



AFTER THE REFERENDUM: TOWARD SUSTAINABLE PEACE IN KENYA

Facilitators' Workshop Nairobi, Kenya, October 2010

Workshop Proceedings

For more information about the workshop and InterChange: International Institute for Community Based Peacebuilding:

In Canada: Anne Goodman; phone +1 (416) 978-0784; e-mail: anne.goodman@utoronto.ca

In Kenya: David Macharia, phone +254 721 729875; e-mail: davidmacharia39@hotmail.com

In Uganda: Issa Kirarira, phone +256 701 802048; e-mail: ikirarira@yahoo.com

interchange@interchange4peace.org
 www.interchange4peace.org

Table of Contents

Introduction and Overview	4
Background and Context	4
Participants	5
Financial Contributors	6
Future Plans	6
Workshop Programme	7
Presentations and Facilitated Sessions	
Identity Self-Portraits and Storytelling	
Expanded Framework for Peacebuilding Model	
Facilitators: Anne Goodman, Haney Mussa, Jacqui Jesso	11
The New Constitution: An Avenue for Kenyans to Achieve their Collective Hopes and Dreams	12
Conflict analysis and the effects of conflict, with specific reference to elections	16
Reflections on Peace Practice (RPP)	19
The Use of Drama in Peacebuilding	20
Facilitator: Jessica Kaahwa	20
Gender, Culture and Peace with a Focus on Women	21
Role of Young People in Peace Building	23
Turning the Tide: Active Nonviolence	26
Engaging Media in Peacebuilding	27
Toolkit for Peacebuilders	29
Making Peace Practical - A mathematical way of analyzing and solving conflicts	31
Appendices	32
Appendix A: Workshop Participants	32
Appendix B: Objectives of the project	33
Appendix C: Expanded Framework for Peacebuilding	34
Appendix D: Resources Shared by Participants	35
Appendix E: Contacts for Networking and Collaboration	36
Appendix F: Workshop Facilitators' Action Plan	37
Appendix G: Participants' Expectations of the Workshop	38
Appendix H: Evaluation	39
Appendix I: Certificate of Achievement for the Facilitators	43

Introduction and Overview

Making use of the heightened public awareness and engagement in Kenya in the period between the adoption of the new constitution in August 2010 and the upcoming general election of 2012, this 5-day Facilitators' Workshop brought together 25 peace practitioners to explore how community-based peacebuilders and peace theorists can contribute to building comprehensive, sustainable peace.

While Kenya was the focal point of this workshop and the majority of the participants were Kenyan, participants were also drawn from surrounding countries in the region, mainly Uganda, which at the time of the workshop was facing elections in the near future.

Some immediate objectives of the workshop were to build capacity and to create conceptual models and action plans for the participants to use in their own regions and situations. Longer term, we expect the workshop to contribute more broadly to examining the roles local peacebuilders and opinion leaders can play in building durable peace for countries in transition. The objectives of the project are included in Appendix B.

Background and Context

The original catalyst for this workshop was the violence following the 2007 general election in Kenya that left thousands of people dead and many more injured and/or displaced, due in part to polarization of tribal differences by political parties and leaders. When InterChange first considered this workshop at the beginning of 2010, our main concern was that the upcoming 2012 election might experience similar violence. Our hope was that we could build on earlier work done by the Kenyan chapter of InterChange, at the height of the post-election violence, to help prevent a similar occurrence in 2012.

The project was proposed by the local InterChange centre in Kenya, but there was a recognition of the value in expanding it to include other InterChange members and groups in the region, mainly Uganda. A meeting in Kampala, Uganda, in February 2010 laid the basis for collaboration. We also saw an international role for this project and InterChange, particularly since our Board members and local centres are either in areas of political instability (Nigeria and the Balkans) or have significant diaspora communities from countries in conflict (Toronto). A planning workshop held in Nairobi in July 2010 brought together organizers from Kenya, Uganda and Canada. Besides discussing logistics, the planning team outlined the objectives of the workshop, suggested themes, and developed criteria for choosing participants.

During the planning of the workshop, the political landscape in Kenya changed dramatically with the adoption of a comprehensive and progressive new constitution in August 2010, ushering in a "second republic" without the colonial trappings of the original one. The public mood shifted from one of fear and gloom to a high level of optimism not seen for years.

The focus of the workshop was adjusted to reflect this new context, but the original aims for the workshop remained consistent. While the prevention of violence following the upcoming election of 2012 remained as a short-term, though seemingly less urgent issue, the work to be done continued to be the comprehensive and long-term task of simultaneously addressing the past and creating a sense of hope for the future.

Participants

The workshop brought together 25 participants from various parts of Kenya, from Uganda, and from Canada. Participants were chosen by their respective local centres of InterChange according to the criteria developed at the planning workshop:

- Knowledge, interest and experience in community peacebuilding
- First priority given to InterChange members
- Commitment to engaging in workshops and/or other peacebuilding work in their local areas
- Participants should have some skills, sensitivity and experience in facilitation and communication
- Respected local opinion leaders were encouraged to participate

While all the participants played an active role in the workshop, additional key facilitators/resource people played lead roles throughout the workshop or contributed to particular sessions.

The names of the participants are listed in Appendix A.

Description and format of the workshop

The term "Facilitators' workshop" was chosen, rather than the more commonly used term, "Training of Trainers", as better reflecting the participatory nature of the workshop. Throughout the workshop, participants were encouraged to think about what they could learn personally as well as how they might apply what they were learning in their own communities.

The workshop featured several key elements:

- A keynote address by Julius Muia, The Secretary, National Economic and Social Council. This talk gave the broad political context into which the work of community-based peacebuilders fit.
- The inclusion of a peacebuilding framework well suited to looking at the many aspects of building sustainable peace: the Expanded Framework for Peacebuilding.
- An emphasis on the sharing of skills and experiences. A particularly vivid example was the "Share Our Vision" activity presented by Umar Weswala, pictured on the cover of this report.
- Opportunities for the participants to get to know each other and develop a sense of their work as well as some of the obstacles they face.
- A participatory approach based on adult education principles. Participants helped shape the agenda in advance of the event and were given an opportunity on the first day of the workshop to finalize the agenda. Changes were made to the programme throughout the workshop. Time was built into the agenda for the emergence of working groups around the participants' needs and interests, with the inclusion of an Open Space Technology session on day 4 and 5 being an excellent example. Opportunities were also developed for resource sharing and for developing skills, for example by sharing the facilitation and recording roles.
- Thematic sessions which combined information sharing and education; practical training and sharing of experiences; action-planning and networking opportunities.



Making ongoing adjustments to the agenda

- The inclusion of several arts-based and self-reflective sessions. One example is the identity self-portrait activity from the first day that was combined with a storytelling circle.
- An opportunity for individuals and geographically-based groups to consolidate the action plans and working groups developed by participants over the course of the workshop.
- A closing session for final reflections and the presentation of certificates.

Financial Contributors

This work would not have been possible without the generous contributions made by:

- Canadian High Commission in Kenya
- David and Liz Currie
- Transformative Learning Centre, Ontario Institute for Studies in Education, University of Toronto
- And a number of individuals dedicated to the work of InterChange.

Thank you.

Future Plans

We anticipate that the workshop will make a positive impact in building peace and preventing violence over the upcoming elections in Kenya and Uganda as the workshop participants take what they have learned back to their own communities. InterChange will distribute the workshop report broadly, both to its own members and local centres, and to our outreach and networking contacts (see Appendix E). InterChange intends to further develop the Toolkit for Peacebuilders as a valuable resource for community-based peacebuilding practitioners and theorists.



