

PeaceWays **AGLI**

Spring 2011 Volume VI Issue I



**Assessing the Immeasurable:
Attitude Changes that Promote Peace**



Editorial Comment

This is an important edition of PeaceWays-AGLI. It illustrates a little noted aspect of Peacebuilding. Namely, that what is significant cannot be measured. In my opinion we have become too enamored of numbers, seeking truth, and frequently the whole truth, in pursuit of factual certitude. This edition shows that the real issue is “Assessing the Immeasurable: Attitude Changes that Promote Peace.” As you read this issue, I ask you to focus on those attitude changes that are so important.

Take, for example, the brief story at the bottom of the next page, where Florence Ntakarutimana talks with a woman roasting corn [maize] at the side of the road who earns only one dollar a day. Yet it gives her self-worth because she feels she is contributing to her family.

Read the report on the goat project on page 13. It is very easy to count the number of goats we have given out and the number of offspring that have been shared with other women. It is even possible to do research to determine the increased yield in the women’s gardens from the use of the goat manure as fertilizer. But how can one determine the change in attitude when a Hutu woman and a Tutsi woman are paired together with one goat and must cooperate to raise that goat until its kid is weaned and can be given to one of the women? The women must visit and cooperate with each other; “Crossing Thresholds, Deepening Relationships.” When the goal is Peacebuilding is this not much more important than counting the number of goats given away?

The lead article, “Cultivating Confidence and Wisdom among the Twa in Rwanda,” illustrates the change that takes place when the despised Twa, at the bottom of Rwandan society, become seen by their neighbors as innovators: another immeasurable attitude change.

In Kenya the Friends Church Peace Teams (page 7) has an ambitious goal of bringing together the fighting communities in one Division to resist the recurring election violence by building strong relationships between the various ethnic groups; particularly among the youth.

“Working Together for Clean Water” first discusses the important work of bringing clean water to the people up-country in Burundi. More importantly, it tells of rebuilding relationships, between ex-combatants and others, that were broken during twelve years of civil war. The results of “working together” are another aspect that is impossible to measure.

My short piece, “The Immeasurable Is What Is Important,” (page 15) summarizes the very important lesson of this issue of PeaceWays-AGLI.

David Zarembka
AGLI Coordinator

P.S: I would like to express my appreciation to Elin Henrysson, a volunteer with HROC-Burundi from Quaker Peace and Social Witness of Britain Yearly Meeting, for researching and writing much of the content of this issue.

The African Great Lakes Initiative (AGLI) of the Friends Peace Teams strengthens, supports, and promotes peace activities at the grassroots level in the Great Lakes region of Africa (Burundi, Congo, Kenya, Rwanda, Tanzania, and Uganda). To this end, AGLI responds to requests from local religious and non-governmental organizations that focus on conflict management, peace building, trauma healing, and reconciliation. AGLI sponsors Peace Teams composed of members from local partners and the international community.

Visit AGLI’s website at:
www.aglifpt.org

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Cover picture: Bonfilda Turaburaye with her sack garden. Picture by Elin Henrysson.

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“A small thing you own is more satisfying than a big thing you borrow.”

By Florence Ntakarutimana, Program Manager, HROC-Burundi

I grew up in Burundian society. I used to hear the saying “A small thing you own is more satisfying than a big thing you borrow.” Whenever people say that, they mean that owning something, little as it may be, makes someone feel comfortable and able to face life.

One week ago, I was talking with a woman who sells grilled maize [corn] along the road not far from my home. She told me, *I have a capital of 10.000 francs (\$8 dollar) and I earn between 1000 francs (80 cents) and 2000 francs (\$1.60) per day, but I feel so proud to be able to contribute at least the salt and soap in the family, rather than just asking my husband for money for every little thing, like body lotion.* She joked also and said, *“If I stay home and do nothing, I would even be asking my husband for the offering for God on Sundays. So who is going to be rewarded by God? Me or my husband? I feel proud to do at least this little work because it is very meaningful for me. They say in Kirundi “Akamuntu kamara iyagwe” (“A small thing you own is more satisfying than a big thing you borrow.”)* I bought one cob of grilled maize from her and ate it — it was sweet!

