at a household level, especially in the family, then gender differences at community level, and then later considering gender at the levels of administration to examine core issues like gender roles and identities, sex differences, who does what, resource allocation.

Worth noting is the issue that conflicts involve everyone - men as fighters, men as rebels, and victims, while the women too are taken as war captives, they are displaced from their traditional homes, while others are recruited in the army as soldiers, cooks, nurses, wives. There are so many atrocities such as defilement and rape, mutilations, beatings, as well as murders.

The group decided to go back and revisit the issue of gender right from the cultures where we come from. We looked into the popular domestic/private spheres versus the public sphere – women belong in the private domain, while the own the public sphere.

The need to reallocate resources is key in avoiding the culmination of conflicts in society. This requires involving equally the men, children through the socialization process, girls and boys working together with their families in respect and harmony, as well as collective accountability to the whole community as one.

The role gender plays in peace building calls for the understanding of the present situation – there is an assumption that women are naturally the weak sex, very emotional, rational, and vulnerable. Men, meanwhile, are assumed to be natural aggressors, lack care and love, as these two elements are seen as weaknesses - that boy is a sissy.

In the diaspora, men lose their identities and values – this is a role reversal. They cannot afford to look after their families; many are disabled. In most case women take on the double roles in society – head of the household and bread earner as well as wives, mothers.

The group then discussed interventions in a situations where the men return injured, sick, tired, and maimed, while their women have been raped and boys and girls have been defiled. They might also return back to a place where their relatives have been killed, houses burnt, etc, etc.

The group handled the problem from its head - revisit cultural education-norms, values, respect for the elders as well as community belongingness for every one -women, men, girls, boys, mothers, fathers, chiefs and the commoners. This will ensure collective responsibility for peace.

To further continue and build on existing cultures, open discussions on gender issues together with the men without alienating the women.

Deliberately denounce violent acts as well as punishing and forgiving culprits justly, and equally.

RECOMMENDATIONS TO INTERCHANGE:
- Please continue to connect and build on existing positive values and cultures.
- The Importance of a discourse on gender related issues
- Use gender disaggregated data
- Gender mainstreaming at all levels
- Formulating gender themes and topics for discussion and critical analysis
- Sensitization of both men and women
- Push for education for all
- Affirmative action
- Push for individual effort that involves the community
- Come up with the culture centre – or the ATR chart. Here we would collect items from different cultures, such as cloths, attach explanation and meanings. BUT this would involve every one - it is like an album collection.
- The gradual need and importance of educating the women as well as the girl child

Group Membership in Rwanda and How it Relates to Peace-Building

Convener: Jennifer Thor

Group: Vincent Ndacyayisenga, Sarah White, Theoneste Bizimana, Julienne Mukansanga, Jacqueline Uwimana, Francois Mpayimana

Characteristics in Rwanda

1. Caste based on Ethnicity: Hutu, Tutsi, Twa
2. Ethnicity based on Wealth – in the early 20th Century, if you were rich you were a Tutsi, if you weren't, you were a Hutu. A rich Hutu became a Tutsi.
3. Assigning certain physical appearances on a certain ethnic group: Tutsi - tall, slender, small noses; Hutu – short, stocky, big noses.
4. Grouping the ethnicities – generalizing all in a group, believing them to act the same – Tutsis are lazy because they were aristocratic and not used to working, Hutus were unrefined.

Change in Rwanda's Group Membership

1. The Government: "We are not Hutu, Tutsi, or Twa, we are Rwandan."
2. There are still differences because of Rich Rwandans and Poor Rwandans.
3. Many companies and organizations still only hire one group or the other.
4. New group emerging – the members are usually educated and/or wealthy.
5. Views within the Diaspora are dissimilar than those within Rwanda; they have found different ways to become accepted in the countries they have taken residence in.
6. Someone who is poor or out of work maybe have problems accepting and identifying who they are.

Group Membership in the Diaspora

1. When asked where they are from, and they answer Rwanda, they are then asked again: "Who are you? Hutu or Tutsi?" If they answer one or the other, there will always be someone who will decide they are of the "wrong one."
2. Some wish to forget or hide who they are because of this false generalization.
3. Discrimination through language: "Are you from outside?" – asked of people who have come back since the Genocide.

Benefits of Being in "The Group"

1. It is hard to discuss these things because of a shortage of documentation.
2. Education and acknowledgement
3. The sense of belonging.