Workshop Programme

AFTER THE REFERENDUM: TOWARD SUSTAINABLE PEACE IN KENYA

Facilitators' Workshop Nairobi, Kenya, October 2010

DAY 1: SUNDAY OCT. 10

SESSION	TOPICS	FACILITATOR	RECORDER
Afternoon	Welcome	Local Nairobi	Jared Oloo
		centre	
Welcome and	Introduction of participants	All	
Opening	resion for Haney Mussa		
participants			
participants	Identity self-portraits (an arts-based activity)	Anne and Jacqui Jesso	
	Overview of the week and revision of the agenda. Choosing facilitator and recording roles	All	
Evening	Story-telling circle: The Web of Connections	Haney Mussa	

DAY 2: MONDAY OCT 11

SESSION	TOPICS	FACILITATOR/ SPEAKER	RECORDER
Morning	Welcome	Workshop co-	
Public		chairs: David	
Opening		Macharia & Anne	
		Goodman	
	Introduction of poster: Expanded Framework for Peacebuilding	Anne, Jacqui, Haney	
	Keynote speech: "The new constitution: An avenue for Kenyans to achieve their collective hopes and dreams."	Julius Muia,	
	keriyans to achieve their confective hopes and areans.	Secretary, National Economic & Social	
		Council, Office of	
		the President	
Afternoon	Theme-based Session: Conflict analysis and the effects	David Macharia	
	of conflict, with specific reference to elections		
	Presentation: Reflecting on Peace Practice	Hezron Masista William Anyolitho	Ray Ochieng
Evening	Story-telling (continued)	Haney Mussa	

DAY 3: TUESDAY OCT 12

SESSION	TOPICS	FACILITATOR	RECORDER
Morning		<u>Issa Kirarira</u>	Jackie
	Discussion: Identity self-portraits and storytelling	Anne	
	Theme-based Session <i>The use of drama in peacebuilding</i>	Jessica Kaahwa	Miriam
Afternoon	Theme-based Session:	Flora Terah	Shivan
	Gender, Culture and Peace with a focus on women		
Evening	Film: "The Power of Forgiveness"	Anne	
	Theme: Reconciliation and healing		

DAY 4: WEDNESDAY OCT 13

SESSION	TOPICS	FACILITATOR	RECORDER
Morning	Theme-based Session: <i>The role of youth in Peacebuilding</i>	Stellamaris Mulaeh	Eunice
	Introductions of participants' work, experiences and challenges	All	
Afternoon	Activity: "Share Our Vision"	Umar Weswala	
	Open Space Technology : How can we contribute to sustainable peace in Kenya and others situations of political instability?	Hezron Masista and Gilbert Watima All	Small groups
Evening	Open Space Technology or free time		

DAY 5: THURSDAY OCT 14

SESSION	TOPICS	FACILITATOR	RECORDER
Morning	Open Space Technology (cont.)	All	Small
			groups
Afternoon	Report from Open Space groups	All	
	Action planning (in country groups)		
Closing	Concluding insights		
session	Evaluation		
	Closing ceremony with certificates		

Note: Tasks of facilitation, recording and time-keeping were shared. Resource-sharing happened throughout.

Presentations and Facilitated Sessions

Identity Self-Portraits and Storytelling

Facilitators: Anne Goodman, Haney Mussa, Jacqui Jesso



This arts-based and reflective activity took place over several sessions. It was designed to give the participants insights about themselves, as well as provide them with a resource to use in their own communities. In addition, it was intended to assist the building of relationships between people, one of InterChange's principles.

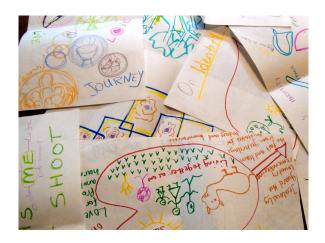
We began this activity on the first day of the workshop. Participants were given papers, crayons and markers and were instructed to illustrate their identity as peacebuilders. The results were rich, varied and symbolic.

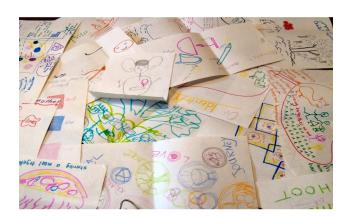
The next stage provided an opportunity for participants to share what the self-portraits had revealed. Haney Mussa, a Somali-Canadian member of InterChange living in Toronto, adapted an activity she'd learned from her grandmother which we've called "Weaving a Web of Connections" (for more on this, please see http://interchange4peace.org/?p=309). On the evening of the first day of the workshop, participants sat in a circle with their self-portraits and took turns presenting their identity stories. A ball of yarn was tossed from one speaker to the next, with the speaker holding the yarn. As each speaker finished, the ball would be passed to someone whose story connected to the last one. By the end of the evening, the patterns created by the strands of yarn gave a graphic picture of the relationships within the group. Because the stories took a long time, this activity was carried over to a second evening.

The activity closed with a discussion about the session and its potential use in peacebuilding, facilitated by Anne Goodman on Day 3. Some of the key reflections were:

- Identity self-portraits and storytelling give us a means of self-awareness
- They can be very helpful with counselling and peacebuilding since they help reveal we are not defined but what happens to us but rather by how we deal with the circumstances of our lives
- These are processes people need to learn how to do—and they can be taught.
- Stories unite us, allowing us to see the points of connection between us
- These reflective activities help us discover our weak and strong points
- Telling our stories helps people love us more
- It's a challenge to tell our stories!
- Identity is shaped both from the inside and from the outside
- What we are searching for-- in terms of health and peace is within us

- As peace practitioners, these activities are very useful. It helps see what the "hot buttons" are for people and how we can learn to be less reactive and more compassionate
- Sharing stories both requires and builds trust since we need to allow ourselves to be vulnerable
- We all need to learn to love ourselves
- The heart of a peacebuilder is a big one; it needs to take in everything!





Expanded Framework for Peacebuilding Model

Facilitators: Anne Goodman, Haney Mussa, Jacqui Jesso

The key conceptual tool we used for this workshop was the Expanded Framework for Peacebuilding model developed by John Paul Lederach in his most recent book, *The Moral Imagination*.

Participants received a picture of this model in their workshop kits (see Appendix C). In addition, Jacqui Jesso from Toronto created a beautiful felt picture of the model, as seen in the photo below. This meant that the model was visible and available throughout the workshop, and we were gratified to see participants clustering around it for impromptu discussions. We were also pleased to discover that our keynote speaker, Julius Muia, found it to be a useful framework to explain the comprehensive plans he described in his talk.

The Expanded Framework builds on earlier conceptual model, the "integrated framework for peacebuilding". That model combined a vertical axis of levels of conflict with a horizontal axis of time so as to outline a comprehensive strategic design for change processes toward a desired future.

From the feedback Lederach received as he used his model, however, especially with aboriginal and indigenous communities, he realized he had left out a crucial dimension: the past. Through dialogue with peacebuilding practitioners with different worldviews and



perspectives, he expanded his original matrix by including a series of nested circles moving toward the past, similar to those moving toward the future. Interestingly, especially for our workshop, much of the theory of this model comes from the work of African philosopher, John Mbiti.

In the context of building sustainable peace, especially in situations of protracted conflict where identity is a crucial feature, the Expanded Framework is extremely valuable. In particular, it helps to understand cycles of violence as broken narratives, and to outline the work that needs to be done by many actors and institutions in multiple spheres of time and space.

Because of the complexity of the model, the three facilitators for this session presented on different aspects of the model. Anne Goodman described the model and explained how it had been developed and why we felt it was appropriate to use in this context. Jacqui Jesso went on to talk about the issues of restorying and repairing broken narratives. Finally, Haney Mussa looked at the issue of culture and described how the model applied in the Somali context. This was followed by questions and a discussion of how the model could be used by the participants.

Later in the workshop we had an extremely vivid insight into one of the concepts of this model, the idea encapsulated in Mbiti's writing that the past lies before us rather than behind us. At the end the storytelling circle on day 1, with the crisscrossing strands of yarn representing our stories and interconnections in the circle in front of us, the facilitator, Haney Mussa, remarked: "that is the past that lies before us."