Through this bio-sand water filter project run by AGLI/HROC in partnership with Quaker Peace and Social Witness, I believe the ex-combatants together with other people in the communities will gain much, because the activity will be their own. I know they will not gain much money, but having this activity will work on their psychology and the results will be very positive. They will have the spirit of independence. They will be happy to get life but also to offer LIFE (Water = Life) though they were known as violent people. It will even be an opportunity for surrounding people to know that there is good in everyone.

The same goes for this goat project run by AGLI/HROC in partnership with Goldman Sacs — the results are already great. The groups have started to give to the friends the second generation of goats. Owning a goat is something valuable in Burundi. They are happy for the manure for fertilizer that the goats can give them. But more than that, people are happy to be known as somebody who “can” have a goat.



A woman in Burundi receiving her goat.

FIRST INTERNATIONAL TRAINING FOR HEALING AND REBUILDING OUR COMMUNITY (HROC) FACILITATORS

The African Great Lakes Initiative of the Friends Peace Teams will conduct a seminar to train facilitators in the Healing and Rebuilding Our Community program developed in Rwanda and Burundi for psycho-social healing of individuals and society after deadly conflict. To learn more about the program please visit:

www.aglifpt.org/Program/hroc.htm.

Dates: August 9 to 27, 2011

Location: Burundi

Objective: To bring together up to twenty-five participants from various countries throughout the world in order to conduct a professional training for the participants to become facilitators of the Healing and Rebuilding Our Community program.

Lead Trainers: Adrien Niyongabo, Coordinator, HROC-Burundi; Theoneste Bizimana, Coordinator, HROC-Rwanda; Zawadi Nikuze, Coordinator, HROC-North Kivu, DRC; Florence Ntakutimana, Program Manager, HROC-Burundi

Language of instruction: English, but translators will be available if needed.

By the end of the HROC training, the participant

- will be able to facilitate a three day basic HROC workshop.
- will have a basic understanding of personal and community trauma and how they interact in situations of violent conflict
- will be able to lead small and large group discussions, role plays, guided meditation, and light and livelies.
- will be able to understand and respond to trauma and its symptoms and effects on individuals.
- will be able to work with family, friends, and neighbors on methods to heal the local community's trauma.
- will be able recognized as a peace leader in the home community with specialize skills.

Cost: \$600 per person including in-country travel, food, accommodation, and training costs.

Items that are not included are international travel, visa fees, personal expenses, and cost of translator if needed.

Deadline for application: June 10, 2011 or until full.

Follow-up: Experienced HROC facilitators will be available to travel internationally to help mentor the new HROC facilitators in their home country. Cost to be determined.

Second one-week HROC training: To be determined at end of basic training.

For further information and an application contact:

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Cultivating Confidence and Wisdom among the Twa in Rwanda