Solutions

1. There needs to be one inclusive, centralized group.
2. Never repeat the mistakes done by a group that has made you a victim – be a "good victim" not a "bad victim."
3. We need to take into account that politics may decide who "belongs," but it is different for every region, community, and family.
4. Recognize that ignorance is the root of a lot of the conflict and can be solved with the proper education.
5. Peace will come if we're educating our children.
   a. Education is a resource that is lacking.
   b. More effective on the youth that will grow up in such an environment that promotes equality and peace.
   c. Love each other so that children will too.

Group Membership as it is related to Peace and Conflict

1. Power and authority sharing – problem in the Great Lakes Region – educate the Government on this.
2. Accountability within the Government
3. Act locally – keep track of the availability of resources in your own community to make sure they are being distributed with equality.

4. make sure people have what they <u>need</u>.
5. Programs that support empathy, do the work to get people to love, not hate.
6. VALUES – within culture.

HIV/AIDS in a Post-War Situation (Northern Uganda)

Convenor: Patrick Jaramogi

Participants noted that HIV/AIDS is a serious problem in Northern Uganda because of the conditions in the Internally Displaced People's camps (IDPs).

Recommendations:
1. The government needs to initiate trauma and healing centres in Northern Uganda to address trauma-related issues.

2. A policy on voluntary HIV/AIDS testing and counselling should be started and rolled out in Northern Uganda.

3. Peacebuilders need to start up peacebuilding conferences that will enable the affected families to cope with these challenges. These should be conducted at the grassroots level.

4. Massive sensitization is needed by government, peace activists, religious bodies, NGOs and humanitarian agencies to teach people that HIV/Aids is a reality and it kills people, but that it can be controlled, prevented and treated.

5. A truth and reconciliation commission is needed to foster peace and forgiveness in the region.

Making Peacebuilding Inclusive

Convener: Amina Sharif Hassan

Participants: Thomas, Amina, N. Goretti, Sara, Julienne, Issa, Jean de Dieu

In order to participate and become accountable in the community-based peacebuilding and development programs.

Assumptions:
1. Everybody has to be integrated and take part in peacebuilding and development activities / programs to foster ownership

2. The best way to protect interests (money, power) is to build peace

3. Children play a great role / are able to influence the behaviour of their parents in contributing to peacebuilding programs

Strategies to reach these groups:

1. Develop programs with the aim of educating / connecting children to peace programs

2. Create opportunities where children of the rich and poor areas can meet and do programs together.

3. Create children leaders for good cause and peace to take roles in helping themselves and others

4. Influence governments to integrate peace education into the curriculum

Programs to business women and men:

1. Organize events and invite them

2. Use celebrities and famous politicians as speakers (Nobel Peace Prize receivers, celebrities, religious leaders, former presidents, successful individuals known regionally or worldwide including young role models)

3. Raise public awareness by doing:

   a. Media (through radio, TV, print media, and electronic media)

   b. Peace marches

4. Lobbying

5. Organize a campaign with well known people going from country to country to sensitize governments to contribute to peacebuilding activities

6. Involve first ladies and prominent women

Media and Peacebuilding

Issues we discussed (including observations and needs of each):
- Free expression
- Press Freedom
- Editorial Responsibility
- Public Confidence
- Understanding of Peace and Conflict
- Independence from government control
- Independence from corporate editorial influence
- Media Ownership
- Survival / existence of independent media houses
- Media Literacy
- Elite-oriented media versus people-oriented media
- Violence-Oriented versus peace oriented media
- Media Regulation
- Labour Environment: Safety, security, and employment standards
- Media Education/Professionalism
- Engaging government in these issues
- Addressing culture of media and journalists – i.e.objectivity

Action Plan:
- Establish a list serv/email group to discuss and share these issues
- Develop a database of contacts, including supporters, funders, academic resources, training materials
- Engage with organizations and network to join the group and coordinate together
- Discuss options for developing training curriculum, establishing networks with journalists, media houses to advance these trainings
- Coordinate information-sharing, visits to media houses, organizations that we can work with

Music and Journalism for Peace

Convener: Sally Malinda

The project, recognizing the power of music and journalism as powerful tools of communications will strive to use music, journalism and incorporated programs to inspire action for peace.