The New Constitution: An Avenue for Kenyans to Achieve their Collective Hopes and Dreams



Keynote Address by Julius Muia, The Secretary, National Economic and Social Council

Ladies and Gentlemen, I feel particularly privileged to have been accorded the honour of giving the keynote address to this esteemed gathering. This is more so because the topics to be discussed today are both pertinent and timely. For this reason, I am of the view that the forum will help in the dissemination, transfer and acquisition of invaluable knowledge that will be critical in enhancing sustainable peace in Kenya and indeed in the region.

Let me at the onset take this opportunity to congratulate InterChange for their insight in arranging this workshop. I wish also to commend the organizers for a worthy initiative, which I understand has brought together participants and experts from Kenya and the neighbouring countries. Additionally, I would like to thank the distinguished participants and resource persons who have

responded positively to this invitation in order to contribute their invaluable ideas in this workshop.

Ladies and Gentlemen: I intend that my speech today will be short enough to sustain some level of interest and appropriately long enough to provide some useful inputs for your discussions. With this in mind, I have structured it into three parts. The first part will cover a few highlights pertaining to today's subject matter. This will be followed by a brief discussion on sustainable peace under Kenya's long-term development plan, The Vision 2030. In the third and final part, I will explore the New Constitution of Kenya, and what it means for sustainable peace in Kenya.

Ladies and Gentlemen, when we take a look at the history of this country, we see a history of misrule and disinheritance, which partly explains how, where, what and when some seeds of conflict were sowed into Kenya's soil. Thus, during the colonial period, 1895-1963, the governing class secured its position through the disenfranchisement of the vast majority of the citizenry. This trickery was further supported by a divide and rule tactic that set hitherto friendly groups against one another. The alienation of land brought about untold misery, poverty and displacement of people in a scale that was never witnessed before. Independence brought little relief for the land hungry peasants. The people did not get what they had fought for; some of their leaders did. Therefore, minority rights and the rights of the marginalized have always been at the centre of continued struggle. Peace has therefore remained a mirage, and at best a moving shadow. Trust and truthfulness have been rare commodities to find; they have existed by their conspicuous absence.

Touching briefly to matters of the supreme law of the land, it is saddening to note that the 1963 Independence Constitution did not address the issue of national cohesion, integration and peaceful coexistence. The spirit was not captured, no institutions were proposed and no regulatory framework was provided for. I am however, happy to note that, the New Constitution is a boon to all people, minorities and the marginalized. Their rights are guaranteed, political space is provided for them in representative institutions while various forms of discrimination that quite often deprive them of real citizenship are made difficult. The constitution gives the aggrieved individual access to judicial action against both individuals and the state.

For the first time, the people of Kenya will truly wield power over their own lives, and more importantly, in their own Counties. The rights of the citizens are unambiguous and finally we can be referred to as a proper democratic society.

Ladies and Gentlemen, allow me to say a few things about Kenya's *Vision 2030* and relate it to today's subject. Sustainable Peace falls under the political pillar of the Vision.

Between October 2006 and June 2008, Kenyans participated in conceptualizing, formulating and completing Vision 2030. The plan aims to make Kenya a globally competitive and prosperous nation. Achieving this goal involves transforming the country into a newly-industrialized, middle income country which will provide a high quality life for all its citizens by 2030. This blueprint is anchored on a foundation of strong macro environment and three pillars: the economic, social, and political pillars.

For the sake of clarity, it is important to underscore the transformation within Kenya's political governance system under Vision 2030 which will take place across six strategic initiatives. In this Pillar, the overarching visions, goals and specific strategies for the first 5 years of the Vision; from 2008 to 2012 are:

- Rule of law;
- Electoral and political processes;
- Democracy and public service delivery;
- Transparency and accountability; and finally
- Security, peace-building and conflict management.

Indeed the 2030 vision for security, peace-building and conflict management is "security of all persons and property throughout the Republic of Kenya".

Of direct relevance to today's event is the fact that this envisaged transformation will involve some specific strategies which include:

- Deepening policy, legal and institutional reforms for improved enforcement of law and order;
- Promoting processes for national and inter-community dialogue in order to build harmony among ethnic, racial and other interest groups;
- Promoting peace building and reconciliation to improve conflict management and ensure sustained peace within the country; and
- Including a culture of respect for the sanctity of human life that restrains people from resorting to violence a means to resolving personal and community disputes.

In an attempt to address these issues, the Government affirms its commitment to oversee sustainable peace in Kenya through significant efforts it has made to restore and entrench trust in Kenya by the formation of several institutions:

1. The Interim Independent Electoral Commission (IIEC), whose main mandate is to oversee electoral reforms. The results of the recent by-elections which have been conducted with clinical efficiency and effectiveness provide us with a litmus test on how far this has been successful.

- 2. The Interim Independent Boundaries Review Commission (IIBRC), whose main mandate is to review electoral and administrative boundaries in Kenya for better representation (earthworm's view) and governance (bird's eye view).
- 3. The Truth, Justice and Reconciliation Commission (TJRC), was established with the objective of promoting peace, justice, national unity, dignity, healing and reconciliation among the people of Kenya. Its sessions are still continuing.
- 4. The National Cohesion and Integration Act (9th March 2009), which promotes national cohesion and integration of different peoples. This is perhaps a very tall order because differences leading to lack of cohesion and integration could arise because of many reasons. Some of these could be:

Ethnicity (clan; tribe; sub-region; Nilotes- Nilo-hamites- Bantus-Cushites etc.);

Regional groupings (rural vs. urban; Rift vs. Western etc.);

Economic empowerment (unemployed vs. employed; workers vs. employers);

Age (youth vs. older folk);

Perceived rights to land –who came to which region first?

5. The National Action Plan (NAP) on Human Rights, which was initiated with the goal of enhancing the rule of law and upholding respect for human rights.

In view of all these, allow me to say that, Vision 2030 is a long-term plan that needs the strong commitment of everyone. Nation building takes time and significant resources. Some of the reforms under the new constitution and indeed vision 2030 will take weeks, but most of them will take months, even years to be realised.

Ladies and Gentlemen, one notable aspect of our country's social political landscape is the undisputable fact that in voting in the New Constitution, we have agreed that we are Kenyan's first, and not ethnic enclaves. Indeed it is my cherished belief that when we are dreaming alone, this remains but a dream. However, when we start to dream with others, it is the beginning of reality because the shared dreams become a Vision and the Vision helps us transform our dreams into reality.

Ladies and Gentlemen, Under the New Constitution, Kenya will adopt a democratic and decentralization process which will involve substantial devolution in policy-making, public resource management and revenue sharing through devolved funds. Indeed, this is already being realized through the adoption of the New Constitution in parts. It is now common to hear Kenyans talking about Counties (47 of them) rather than a province (8 of them)!

The new constitution puts emphasis on equitable sharing of resources. Thus under the new system, the central government will be obliged to allocate an amount greater that the current LATIF and CDF at 15% of the national income tax collection of the preceding financial year to the 47 Counties under an improved management system. Another 0.5% will be set aside as equalization fund for marginalized areas.

Perhaps we should be informed by the famous saying by Martin Luther King, Jr. I quote: "Peace is not merely a distant goal that we seek but a means by which we arrive at that goal. We must pursue peaceful ends through peaceful means." Indeed this was seen during the August 4th 2010 referendum that ratified the new constitution which was part of the peace agreement of Agenda IV that ended the post election violence that rocked the country in early 2008.

Ladies and Gentlemen: It is important to remind ourselves that one of the principal goals for devolution is to enhance national unity. Leaders at the County level, as much as the national level, now have constitutional obligations to promote inter-and intra-ethnic harmony, social justice and the protection of human rights. The constitution emphasizes democratization, with the people at the centre of the political system.

One notable aspect is that since November 2009, NESC has been working on a National Values System in conjunction with the Ministry of Justice, National Cohesion and Constitutional Affairs for Kenya. And I am happy to report that this initiative is now informed by the new Constitution of Kenya in chapter 2, article 10 on National Values and Principles of Governance which in part says that:

The national values and principles of governance in this Article bind all State organs, State officers, public officers and all persons whenever any of them –

- a) applies or interprets this Constitution;
- b) enacts, applies or interprets any law; or
- c) makes or implements public policy decisions.