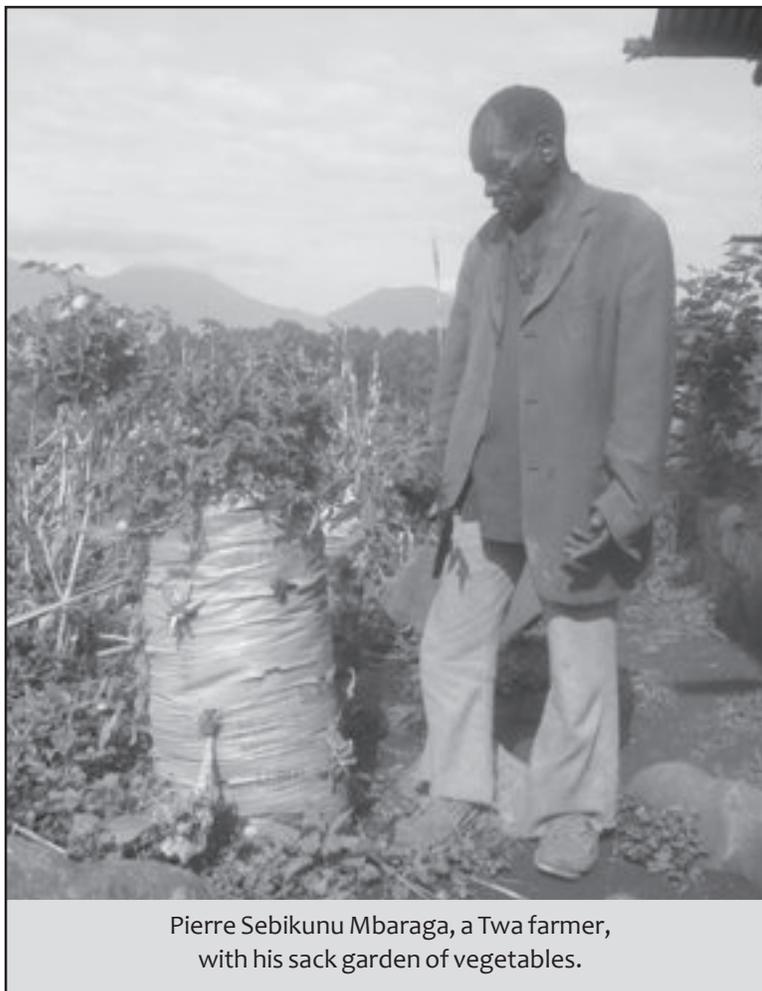
By Elin Henrysson and Nyiramana Solange

This project was made possible by a grant from Quaker Peace and Social Witness of Britain Yearly Meeting.

Between April, 2010 and March 2011, Healing and Rebuilding Our Communities- Rwanda (HROC-Rwanda) conducted a set of trauma healing workshops and vegetable garden trainings among the Twa. An assessment of this project was carried out by the authors in early March 2011, revealing positive and hopeful results.

The Twa are the third ethnic group in Rwanda. There are around 20,000 of them making up only 0.2% of the population. They used to inhabit the forests around the volcanoes where tourists now flock to get a glimpse of some of the last remaining gorillas. However, the Twa have seen little benefit from these visits. Like many other indigenous minority groups throughout the world, they have been forced to leave the forest and their way of life as hunter/gatherers. They were given houses and small pieces of land by the government on the outskirts of what used to be their home. At this time, the Twa had no culture of or skills in cultivation and continued to value meat very highly. Because of this, many Twa have sold their land. Traditionally they also make pottery but because of modern replacements to these storage containers, they now cultivate other people's fields for 50 cents or 1 dollar a day. Like almost all Rwandans they have been severely affected by the genocide in 1994.

The Twa also face additional challenges. In today's Rwanda, it is forbidden to talk about ethnic groups — everyone is simply Rwandan. Despite this enforced



Pierre Sebikunu Mbaraga, a Twa farmer, with his sack garden of vegetables.

egalitarianism, the Twa are now referred to as *abasizwe inyuma n'amateka* — “those who have been left behind by history.” They have been consistently discriminated against institutionally and socially. They have not been given the same opportunity to attend or succeed in school; they are not represented in local or national decision-making, own very little land and are routinely passed over for jobs. Discrimination against the Twa by other Rwandans is not considered taboo; rather is generally accepted. In fact, one Rwandan said “We know them as

people who do not want to wash, who fight and speak a bad Kinyarwanda. They say bad words and always quarrel among themselves.” This marginalization has been largely internalized by the Twa who are often afraid to approach other Rwandans or begin to claim their rights as citizens.