Action plan:

- Set up a peace band that will do songs on peace
- Promote peace through concerts and other tailored programs
- Formulate a peace anthem for InterChange. The song could be translated into different languages.
- The project will have a fundraising component to support programs on peacebuilding

The Necessity of Having a Governmental Ministry of Peace in Order to Foster Community Peacebuilding

During the session, participants supported the idea of campaigning to governments for such a Ministry. Everyone was convinced that the Ministry would significantly contribute to the creation of a conducive environment for building the culture of peace. The Ministry would coordinate the activities of governments and civil society and this would make their different efforts more efficient. At the concert of peacebuilders, people need to hear the voice from both civil society and state government!

Session participants said that the Ministry should be independent and avoid any sort of political calculations. The question is this: would it be possible to have such independent governmental Ministry?

Networking for Peace and Development

Convener: Thomas Iyakaremye

Group: Thomas Iyakaremye and Tumaini Minja

Evidence: Networking is a basis for effective peacebuilding and development initiatives.

Experiences of the National University Rwanda Group for Non-violence (GUNVA) and PHARP-RWANDA

Since 2006, GUNVA joined and PHARP-RWANDA as member of the Global Partnership for the Prevention of Armed Conflict (GPPAC). Together they organized the International Peace Day 20007. In 2007 invited Rev. Anastase from PHARP RWANDA as of the trainers in the Intensive Training of trainers 2007.

The International Peace day 2007 has been another opportunity to explore this effectiveness to work in network. On the motto "Together for a world of peace and Non-violence", GUNVA invited 5 of its partners working in the southern Province of Rwanda. This was an occasion of exchange: about information, experiences.

At the moment the GUNVA is running a project whose goal is to gather initiatives led by its formers members who are no longer students. This helps to extend the initiatives of peacebuilding development in rural areas and to create new groups of works considering social and local context.

Assumptions:
1. Numerous organizations are running good programs and moreover are working in the same region, and share target groups. However they do not know each other.
2. There is a great risk of duplication of initiatives. One should consider this as a kind of competition while these organizations have the same objectives and goals.
3. Most of peace building initiatives are concentrated in towns.

Advantages of networking - Networking may help to:
1. Share information, experiences and/or resources. Sometimes organizations are obliged to call upon a trainer from Europe or America whereas there may be one with request skills on their region but who they do not know. This makes projects very expensive.
2. Ensure sustainability of peace building initiatives
3. Facilitate lobbying
4. Give the power to different initiatives i.e. if an action is supported by numerous associations and organizations it is likely to have more impact than if it was led by one person/organization
5. Plan events activities in which different organizations are collaborating eg. campaigns, international days, researches

6. Set up local or regional tools /activities for mobilization that one small group is unable to set up in his own egg bulletin, broadcasted program, electronic spaces…
7. Make peacebuilding and development initiatives more inclusive regarding to regions, social groups,

In this time of globalization peacemakers have to work in networks in order to face several challenges of globalization and to address the huge work they have and to make this work more strategic, inclusive and effective.

This may be done on local level, regional and international levels. As it is in the view of InterChange there is an idea to build a regional center to local networking appears as a sine qua non condition to a regional or/international center.

Recommendations:
1. Peace makers are invited to set up local network in order to achieve their objective
2. For this instance inclusive initiatives are needed
3. Regular meeting for plan in order to avoid duplication of initiatives and to ensure sustainability of these initiatives

Ways forward:
At the end of the symposium we invite all the participants:
1. To create national committee to help set up national networks
2. Where possible set up committee for the follow up by region of country.

Peace Activism in Africa: Untapped Potential
Convenor: Tumaini Minja

- There is an untapped potential for citizens involvement in peacebuilding in Africa (compared to other parts of the world)

- Different reasons contribute to this situation including: lack of awareness; fear of security by activists; and absence of initiatives across countries.

- Through networking, awareness-raising and continuous engagement of citizens, more impact will be achieved in peacework.

Restorative Justice

GROUP: Hezron Masitsa, Sally Malinda, Miriam Bakunda, Dr. Tor Iorapuu, Anne Goodman, Dr. Zahniser

A process that is inclusive as possible, seeking the broad participation of stakeholders to a wrong committed. Thus for any wrong committed, the stakeholders are the community, offender and the victim. The process provides an opportunity for the victim to tell his/her own story (the pain, loss, trauma etc) that one is subjected to as a result of the wrong committed. Offender on the

other hand has to accept responsibility for the wrong committed. If there is openness, truth-telling and accountability, justice is addressed and pursued by both parties. The community is not left out of the process because either way, they feel the pain, the loss and trauma.