The National Values System is also informed by chapter 13 article (232), on Values and Principles of the Public Service. Indeed under Article 132 (1) (c) (i), HE the President will be required to report in an address to the Nation every year on all measures taken and progress achieved in realization of national values

We believe that addressing national values by agreeing on them; inculcating them; living them; enforcing them and teaching them will greatly improve the conduct of our people and thereby enhance the prospects for sustainable peace within and between Kenyans. I say this because sustainable peace must start within oneself; for you can't give what you don't have with peace.

Ladies and Gentlemen, In his speech during the promulgation of the New Constitution on 27th August 2010, HE the President, Hon. Mwai Kibaki asked Kenyans to be proud for making history, as one of the few nations in the world that have successfully replaced its constitution in an atmosphere of peace.

Now then please allow me to conclude by saying that the new constitution accords each person, group of persons and cultures, a key role and place in the process of achieving social cohesion and national integration. Indeed, it is my considered view that as long as the process is owned by the people it is meant to serve; it will be the basis for a stable, united and prosperous nation.

As Eleanor Roosevelt said, "It isn't enough to talk about peace, one must believe it. And it isn't enough to believe in it, one must work for it."

With these few remarks, I wish you fruitful deliberations and look forward to working with you in furtherance of your objectives.

Conflict analysis and the effects of conflict, with specific reference to elections

Facilitator: David Macharia

1) Our amazing land and people

A lengthy history that has shaped our present

- a) From the beginning of time and migration: 1000s of years of peace, trade intermarriage no pure Kenyan
- b) Colonial period hardly 100 years of exploitation, confusion, etc. but we seem to have allowed this to shape our present and if not careful it might also shape the future
- c) Post-independence coming to 50 years Kenyatta, Moi, Kibaki and Coalition eras of attempts to rebuild what was so brutally destroyed by colonialism our feeling of self-respect, unity, etc

Our attempt to give meaning to the colonial rape and resultant confusion, coupled by human greed has been traumatizing and confusing to us and those looking at us

Just consider this:

- a) In 2004 after NACK victory, we were judged the most hopeful nation in the world. We dreamt, we saw a bright future, the Kikuyus called Raila "njamba" = hero, of all places in Othaya, the President's own constituency.
- b) In 2007/8, we fought, killed one another in thousands, and with help of friends, we stopped, formed a coalition, and despite hiccups here and there, we returned to some level of sanity
- c) In 2010, we disagreed over a new constitution but eventually the losers agreed that they had a good fight and that their day will come.
- d) Even today we are still not guite at peace with one another.

But why do this cycle of violence and what seems to be a general confusion?

2) Analyzing Conflict

We need to accept that conflict is **part of our very existence** as human beings, and hence we cannot avoid it. What we need is to know

- a) when we are (or a likely to be) in a conflict situation; and
- b) what we need to do to manage it so that it does not turn into violence

3) Control of scarce resources

Conflict theory gives a number of causes of conflict. However, in my view our issue is quite simple. Our conflict in Kenya is basically for the control of what we think are scarce resources in our land.

These could be the

- a) one State House:
- b) only 210 parliamentary seats;
- c) farm lands in the Rift Valley;
- d) grazing and water sources in the drier parts of our country; etc.

Capturing state power at whatever level makes it possible to control these resources.

4) The tribal card

It seems that we have a 5-year cycle of violent conflict: that looks definitely tribal. A little bit of religion has recently been introduced, but inter-religious conflict is rare in Kenya.

Although colonialists did the best they could to make us feel and think that the other tribes were different (and even our enemies) in general we have never swallowed this. We work together, we have intermarried, we have formed inter-tribal coalitions, etc...

This must be so because, if tribalism was our issue, how come that members of different tribes in this room, in university lecture theatres, in government offices, etc are not in conflict?

Hence our tribal labels are used by politicians and other leaders to get power – simply to control those resources.

5) We have enough resources

- a) However, the fact is that in general terms this world has enough resources; enough possibilities; to give each one of us a decent life without the need to step on each other's toes.
- b) However, due to human greed, too few have too much while the majority shares so little. The fact is that the one with nothing or with little will sooner than later fight to get his/her rightful share.
- c) Hence the need for the country's resources to be made available for the benefit of all instead for only a few: if not, we can expect trouble for ever

6) Incompatible Goals

Conflict theory also provides that conflict occurs when we compete over

- a) perceived or actual goals, values or interests; or
- b) when we hold opposing views and hence we want different outcomes, for example:
 - How should Kenya be governed: majimbo; unitary or how?
 - Presidential or parliamentary?
 - How should the resources of this land be distributed?

Let us accept the fact that human beings are thinking animals. As such, we should expect that different persons – even in the same family –

- will hold same views on some things and only on a few occasions; and also
- will hold quite opposing views on other things, other times.

And this is good

This world would be a dull place to live in if

- all of us looked the same;
- thought the same way; and
- acted in the same manner.

We should therefore not be surprising if we disagree

- about abortion,
- gay rights,
- special courts for Moslems even if their needs are not catered for by rest of the judicial system;

It is therefore important that we **celebrate** (instead of only tolerating) **our diversity** and try to benefit as much as possible from it.

7) Conflict an indicator of the need for change

Conflict could also be an indication that something is changing, has changed or needs to change.

- a) It is therefore obvious that conflict by itself is not always bad. Sometimes it is quite useful.
- b) For example, the 2007/8 crisis was telling us that our inter-tribal harmony was an illusion. We are not together and we need to look at ourselves seriously with a view to changing what is not right; for example, how we treat people "from the other side".
- c) That our political dispensation, especially where "winner-takes-all", makes the one who did not win lose hope not only for some share of resources, but also for justice.
- d) It is for such reasons that our politics is intense and brutal.

8) The Old and the New Constitution

At independence and with quite drastic amendments over the years, we have had a constitution that seemed designed to ensure conflict.

- a) It placed a lot of power in one hand and in a government fully controlled by that one man, and that controlled huge public resources (land, jobs, opportunities, etc) at the expense of everybody else.
- b) Perhaps the worst thing this arrangement did was to take away the sovereignty from the owner = the mwanachi, who became a stranger in his own house.

The **New Constitution** addresses these issues with honesty. It is really an avenue for Kenyans to achieve their collective hopes and dreams.

Our responsibility as a people is to never again allow a few greedy people control or determine our future.

Reflections on Peace Practice (RPP)

Facilitators: William Anyolitho and Hezron Masista

The presenters gave an overview of RPP, describing the tools and concepts and explaining how these different elements fit together.

1. <u>Current Situation of a conflict:</u> RPP can give a picture of the situation by deepening the understanding of conflicts.

Conflict analysis: to define key factors driving the conflict and key actors and the dynamics between

- 2. <u>Program Strategies:</u> Conflict analysis is used to determine where to intervene and with whom. It is used to identify:
 - entry point
 - points of leverage
 - who is working where

It is also used to expand the options and alternatives by examining/setting out:

- possible approaches
- analysis of program strategies
- RPP matrix on Theory of Change
- Setting goals
- Developing criteria of effectiveness

3. Peace Writ Large:

- Developing a vision of a desired future
- Various approaches to the vision; defining durable peace
- Assessing the results of intervention
- Evaluation of impact.

The presenters then described the RPP Matrix that looks at the connections between the different people—using approaches using many people and Key people (e.g. politicians, religious leaders, media)—and between levels of change—individual/personal and socio-political—and how the interconnections lay out different approaches in each cell of the matrix.