The Healing and Rebuilding Our Communities project usually brings together a diverse group of people to learn about and deal with trauma and to create a forum for reconciliation. But because of the marginalization of the Twa

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participants, this project brought together only Twa for basic trauma-healing workshops to allow them to build their confidence. The workshops were followed by training in vegetable sack gardens — teaching participants how to use a sack to create a kitchen garden with multiple layers. This methodology is particularly appropriate for the Twa as they have very little land. The project included 200 participants and took place in two communities. One project site was in Ruhengeri, close to the volcanoes, and the other was in Kayonza on the outskirts of a national wildlife park.

The evaluation was based on 18 in-depth interviews with participants from both project sites and an interview with Elizabeth Cave from Britain, one of the trainers in the project. The most striking results of

the project were the increased confidence levels, trauma healing and increased community cohesion, the wholehearted implementation of the vegetable sack gardens and the improved status of the Twa in their communities.

Increased Confidence

Many of the participants confirmed their sense of marginalization, giving specific examples of discrimination:

I felt discriminated against in the class. Other children used to beat us saying, “she is Twa” — they would not include us in any activity in school.

My uncle was killed by being cut with a panga [machete]. After we buried him, we reported it to the

police and the killers were arrested but now we see them walking around here.

I was cut with a panga [on the head] and everyone shouted “he is a thief!” when I was innocent.

Very few of those interviewed had ever been invited to a workshop or training before. Perhaps because of this isolation, the HROC workshops have had a dramatic effect on their sense of self.

HROC trained me that I have potential and skills. HROC wiped away the idea that I was not like other Rwandans. Now people don't stop talking when I come and I feel welcomed. Before I had not recognized myself as the same as others.

Before we got this training we feared other people and we had no confidence. We are now very ok. Before we used to despise ourselves; now, people don't even know that we are those who were left behind by history.

Before HROC we used to not want to talk to other people but now I feel that we are people like them. Through HROC I have learned not to fear.

Trauma Healing and Increased Community Cohesion

The project also provided a much-needed forum for trauma healing and reconciliation. The trauma articulated by participants ranged from discrimination and isolation, to domestic abuse, and to the loss of loved ones during the war or the genocide. Many participants mentioned that just putting a name to their experiences has helped them move on and heal. Most participants



A typical house for the Twa. Note the volcano in the background.

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Can Peacemaking Prevent Violence?

By David Zarembka, Coordinator, African Great Lakes Initiative and Chairman, FCPT Counseling Coordinating Committee

The African Great Lakes Initiative and the Friends Church Peace Teams has an ambitious goal for the 2012 Kenyan election: To prevent election violence in Turbo Division, a violent hot-spot during the prior elections of 1992, 1997, and 2007.

The problem in 2008

When the results of the December 27, 2007 Kenyan national elections were announced, indicating that Mwai Kibaki had won re-election, the losing side felt that the election had been stolen from them. Conflict, violence, and rioting immediately erupted in the strongholds of the losing side including western Kenya where most of the 200,000 Kenyan Quakers live. About 1,300 people were killed and up to 650,000 displaced. Because the police responded with live bullets, forty percent of those who died were killed by the police.

Formation of FCPT

Quakers in Kenya were alarmed and within a month of the outbreak of the violence, the Friends United Meeting (FUM)-Africa Ministries spearheaded a consultation for Quaker leaders in Kenya. Held in Kakamega the goal was to consider a Quaker response to the violence and crisis. The consultation began Thursday evening and continued through Sunday; an opportunity for Kenyan Quaker leaders to assert themselves as a peace church. I hoped that they would grab the opportunity. They did.

The consultation was well attended by fifty-seven Quaker leaders. Fifteen yearly meetings plus all the major Quaker organizations were present. People were very serious and focused. By the end of the consultation, they had decided to form what was later named the



FCPT Chairman, Joseph Mamai, center, and Dorothy Selebwa, right, handing blanket to internally displaced person during 2008 post-election violence.