Though much of what documented is about the Western practice, it is nonetheless recognized that it is a traditional approach to justice that has successfully worked in Australia, New Zealand and in some indigenous American cultures. This is not new to African traditional practices, only that it has not been documented. The challenge encountered in most African countries is that most people were too quick to abandon their traditional systems in favour of the western criminal system that is very formal and punitive. Restoration is not its primary focus.

In order for us to embrace restorative justice, we need to identify values that promote peace and justice in African traditions. We take cognizance of the way most of African societies are structured which will require that we apply Participatory Vulnerability Analysis (PVA) methodology to involve all sectors (youth, women, men) in discussing what justice means for each group and bring all these ideas to a round table to be discussed and owned by the community. The PVA process plays two functions; Intervention (helping people to reflect on the conflicts in the community) and information gathering as well as a feedback to the community. With PVA approach, we can address inter-generational issues and gender disparities. Empowerment opportunities for both women and young people are addressed within the community.

The process is gradual and will work with commitment to education.

We concluded by looking Paul Lauderach's conceptualization of reconciliation

Truth

Justice   Mercy

Forgiveness
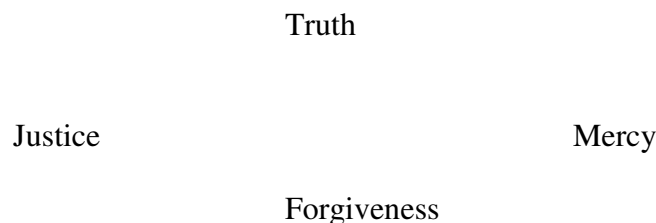
Where the above attributes is where there is genuine reconciliation.

Social Capital and Peacebuilding

Aspects of social capital theory:

- Individual and collectively shared a good
- Bonding capital – close relationships of trust and reciprocity with in-groups (e.g., with friends and family or with voluntary association)
- Bridging capital – networking and linkages with outside groups
- Bonding benefits: support (emotional, economic), solidarity, etc.

- Bridging benefits – connections to financial institutions, outside resources, civic leaders
- How we can use this theory in peace building?
- Intentionally putting a diverse group together in an association
- How do we do bridging capital that doesn't harm bonding capital, and how do we do bonding capital without harming bridging capital?

Study in Rwanda with rural associations and cooperatives – bonding is enhanced when associations create clear rules for participation, repaying loans, etc. through the use of a democratic process. Other aspects of bonding include mutual support, development of trust. Many of these aspects draw on cultural values.

Looking at three things in this study: resources? how are they using resources? what are the benefits for members and their families?

Various benefits: caring for family and community, gaining capacities and skills

But can this bonding capital lead to exclusion of others and divisions in society? For example, in Tanzania ethnic groups are geographically separated in many cases and associations become homogenous and can work against others

In Rwanda, the government even promotes heterogeneity in groups

But there are also concerns related to capitalism and individualism – African societies are changing to embrace some of the perspectives of capitalism. How do these associations help people manage that change and transition? Also, can't leaders sometimes

Bonding capital – can't it be used for evil? Yes, a great example is the Ku Klux Klan in the U.s.

Bonding capital and human capital are related. Need to sort out when to build human capital and then bring like-minded people together to form social capital and when, perhaps, instead, to start with developing social capital and use that as a vehicle for bringing in opportunities for human capital.

Bonding capital may be more important in our work? Some disagreement as to how much of a focus there should be on linking to government and trying to change policy, etc. However, there was some recognition that bonding capital can strengthen a group's ability to influence government. How can peacebuilders work to facilitate the development of useful bonding capital that can empower groups to influence the wider context in which they are living and working.

Every group or community that makes linkages needs "boundary spanners" that can bridge between groups and help to bring useful resources in to the group. Dr. Minah is a great example of a boundary spanner.

Possible recommendations: link researchers interested in peacebuilding around concepts of mutual interest – e.g., research on social capital and its different manifestations in different cultures. Or, is it even a useful concept in various cultures? etc.

Training for peacebuilders in developing skills for facilitating the strengthening of prosocial groups and in helping them make useful connections with other sources of resource, etc.

Spirituality Beyond Religion

This group began the process of outlining the terms of debate for discussion and for future discussions of spirituality and religion and how they relate to peacebuilding.