<u>Note:</u> RPP is an experience-based learning process that involves agencies whose programs attempt to prevent or mitigate violent conflict. Its purpose is to analyze experience at the individual program level across a broad range of agencies and contexts. The purpose is to address the question: "How can international agencies engaged in peace practice make their work in peacebuilding more effective?" More about this programme can be found at www.cdainc.com

The Use of Drama in Peacebuilding

Facilitator: Jessica Kaahwa

This workshop was very experiential. The facilitator, Jessica Kaahwa, who teaches drama at Makere University, and who has done extensive research on the use of drama in human rights and community development, especially among youth in Uganda, led us through a number of the exercises and activities. She was particularly interested in looking at how conflict plays out and can be addressed. Sometimes pictures speak louder than words, as the examples below suggest.







Jessica Kaahwa, Facilitator





Gender, Culture and Peace with a Focus on Women

Facilitator: Flora Terah Reporter: Kamazima Shivan

Flora raised the question of what challenges women face in peacebuilding. The model of a tree was presented for participants to discuss, with the ROOTS representing the root causes, the TRUNK representing the central issue and the BRANCHES AND LEAVES representing the effects.

Participants were divided into 2 groups, and the outcomes of their discussions is presented here.



Group 1

ROOTS- root causes

- traditional/cultural beliefs
- under-representation of women
- colonialism
- patriarchy
- biological issues—role in child-rearing; nature and disposition

TRUNK- central issue (s)

- political domination by men
- conservative institutions e.g. religions

BRANCHES AND LEAVES -- Effects

- under-representation of women
- sexual exploitation
- domestic violence
- illiteracy
- role-saturation
- disease--connected to birth and death
- fear of rape
- fear of torture

Group 2

ROOTS- root causes

- patriarchy
- colonialism
- traditional and cultural constraints
- religious beliefs
- poverty

TRUNK- central issue (s)

- marginalisation of women
- need for empowerment



- governance
- education
- lack of legal representation
- corruption
- inferiority complex
- multiple roles women have to play
- unemployment
- poor health

BRANCHES AND LEAVES -- Effects

- gender violence
- gender imbalance
- marginalisation
- exploitation of women
- unequal distribution of resources
- lack of opportunities for women
- no legal representation of women
- women not represented in peace issues
- reduced participation of women in national issues and politics
- lopsided policies that leave out women
- ineffective solutions to the problems women face

Role of Young People in Peace Building

Facilitator: Stellamaris Mulaeh



Youth in the African Continent:

- Africa is a young continent. Majority of its population is young
- The youth have become apparent brutality of warfare in Africa
- Young people have fought the worst wars the continent has seen and are perpetrators of the civil wars.
- They have been foot soldiers, killers and core conflicts
- Yet they play a dichotomy of roles: perpetrators and victims

Youth in Pre-Colonial Africa:

- Youth in pre-colonial Africa had a social significance
- Institutions such as rites of passage, age sets were use to manage

the youth and to assign specific tasks within the community.

- These institutions were embedded socially hence strengthened the equilibrium
- With the erosion of the entrenched systems, the young people are seeking new avenues of socialization

Youth as Victims:

- You can talk about lost generation in the north of the country. Peace will remedy many problems but perhaps not what the young people have suffered" said an old man In one of the many IDP camps across Pader District, North Uganda"
- War intensifies structural adjustments against the youth. For instance exclusion from economic resources, sexual exploitation and as well as exclusion from the active participation in political arena
- Wars caused destruction to social networks. Young people are uprooted in familiar environments
- Young women suffer sexual abuse, exploitation and fighters
- Young people carry burdens of victimization. They are mistreated at a vulnerable time and bear the scars and long term consequences of mistreatment
- Psychological scars
- · Educational opportunities are limited
- · Reintegration of the young soldiers becomes are difficult in the community

Youth in Kenya:

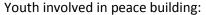
- Engagement in Kenyan political context has been present since its independence. They participated in the liberation movements. KADU and KANU mobilised youth in the struggle for independence
- After independence, the National Youth Service to demobilize the youth and inculcate discipline
- In 1966, when a revitalised KANU youth wing was used to demobilize the KPU
- In 1982-1990, Kanu Youth wing was used to punish dissent and assert state security

Youth in Conflict in Kenya:

- Between 1991 and 1998 there was a birth of traditionalised youth gangs such as Sugusugu(Kisii),
 Chinkororo, Kalenjin warriors ,Kaya Mbobo(Digo of Coast)
- As a consequence of the land clashes of 1990s there arose Mungiki
- All these gangs are active and are hired by the politicians for their causes

An Analysis of Youth Involvement in Conflict and Peacebuilding:

- Youth engage in pro-government militia against rebel movement e.g. in Sierra Leone (Kamajoors) and Rwanda (Interharamwe)
- Youth are at the forefront of violent conflicts over ownership, mgt and control of resources
- The Use of youth in political violence e.g Kenya, 1994 elections in Malawi- Nyau traditional dancers against Kamuzu Banda opponents
- Youth have become involved in petty crimes ,armed robbery and violent attacks
- Formation of gangs have made cities such as Lagos, Nairobi and Johannesburg unsafe
- In the African continent, across young people have been recruited to fight wars for political agendas



- Young people are involved in the search of peace
- They are engaged in conflict resolution programs run by NGOs
- The youth have mobilized, raised awareness and been leading the peace demonstrations
- they are missing on Negotiated tables and finding ways to engage themselves



Recorder: Eunice Njeri

Youths are used by the politicians in most African countries as perpetrators of violent activities like looting, murder etc. Organized gangs and militia are common in Africa e.g. Al Shabab (an organized Muslim militia group from Somali) these gangs are made up of youth.

There are however youth movements that are active for the right cause like the Mau Mau uprising that fought for Kenyan independence and the Liberation movement in Uganda as case study.

Emphasis was laid in reconstructing the history from the violent perception to peaceful and responsible youths. The Kenyan government was credited for the introduction of National youth service after the attainment of independence-a good way of reconstructing the image of the youth. Most of the leaders after independence were young e.g. Kwame Nkrumah of Ghana which gave the youth a new face in the society. The Soweto uprising of South Africa contributed very much in the ending of apartheid.

However, some young leaders and university students are commonly involved in strikes and coups leading to the banning of youth organizations and students unions. Also some vigilante groups are common in the

ethnic clashes witnessed in Kenya and most of African countries. These youth gangs are formed as part of protecting their communities from other tribes-mostly due to land issues e.g. the Mungiki of the Kikuyu community and Sabaot Land Defence Front in the Mt. Elgon region of Kenya. Cultural practices are to blame for this for instance the Masai are required to raid cattle from the neighbouring communities in order to be initiated into manhood. These and other backward community obligations have negative implications. Approximately 40 youth gangs have been banned by the government of Kenya.

A question was posed "How are young people involved in violence integrated back to the society after they reform?" some of the responses, given were; they were treated with suspicion and contempt.

Negative media coverage of youth activities was blamed whereby the positive contributions were overshadowed by the negatives which received more attention. In essence the youth play both roles as perpetrators and also as victims of violence.

How do youths engage in peace building?

Performing a conflict analysis to explore issues like socio-economic and political contributions. Examining the roles of each actor and the external factors e.g. the environment. For instance, the stress levels are high during the exams period.

Challenges faced by youth in peace building.

Bringing together the youths from the rural areas is a major challenge especially if its youth from different communities.

Recommendation

Use of social networks like twitter, Facebook etc. Activities like football matches, drama. Dialogues e.g. interreligious

Parting shot

Africans have the power to solve their problems given the right resources and direction!

Turning the Tide: Active Nonviolence

Facilitators: Hezron Masista and Gilbert Watima

This presentation was based on training workshops being done by Change Agents for Peace International in Kenya and around the world.

Two basic concepts from which non-violent movements spring:

- the belief that people have the power and capacity to shape their own lives
- the belief that this can and must be done through non-violent action

Change will always bring conflict but it need not be violent. Non-violence rooted in love can bring creative and lasting solutions.