“Friends Church Peace Teams” (FCPT) and appointed a coordinating committee of thirteen at-large representatives plus the heads of the six major Quaker organizations.

Quaker Response

After conducting a number of humanitarian relief distributions in February and March, FCPT decided to turn to peacebuilding efforts. The Counseling Team chose to concentrate on Turbo Division in Rift Valley Province with about 200,000 people. I estimate that at least 10% of the population in Turbo Division was displaced during the 2008 post election violence. This was my comment when I first visited Turbo town after the violence:

Turbo town is about four blocks long with three gas stations, a post office, a section of small wooden shops, and a block of substantial concrete shops. I had heard that Turbo had experienced a rough time during the violence, but it was another thing to actually see an entire block of large shops burned out. Most of the wooden shops and one of the gas stations, because it was managed by a Kikuyu, had also been burned. I was horrified at this destruction since it made no rational sense.

Our first step was to train forty counselors to visit the Turbo IDP camp. The counselors, a self-selected group of Quakers from

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western Kenya, were average Kenyan Quakers, some were AVP facilitators, several had basic peace training, but many were retired teachers or government officials. We held a two-day training session to teach the counselors how to conduct a listening session. Teams of two, one to ask questions and the other to record answers, were assigned to listen to various groups — women, elders, youth, and children. We expected each team to listen to about five people per group. When we went to the Turbo internally displaced person's (IDP) camp, the counselors were overwhelmed when about a thousand IDPs attended this listening session and were most willing to give their viewpoints on the events that drove them from their homes and the possibilities for future return.

We then held a debriefing session where team members reported. They had heard how people fled from their homes in terror as soon as they heard the election results. Most escaped with only what they had on their backs. The Kikuyu were angry, feeling they had been victimized solely because they were of the same tribe as Kibaki. While they were now in the IDP camp, they were perplexed as to what would come next. Most wanted to return home, but feared to do so unless there were guarantees of their security. My feeling was that many of the counselors were shocked when they heard the stories of the IDPs first hand.

Since we had now listened to the victims of the violence, we decided that our next step was to be fair and listen to those who perpetrated the violence. Again, we did a training session, emphasizing how to listen without reacting negatively to things that were heard and how to remain unbiased. One interesting issue



Robin Dunn from Australia distributing relief food.

arose. Most of the Quakers, and therefore the counselors, were Luhya. Should the counselors introduce themselves by only their Christian name so that people would not know from which group they came? In Kenya, if a person is Christian, he or she is given a Christian name such as Gladys., my wife. Then the person is also given a tribal name usually based on one of her grandparents or great-grandparents. Gladys' Luhya name is "Kamonya" who was one of her great-grandmothers. The counselors agreed that they could not hide who they were and it was better to be upfront giving their whole name, which would indicate that they were Luhya rather than try to keep people guessing. I was pleased with this resolution of the group indicating that we could not hid who we were. We also did not want to use negative terminology so we decided to call the IDPs "the returning community" and those who pushed them out as "the receiving community." At first it was hard to use this new terminology, but as time went on we got used to it.

FCPT held six listening sessions in Turbo Division of Uasin Gishu District and one in nearby Lugari District. We heard some truths, many stereotypes, some self-justification, and some outright falsehoods. As listeners, we tried not to respond. For example, one person said that he had stolen the door from the house of an IDP and he did not want the IDP to return because he would reclaim the door that was now on his house. We also heard comments that, if Raila had won the election, the same violence reaction would have occurred. In other words, the election results were only a pretext, a spark that ignited the violence. In the end, both IDPs and those who remained were appreciative of the fact that someone had come to listen to their stories and concerns. The purpose of listening sessions is solely to listen to people, to allow them to speak their feelings, thoughts, and fears. It is not truly a "listening session" if there is an ulterior motive. At the beginning of each session, the listening group was usually viewed with suspicion. One group at a

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Working Together for Clean Water

By Elin Henrysson

These projects have been supported by funding from Northwest Yearly Meeting's 2009 Thanksgiving Offering and Quaker Peace and Social Witness of Britain Yearly Meeting.