Convener: Minah Nabirye

Question - Is religion the only path to spirituality, social harmony, good, respect? Can the way that pre Colonial Africa societies lived in harmony with the earth be considered spirituality?

Thought Experiment - Can we bracket religion in order to explore spirituality and then go back and include religion?

Spirituality is above religion and connects everyone with the earth. Religion puts boundaries on spirituality. How is traditional spirituality linked to culture Western spirituality? It sits on top of traditional spirituality.

Discussion – Comments and debates in the order in which they were made.

- There is culture within each religion.
- Make distinction between religion and spirituality.
- Do you see that goodness and harmony exists within and without religion.
- In Yugoslavia and Rwanda – one is religious, one is secular but both experienced genocide and conflict.
- In Canada, Quebec secularism is a religion itself.
- Does any religion restrict me from being human?
- Religion is not good or bad in itself, it is the way that it is co-opted by political and religious elites to acquire power, resources, material advantages.
- How can people separate elite agendas or political and religious interests from religious spirituality as they often come in one package?
- Spirituality can grow from religious teachings. E.g. my religion shapes my behaviour. Spirituality is nourished by religion.
- Does the spirit exist before religion? He has spirit but hasn't developed the beliefs.
- Are religion and spirituality the same thing?
- Is sharing the land with ones neighbor, the sun and the plants spiritual not religious?
- Are 'mainstream' religions the only religions or can traditional spirituality have equal status?. Are they even considered religions? 'Thought experiment'. Place them all on equal footing and choose the religion that is best for you. Or choose not to follow any religion at all.
- Can goodness exist beyond religion?
- Some people are not in a religion but are spiritual. Religion doesn't describe the light that they feel. What can religion provide above and beyond the spirituality they already experience?

- Some say that spirituality exists before religion and that religion exists to express this pre-existing spirituality in human terms. Problems lie within its interpretation. E.g. In the Old Testament God was behind war but in the New Testament Jesus preached love ones enemy.
- God is omnipresent – Is it spiritual or religion?
- Religion is political
- Dr. Jacksons work relates to this discussion in the sense that our religions could be considered membership groups.
- Disagree that religion is the cause of conflicts, rather they have resources that are co-opted by political and religious elites for their agendas. Though religion is political, to reduce religion to politics is unfair. Spirituality as defined – is interconnectedness but even interconnectedness does not grasp all the values we need for peace. Instead of withdrawing ourselves from religion we can identify practices that help one another. E.g. These groups value, community, commitment, believe in caring for one another. Can religious practices empower us?
- If one is in spiritual harmony with all creation there will be little friction. We all have common goal to respect everything. Ideally we should be able to stand outside of religion to choose between traditional spirituality or dominant religions but we no longer know about traditional spiritual traditions because they are not documented. They are hidden by the religions that came with colonisation. There is a structural imbalance between traditional spiritual traditions and mainstream religions.
- Spirituality and religion are different. Spirit goes beyond religion. E.g. Here in genocide we saw some people had authority to kill others. But some of them did not kill people. In that case their spirit guided them not their religion. It's difficult to separate spirituality from religion. Spirituality and combined with belief and faith.
- Although some argue that spirituality is living in harmony, some argued that that belief comes from some religion without us understanding that we you learned it this way.
- Eg Women living under Muslim laws –came together to share. This group compared different ways to practice Islam. E.g. headscarf, public without men etc. They realized that they were passionate about religion but day to day practices were different. That a lot of it was interpretations designed to oppress women.

Religion has different elements of faith and spirituality but it also has group membership, and political agendas.

The Role of Civil Society in Solving the Problems of Refugees

Recommendations:

1. Civil societies should go beyond mobilizing people to implement policies and strategies initiated by the government and work hard to check those policies and advise governments on some of the tips to be considered in resolving the issues of refugees. They should be the voice of the people.

2. Despite peace programs put in place, governments will never build lasting peace while ignoring the issues of refugees

3. Dialogue and negotiations are necessary therefore the civil societies should mobilize the governments to listen to even those they consider as their enemies. Governments should do that the earliest possible.

4. The civil societies should teach and mobilize citizens to feel themselves more as citizens of their respective nations rather than their group membership.