Guiding Principles

- Respect for the opponents
- Love for everyone involved
- Belief that everyone is capable of change and that the opponents" basic humanity can be reached
- Refusal to harm, damage or degrade people, living things or the earth as a means of gaining ends.
- If suffering is inevitable, willingness to take it on oneself rather than inflict it on others; not responding to violence with violence
- Recognition that no-one has a monopoly on the truth; aiming to bring together our 'truth' and the opponent's 'truth'
- A belief that the means are the ends in the making, so the means have to be consistent with the ends
- Openness rather than secrecy
- Necessity of training so that non-violence thinking and behaviour becomes part of our everyday lives

Meeting Human needs

The presenters explained that active nonviolence can help us meet our needs. These needs can be portrayed in a triangle, with basic needs being the bottom layer, followed by socialization, self-esteem, and finally self-actualization at the apex.

Continuum of support for nonviolence

There are a number of positions people hold on nonviolence. The continuum can be illustrated this way:

very unsympathetic = unsympathetic = mildly unsympathetic = neutral = mildly sympathetic = sympathetic = very sympathetic

Cup of violence

The presenters used the analogy of a cup with liquid in it. If the cup already contains a base of liquid in terms of cultural issues, poverty, corruption etc., a more immediate flare-up of violence is likely to make the cup overflow i.e. violence to occur. If the underlying issues are not present, there is less potential for violence to overflow out of the container.

Engaging Media in Peacebuilding

Part of Open Space Technology Session

The group defined media as: "a means/medium of communication" and a "double-edged sword". They then took up the question of how the power of the media can be used to <u>resolve</u> rather than <u>inflame</u> conflicts.

Different forms of media:

E	lectronic	Print		Other	
-	internet	-	newspapers	-	trumpets
-	digital	-	newsletters	-	drums
-	radio	-	magazines		
-	TV	_	leaflets		

How do we use them to help build peace?

phones with cameras

- being impartial/objective/professional
- knowledge of modern technology
- edit stories and reports

Reporting from conflict areas Address the following questions:

- What caused the dispute?
- Why were you attracted to it?
- What are the people involved trying to resolve?
- Who is affected by this conflict?
- What is the relationship between the parties in conflict?
- Who has a stake in various outcomes of the conflict?
- How often have the circumstances existed that gave rise to the conflict?
- When did the conflict begin?
- Why do the parties hold the positions that they do?
- What concerns, needs, interests and fears need to be addressed in resolving the conflict?
- What geographical and/or political jurisdictions are affected by/involved in the conflict?
 If it is similar to other places, how was it handled there?
- What means and approaches are likely to be successful in resolving this conflict?

What a reliable, accurate and objective media should do:

GUIDELINES FOR JOURNALISTS PRACITISING PEACE JOURNALISM

- Do not focus only on losses and gains in negotiations
- Develop a detailed understanding of the conflict
- Training in conflict resolution and other skills
- Partnerships



- Do not be over-ambitious; rather do what is do-able
- Participatory approach
- Multimedia approach if possible
- Choose credible media outlets
- Research what a positive outcome might look like
- Avoid simplistic representations of good and bad
- Encourage the development of a wider range of possible solutions
- Level the playing field by giving a voice to the powerless. An example is the situation in Mali involving drought, rise of social movements and clashes, radio was used to make public announcements, giving up-to-date information, and share local proverbs (e.g. the egg)
- Give awards and rewards to highlight the role of people working for peace
- Be knowledgeable about polices and laws affecting



Toolkit for Peacebuilders

Part of Open Space Technology Session

Facilitator: Anne Goodman

The intention is not to create an exhaustive list of resources, but rather to share models, tools and ideas that InterChange members have found useful. For each addition, we plan to include information about:

- who has used the tool
- where it can be obtained
- in what situation people have found it useful
- where it may not be suitable/advisable to use

We will also look at how to share the resources, e.g. through the InterChange newsletter and website—which should have an interactive component. We should also share the ideas through public lectures, libraries and resource centres, and InterChange merchandise like t-shirts.

1. VALUES, PRINCIPLES AND CODES OF ETHICS

These should focus on how we work both within and outside our organization(s). The focus is on sustainability.

2. CONCEPTUAL MODELS

A number of models would be included in this category, including:

- Conflict analysis models
- Conflict management, resolution and transformation models
- Planning tools
- Models of evaluation (e.g. Harry Mika)
- Peacebuilding frameworks (e.g. John Paul Lederach's expanded framework; Lisa Schirch's map of identity)
- Spiritual models and frameworks
- Cultural models

3. PEACE EDUCATION

- Curricula—formal, informal, different ages, different groups (especially marginalised groups)
- Training models
- Stories and proverbs
- Cultural approaches
- Religious approaches
- Reconciliation
- Research on education
- Drama, art, theatre
- Self-identity
- Drumming and music

4. RESEARCH AND DOCUMENTATION (including methods of sharing the research)

- Reports on what we have done
- Evaluation of our projects
- Photographs
- Websites/social media
- Sharing research done by InterChange members

5. REFLECTION AND EVALUATION TOOLS

- Self-refection
- Self-identity
- Reflection on practice
- Reflective tools for others
- Lesson learned---practices, challenges, uniqueness to InterChange
- Noticings—basket of styles
- Project implementation

6. NUTS AND BOLTS

- Facilitation
- Project planning
- Strategic planning
- Ice breakers/energisers
- Funding tools and proposals
- Press releases
- Reporting
- IT skills

7. SELF-CARE

- Dealing with trauma
- Self-evaluation
- Taking breaks etc.

8. ASSETS OF THE INTERCHANGE COMMUNITY AND BEYOND

- People skills
- Networking
- Media relations
- Resources each group has (e.g. curricula, training models, videos, resource people)

Next steps in developing the tool kit

- Anne Goodman, Haney Mussa and Jacqui Jesso will use Basecamp to set up a report of the project and how to move ahead.
- People with an interest in working on this project are Anne Goodman, Hezron Masitsa, Miriam Bakunda, Wilson Ndenyele and Eunice Njeri.

Making Peace Practical - A mathematical way of analyzing and solving conflicts

Part of Open Space Technology Session

Facilitator: Kazibwe Joshua



Just as in mathematics, there is a particular order of operations that yields different results, so, too, in peacebuilding we need to do things in a way that yields the best results. If the actors and operators in a conflict do things without paying attention to what first needs to happen, the outcome may be wrong, What is important is the principles that are applied.

Some mathematical examples:

Example 1

When solving the problem 2 + 6 X 4, depending on what you do in what order, you will get different results.

If you do the multiplication before the addition, the result will be 6 X 4 = 24 + 2 = 26

If you do the addition before the multiplication, the result will be $2 + 6 = 8 \times 4 = 32$

Example 2

A more complicated formula can give rise to a wide range or results.

e.g. $5 + ([3 \times 4] - 8)/2$; the results will be very different depending on whether you do the parentheses first, omit the parentheses etc.



Open Space Technology planning at work

Appendices

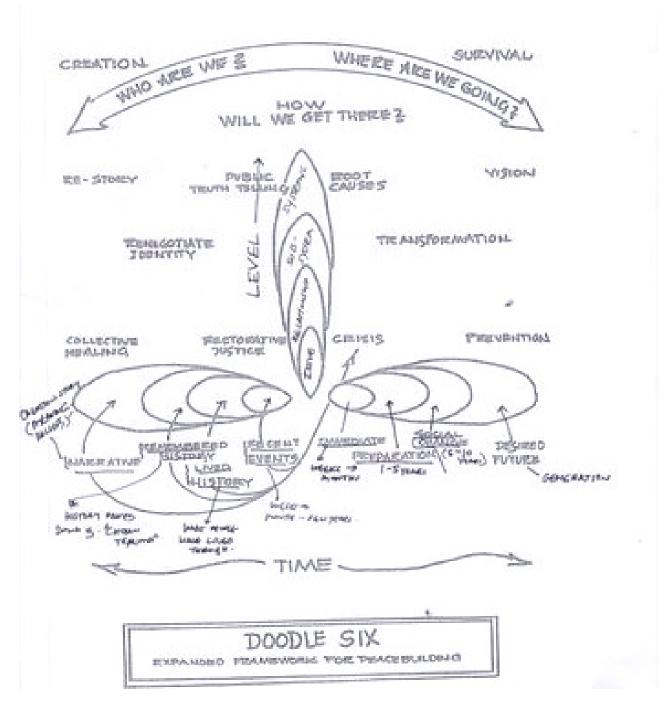
Appendix A: Workshop Participants

Name	Organization
Jessica Kaahwa	Organization
	InterChange Uganda; Makere University
Umar Weswala	InterChange Uganda; Rhomu Care College
Shivan Kamazima	InterChange Uganda
Nabacwa Jackie	InterChange Uganda
Kazibwe Joshua	InterChange Uganda
Issa Kirarira	InterChange Uganda
Bakunda Miriam	InterChange Uganda
William Anyolitho	InterChange Uganda; Life Concern (LICO)
Wilson Ndenyele	InterChange Nairobi
Shadrack Kirunga	African Nazarene U; InterChange Nairobi
Romano Iluku	Community Free from Drugs & Substance Abuse;
	InterChange Nairobi
Eunice Njeri	Peace Unit Programme (PUP)
David Macharia	InterChange Nairobi; Peace Unit Programme (PUP
Hezron Masitsa	InterChange Nairobi; Change Agents for Peace Intl.
Jared Okweya	InterChange Nairobi
Yvonne Karobia	Life Community Based Organization (LCBO)
Khamasi Josephat	InterChange Nairobi;
	Youth United for Peace in Kenya
Sacramenta Achieng	Catholic U. of Eastern Africa; InterChange Nairobi
Kadenyo Stephen	InterChange Nairobi
	Kenya Episcopal Conference Catholic Secretariat (KEC-CS)
Raymond Ochieng Ouma	InterChange Nairobi
Violet Yimbo	InterChange Kisumu
Gilbert Watima	Change Agents for Peace Intl.
Jacqui Jesso	InterChange Canada; University of Toronto
Anne Goodman	InterChange Canada; University of Toronto
Flora Terah	InterChange Canada
Haney Mussa	InterChange Canada

Appendix B: Objectives of the project

- 1. For participants to share and deepen their ideas and experiences in peacebuilding.
- 2. To build the capacities of the participants to work for peace. These capacities include:
 - developing a deeper understanding of underlying issues and historical contexts
 - developing peacebuilding skills including healing of past trauma and violence prevention
 - inspiring local opinion leaders to become active "champions of peace" by providing alternate messages to their respective audiences using activities such as workshops and media stories, and
 - empowering people to work for peace.
- 3. To provide an opportunity for participants to share their peacebuilding challenges and opportunities.
- 4. To consolidate and strengthen our network of peace-building theorists and practitioners within respective countries and across borders, including international. A strengthened network is vital is supporting local and international peacebuilding, support the capacity of local NGOs and individuals, and build the base for future research, education, and creative projects.
- 5. To develop, identify and share resources useful to peacebuilders and theorists
- 6. To engage in Participatory Action Research (PAR) to:
 - develop conceptual tools to understand the tasks needed to be done by various actors and organizations, and with different scopes and timelines in creating sustainable peace during times of political transition;
 - to map out, plan and synchronize concrete next steps for community-based peacebuilders and local leaders;
 - to identify ways in which theory and practice reciprocate each other in community-based peace-building. Over the course of the event, participants will collectively develop ideas on how to apply theory, and in turn how real cases may inform new theories.
- 7. To strengthen local InterChange centres in Kenya and the region, as well as the international organization, and to develop the profile of InterChange.

Appendix C: Expanded Framework for Peacebuilding



Reference: Lederach, J.P (2005). *The moral imagination : The art and soul of building peace*. New York: Oxford University Press.

Appendix D: Resources Shared by Participants

Over the course of the workshop, participants shared resources they have they have or have used that they think could be useful to others, as well as requested workshops they'd like to acquire.

Resources people have/recommend:

Reflecting on Peace Practice (RPP): www.cdainc.com

Film: *The Power of Forgiveness*. <u>www.firstrunfeatures.com</u> or http://www.journeyfilms.com/store home.asp

Accompanying book, *The Power of Forgiveness* by Kenneth Briggs Available from http://www.journeyfilms.com/

Index of African Governance www.moibrahimfoundation.org

An interesting website giving annual indicators of governance in African countries

Turning the Tide http://www.turning-the-tide.org/

A website with information about nonviolence training and information and resources on nonviolence.

Umtapo Centre http://www.umtapocentre.org.za/

A non-profit development organisation in South Africa whose mission is to engage in education, training, community mobilisation, and networking in order to empower people, particularly youth, to take control of their own lives in the struggle for sustainable development, peace, and human rights. the website has great resources

Evaluation document: From Theory to Action: Documentation of PHARE Activity between 2006 – 2009 by David Macharia

http://www.umtapocentre.org.za/index.php?option=com_content&view=article&id=55&Itemid=41
A record of Umtapo's experience in youth empowerment identifying "best practices."

Film: Pray the Devil Back to Hell. http://www.praythedevilbacktohell.com/

A documentary about a group of brave women who demanded peace for Liberia, a nation torn to shreds by a decades-long civil war.

Resource person: Stellamaris Mulae smulaeh@hotmail.com

Youth researcher; active in Religions for Peace initiative

UN Security Council resolutions on women, war and peace: UNSCR 1325- calling for the full participation of women in peace processes; UNSCR 1820- condemns sexual violence against civilians in armed conflict and names rape as a weapon of war

Resources people want:

Participants said they are particularly interested in:

- films and videos they can use in their work
- resources on theatre and peacebuilding
- resources on media and peace

Appendix E: Contacts for Networking and Collaboration

We have a number of organizations in Kenya and Uganda we currently work with and intend to network with further, and we certainly see our work as part of wider efforts by the NGO sector. We intend to share the tools and models with others who may find them useful. In addition, the mapping work described earlier will help to outline the place of different NGOs in building sustainable peace, e.g. those working in human rights, empowerment of women, civic education, law reform etc.

InterChange and its members are directly involved in and/or work in alliance with a number of organizations. Some are civil society NGOs and CBOs working at the local level. In Kenya, these include:

- Kibera Community Youth Program
- "Miss Koch," a CSO working in Korogocho Slums
- Kibera Empowerment Programme (KEP)
- Terah against Terror
- Soma-Kenya charity
- Life Community Based Organization (LCBO)

We also work with larger coalitions, within Kenya and beyond, including:

- Africa Peace Point
- Peace Tree Network
- International Peace Initiative (IPI)
- Youth United for Peace in Kenya
- Peacebuilding, Healing and Reconciliation Programme (PHARP)
- PeaceNet-Kenya
- African Mental Health foundation
- Civil Society Congress
- Change Agents for Peace International (CAPI)
- Quaker Peace network

Our members also network with religious organizations including the Catholic Dioceses of Eldoret, Kericho, Molo, and Nakuru.

We also have connections in several universities: University of Nairobi; Pan-African Christian University; and Africa Nazarene University. One of our members is the national president of the student leadership umbrella body; another is the mentor to the Peace Units Programmes (PUP's) that occur in all 7 public universities and 4 private universities in Kenya.

In Uganda, the organizations we work with and/or network with include:

- Interfaith Based Action for Ethics and Integrity (INFOC)
- Inter-Religious Council of Uganda
- International Cross Cultural Exchange (Isis-WICCE)
- Global Peace Hut
- Media for Peace and Religious Tolerance
- Mpambo Multiversity
- Street Law (Uganda)
- Makerere University, Peace and Conflict Studies
- Human Rights & Peace Centre of the Faculty of Law at Makerere U.