5. Civil society should have a common stand.

The Role of Culture in Peace Building

Convener: Goga Sajinoric

- Culture is created by people, so cultural values can be changed
- The revival of a spiritual understanding is essential
- Culture cannot be reduced to religion
- Who determines what is positive or negative in a culture? Are there standard values? Community level approach is important in determining the values of a culture
- Some of negative or dehumanizing features of a culture should be dealt within the legal system

Community based art projects and the creation of an InterChange network of arts and crafts centers

- We need a strategy for building an international federation of art centers which generate income and serve as cultural points of reference. This would build bridges to markets, create opportunities for training in different fields, such as management, and enable people from different countries to exchange ideas, experiences and skills.
- Links should be made with organizations or institutions with more economic or social power
- The cultural and educational aspects of arts and crafts centers are equally important.
- Preserving and promoting culture, especially in a multiethnic environment has a clear peace building dimension

The Role of Religion in Promoting Peace

Convener: Issa Kirarira

Group: Patrick Okech Jaramogi, John .N. Samvura, Denya Rurangwa, Ayiko Solomon, Moses Muwumba, Albert Mabasi, Karangura Patrick, Theoneste Bizimana

The discussion kicked off with short documentary by a renown Muslim presenter based in Egypt who uses the skills in presentation to out scale Muslim fundamentalism to non Muslims.

Issa pointed out in his presentation that:

- Hate and violence has taken place in the world in the name of God despite the fact that human kind originates from God.
- Quoting from a bible verse he pointed out that God created humankind to show one another peace and love despite the diversity in tribes.
- He state further that many wars have been started or taken place in the name of God. He particularly brought out a case in Uganda where a rebel group (The Lords Resistance Army LRA) started a rebellion with the concept of promoting the 10 commandments. He also gave another rebel group (Allied Democratic Force) that wanted to champion the Islamic faith.
- He outlined the bombings of mosques in Pakistan and elsewhere in Asia as some of the religious orchestrated wars and wound up by saying that religion has helped to fuel war.
- Reacting to the 1994 Rwandan genocide, Issa said it was unfortunate that killings even took place in churches which are supposed to be sacred places.

Reactions from participants - the participants noted that:
- Religion should have a role in peace building instead of being anti peace.
- One participant pointed that religion though was started with good intentions; it has been misused under the philosophy behind it.
- They noted that peace is God given and since many religions have faith in God, they should use religion to champion peace and encourage other people to instill the culture of peace.
- The issue of cultural violence are all based on religion.
- The way biblical verses are interpreted determines how best we relate to the situations. Quoting from the Koran, a participant said of a verse that calls for a jihad, Holy war but doesn't mean it is an act of God.
- Expressed the need for Christians to respect each others values and religious beliefs.
- For religion to be accepted, they noted, it should have some universally acceptable values such as love.

Recommendations and ways forward:
- There is need for religion to be separative from politics
- The church should be instrumental in promoting peace.
- Peace should be seen not as one mans action but as a combined effort.
- Religion should be used to reach many in society.
- Peace that is seen to be preached should also be seen to be practiced.
- The aspect of brotherhood as exhibited by the Moslems who spared the Tutsi Moslems during the 1994 Rwandan genocide should be emulated by all religions.
- It should be noted that peacebuilding starts from the heart and within ourselves.

Summary:
- Religious leaders should come out and discuss issues that address humanity.
- Religion of the world should use their powers to denounce violence in the world.
- Religion must unite among border to instill peace as a way of life.
- Religion should know that violence cant be justified in Gods name.
- Religions should cooperate and assist in healing suffering communities from segregation.

- Religious leaders should accept and encourage dialogue as a prerequisite for peacebuilding.
- Peace education derived from these interactions should be upheld.
- Interfaith programmes should be initiated.
- More peace builders are needed to interact with religious leaders

<u>Closing Ceremony</u>

The symposium closed with words of thanks and a slideshow that summarized the recommendations and plans for action taken by symposium participants.

Community-Based Peacebuilding Across Borders and Boundaries
Some Key Outcomes

Community-Based Peacebuilding Across Borders and Boundaries

➢ Brought together over 50 people on the theme of Community-Based Peacebuilding across Borders and Boundaries
➢ About half of these participants came from Rwanda; the other half came from other East African countries, Canada, and Serbia

Community-Based Peacebuilding Across Borders and Boundaries

➢ The symposium was officially opened by Mme. Fatuma Ndangiza, Executive Secretary of the National Unity and Reconciliation Commission.
➢ She gave a comprehensive overview of the issues in Rwanda and the region and presented the signs of hope.

Community-Based Peacebuilding Across Borders and Boundaries

➢ The symposium has already received media coverage on the National Rwandan Television National Rwandan Radio, and Radio in Uganda.