Appendix F: Workshop Facilitators' Action Plan

ACTION PLAN

InterChange Facilitators' Workshop, Oct. 2010

After the Referendum: Building Sustainable Peace in Kenya

1. I plan to apply what I have learned by
2. I will share my learning and experiences withby
3. Some obstacles I face are
4. Some supports I have are
5. I will sustain myself in my work by
6. I will get further information and resources from
Contact names from this workshop:

Appendix G: Participants' Expectations of the Workshop

We asked participants what they hoped to gain from the workshop, grouping the responses under the following categories:

HEAD: what they wanted to learn HEART: what they wanted to feel

HANDS: what they wanted to learn to do

HEAD

- How to understand all the forces at work (in the context of the Ugandan pre-election situation) so violence does not escalate as it did in Kenya
- Strategies to prevent post-election related violence
- Causes and root causes of violence
- How media can work with communities to prevent violence and promote peace
- Techniques that can be integrated for peace issues within communities
- Acquire knowledge and understanding of peacebuilding
- Concepts and tools for peacebuilding
- Listen and learn so we can internalize the ideas and use them with our colleagues

HEART

- How to control negative emotions and use positive ones
- Share our experiences
- Feel it is important to learn about peace
- Feel that we can all be part of the peace process and make a contribution
- Take something we feel passionate about and be able to accommodate other views (tolerance)
- To be able to share the knowledge gained from our colleagues with our own communities

HANDS

- Working with youth to engage them to be aware, know their rights and not be manipulated
- Civic engagement/ training using available resources, e.g. media
- Sports activities for peaceful strategies
- Write peace-oriented stories and programmes to promote peace
- Mobilize and train others to replicate what we have learned so as to promte peace in their communities
- To be able to apply practically what we have learned
- Organize seminars to teach youth what we have learned
- Dance for peace
- Storytelling for peace
- Theatre activities for peace
- Developing joint action plans to put what we have learned into practice

Self-care for practitioners was an expectation for the workshop that was seen as fitting into all 3 categories.

Participants also noted that was overlap between head, heart and hands and that a comprehensive, holistic approach to peace would include all three.

Appendix H: Evaluation

We did evaluations at the end of the workshop using the same 3 categories we had used to map the expectations.

HEAD

The participants reported that they had learned:

- History is like a balloon- very comprehensive and far-reaching
- Stories connect us across history and the future
- The interconnections between us all
- Theatre and peacebuilding
- Mathematical approaches to peacebuilding
- About community healing
- Many strategies for peace
- Skills—and want to lean more!
- Understanding of the need to measure impact and to focs on evaluation
- Role of women in peacebuilding
- The role of the media in peace
- The need to understand what we're doing and why; the role of ongoing evaluation, reflection and monitoring
- The complexity of peace, especially the time dimension

HEART

Participants reported that they felt:

- The head/heart/hands models is a great paradigm for InterChange and the work we do!
- They appreciated the warm welcome and the passion people bring to their work
- InterChange is a family with many resources
- Community healing principles can be applied to our own lives and issues
- Healing is complex, and we've learned more about how to do it
- Any strategies we use must make use of positive emotions
- The past lies before us; the future is behind
- We need to remember the past and its ongoing impact (e.g. the holocaust); we need to find constructive ways to address the perpetrators
- There is strong energy between InterChange members in different chapters
- Very interested in hearing about the experiences and challenges of others
- Enjoyed experiencing skills and activities first-hand
- The concept of self-care and the realization that it's hard to be a peacebuilder
- People working for peace can become violent
- They had learned how to forgive and why it is important, and that the person who is angry suffers the most
- The value of stories and the concept of identity
- Peacebuilding requires passion and heart
- With the best of intentions, peacebuilders can do harm, but we can also do good

HANDS

The participants described some of the things they had learned to do:

- Theatre for peacebuilding
- Community healing and reconciliation
- Applying concepts of self-care to their lives and those around them
- Turning the Tide—the application of active nonviolence
- Actions to engage in the specific InterChange chapters
- Wants to apply the skills learned in the workshop in Uganda—there us a great need with the elections coming up
- Involving media in peace
- Applying the ideas and activities to youth in their communities
- Teamwork is important--- but so are issues like project management etc.
- We all have a contribution to make
- Peace is a constant process, present in everything we do

WE ALSO RECEIVED SOME UNSOLICITED COMMENTS FROM PARTICIPANTS:

"We enjoyed every moment we spent together", (Issa Kirarira, talking about the experience of the Ugandan participants)

"I have reflected on how we the InterChange family interacted like one family in Nairobi." (Issa Kirarira)

"I4P (InterChange for Peace) was great!!" (Carole St. Laurent from Canada who attended the last 2 days)

"Thanks for the wonderful work" – (Wilson Ndenyele Omalenge, Kenya)

"I thank everyone who in one way or the other contributed to the success of the facilitators' workshop. Every one was and remains special to me. I left Kenya with new ideas which I have no doubt will help me make a difference in my life and in society."- Umar Weswala, Uganda

SINCE THE WORKSHOP:

How people are applying what they learned

A message from Uganda after the election:

"Dear members,

I would like to let the world know that the elections largely reflected the will of the people and I congratulate InterChange Uganda Local Center especially Chairman Issa for working tirelessly in conjunction with other stakeholders to help prevent electoral violence. InterChange also played a mediation role in areas where parties had major misunderstandings.

Interchange took part in all meetings organised by the National Task Force for Peace and Conflict Transformation, a body formed by the Inter Religious Council of Uganda and chaired by Rev. Dr. Zac Niringiye. We met the Electoral Commission Chairman, all presidential candidates, all security chiefs, the business community, civil society and of course the media. The message was "let us work together to avert violence".

I was at the National Tally Center (Mandela Stadium) at Namboole from Feb 18th to 20th on behalf of InterChange and as a media person and I witnessed the entire tallying process and InterChange Uganda Local Center will issue a statement on Thursday regarding its position as an observing organisation.

I must however stress that the October 2010 Nairobi Facilitators Workshop during which we shared with our Kenya colleagues on addressing issues of electoral violence was a big compliment to our work. We did not just tell Ugandans to avoid the Kenya scenario, we also explained to them how and why. (our emphasis)

InterChange is planning to give an award of peace to the Uganda Electoral Commission Chairman Dr. Eng. Badru Kigundu and several other individuals and institutions that played a key role in ensuring a free and fair election. We welcome ideas on how we can make this more interesting."

Umar Weswala, (Secretary, Uganda Local InterChange Centre)

All stakeholders for Peace.

The final results of the 2011 general elections was announced today and Yoweri Museveni was declared winner.

Here in South Western Uganda, we witnessed the first ever peaceful election in the region. The cases of intimidation, bribery, box stuffing and voting on the table did not arise at all.

We members of, Interchange 4 Peace, South western Uganda, would therefore like to congratulate all the candidates that participated in the polls, the staff of electoral commission and the security organizations for the good work done,

We would also like to ask those who lost, to gracefully accept the results and work with the winners for the sake of development and Peace in the country.

Bwogi Buyera John.

The Focal Person, Interchange 4 Peace South Western Uganda. (this group formed after the workshop)

I have become involved with the refugee organization "Zindua Afrika" through Jared Oloo (Kenya). I teach a yoga class on Monday nights which is by donation. The money raised is split between Zindua Afrika and our local Anglican Church (Lakefield, Ontario) and their community support programs. The money is being used to pay for shipping of clothing, school and literacy building items, and computers and other things.

Through the yoga class, I am raising awareness about the experience of those who are involved in Zindua Afrika and in the work that Kenyans, like Jared, are doing to strengthen this diverse community. I am hoping to begin an annual event that will help to raise money for this organization and to increase awareness of the issues faced by refugee persons in Kenya.

My experience in Kenya has also inspired me to learn about indigenous and other approaches to community peace building and to study world slums and the refugee experience.

I am preparing a small presentation to bring to my kids' schools sometime about how people in Kenya and Uganda are working towards peace,, and to couple this with a discussion of what we can do in our own community for peace.

(Jacqui Jesso, InterChange Canada)

Appendix I: Certificate of Achievement for the Facilitators