Diaspora Dialogues

Symposium participants included people from the Rwandan and other diasporas – allowing us to begin the process of dialogue
➢ Recommendations include the need to develop a multidimensional model for diaspora
➢ The InterChange network should maintain dialogue among diaspora communities and within diasporas

Cultural Approaches to Peacebuilding

➢ One recommendation: To document traditional cultural approaches to reconciliation
➢ One outcome: After a presentation about Language and its role in Peacebuilding by Dr. Minah Nabirye participants decided that English should be translated into Kinyarwanda rather than French

Development of a Food-Peace Book

➢ The book will include stories, poems, songs, pictures and recipes of how food and peace are connected
➢ Use the book for community development
➢ People from at least 5 countries agreed to be regional representatives for the book

Develop a Comprehensive Framework for Peacebuilding

Social Capital and Peacebuilding:

Recommendations:
➢ Develop a framework for building trust and social capital in communities.
➢ Link researchers interested in peacebuilding around concepts of mutual interest – e.g., research on social capital and its different manifestations in different cultures.

Arts, Crafts, & Culture

Planned Activities:
➢ Create an international network of small craft cooperatives to share ideas and experiences about using crafts for income generation, documenting local history and culture, and promoting dialogue among different groups
➢ Exhibit of Rwandan crafts at a participant's craft cooperative in Serbia

Culture, Arts, Video & Theatre & Community Peacebuilding

Planned Activities:
➢ Produce a video that shows how InterChange brings people together to work for peace
➢ Develop an Art board showing traditional fabrics and the histories of different people
➢ Theatre for healing processes, especially around sensitive issues

Making Peacebuilding Inclusive

Everyone needs to be involved in peacebuilding

Recommendations:
➢ Develop peace education programs for children and youth
➢ Create opportunities for children from rich and poor areas to meet and participate in programs together
➢ Foster leadership potential in children and youth
➢ Advocate for peace education in the curriculum
➢ Programs for business people and other people of influence
➢ Well-known people to travel from country to country to advocate for peacebuilding activities
➢ Involve First Ladies and prominent women from different countries

Restorative Justice

➢ Document traditional systems of conflict resolution
➢ Identify the underlying values contributing to peace and reconciliation in traditional systems

Group Membership within Rwanda

Recommendations:
➢ Educate children and youth in an environment that promotes equality and peace
➢ Be a good role model to children
➢ Develop programs that support empathy.
➢ Educate the government around the issues of power and authority sharing in the Great Lakes Region
➢ Ensure that resources in your own community are being distributed equally
➢ Identify, develop, and promote cultural values

Media and Peacebuilding:

Recommendations:
➢ Establish a listserve/email group to discuss and share these issues
➢ Develop a database of contacts, including supporters, funders, academic resources, training materials
➢ Engage with organizations and networks to join the group and coordinate together
➢ Discuss options for developing training curriculum, establishing networks with journalists, media houses, to advance these trainings
➢ Coordinate information sharing, visits to media houses, organizations who we can work with

Role of Civil Society in Resolving the Problems of Refugees

Recommendations:
➢ Civil society should be the voice of the people in advocating for government policies and strategies on refugee issues
➢ Dialogue and negotiate with governments, even those seen as enemies.
➢ Civil society should support people to see themselves as national citizens

Networking for Peace and Development

Recommendations:
➢ Peace makers to set up local networks
➢ Inclusive initiatives are needed
➢ Regular meetings should be held to avoid duplication and to ensure sustainability

Symposium Participants are Encouraged To:
➢ Create committee to help set up national networks
➢ Set up regional committees for follow-up

HIV/AIDS in Northern Uganda

Recommendations:
➢ Government needs to initiate trauma and healing centres
➢ Massive sensitization on this issue by governments, peace activists, religious bodies, and NGOs to educate people on the realities of AIDS and how it can be prevented / treated / controlled

Peace Activism in Africa

Recommendations:
- Develop the untapped potential for citizen involvement in peacebuilding in Africa
- Methods include networking, awareness raising and engagement of people in peace initiatives

Developing a Tool-Kit for Peacebuilders based on Best Practices

Tool-kit to include:
- Key concepts in peace work
- Theories and models for peace
- Role of peace in society
- Transforming concepts into practice
- Implementation

Plans are in place to develop a video and proceedings to document the Symposium