There is no shortage of water in Burundi. Women, children and the occasional man go everyday with yellow jerry cans to collect it from lakes, rivers, wells and public taps. It is hard work, but there is rarely a lack of water. However, this does not mean that there is no problem. The water from lakes, rivers, wells and even public taps often carries disease. Typhoid is one of the most common illnesses in Burundi and many people suffer from other water-borne diarrhea diseases, parasites or amoebas. People living in rural areas are particularly vulnerable. To make things worse, people living far from urban centers have significantly less access to treatment when they do fall ill.

Consolidating peace and reconciled relationships in a still fragile Burundi is not disconnected from challenges like these. They can create further poverty and insecurity or they can offer opportunities for building cohesion, while improving quality of life. In May and June 2010, HROC-Burundi took advantage of this opportunity by hosting two trainers, Del and Suzanne Livingston, from Friendly Waters for the World, an organization based in Olympia, WA. They taught two groups of HROC-workshop graduates in rural areas about water sanitation and how to make bio-sand filters. Bio-sand filters are made from locally available materials and are small enough to provide a household with clean water. The group trained in Mutaho, a town three hours north of the capital city, Bujumbura, has continued to construct the filters, building relationships and contributing positively to their families and communities. The project is now also growing in

Mutaho, with an initiative focused on the integration of ex-combatants.

The Bio-Sand Filter Methodology

The bio-sand filters are based on a method that requires only locally available materials — gravel and sand — minimum maintenance and lasts for up to 30 years. The concrete container is about 3 feet tall and one foot wide. It is filled with layers of sand and gravel that create a biological layer, removing pathogens and suspended solids from the water. This simple technology is particularly well suited to rural areas in Burundi. It depends mainly on community mobilization and locally available materials, and less on a developed infrastructure or access to expensive technology and parts.

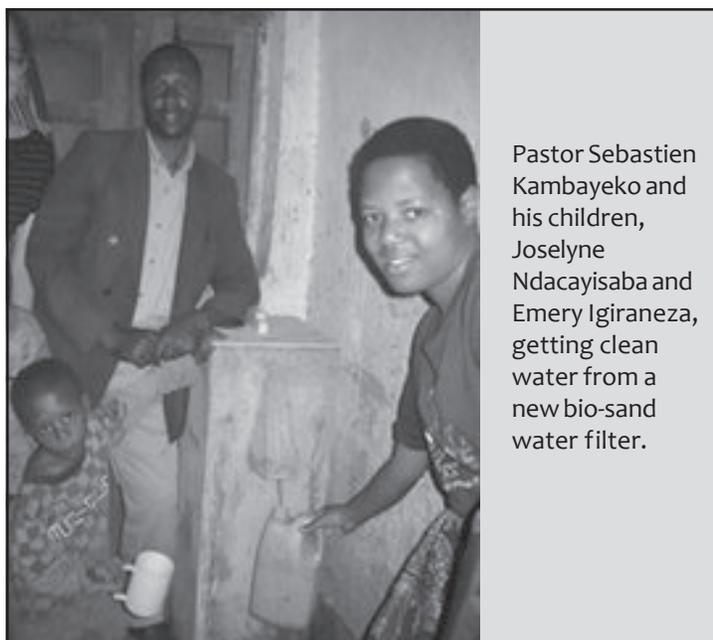
Clean Water and Community Cohesion in Mutaho

Mutaho is a community still divided as a result of the twelve year Burundian conflict. It is the site of one of the largest internally displaced camps in the country, situated close

to the municipal headquarters. This camp is home mainly to Tutsis, whereas Hutus have remained in the surrounding *collines* (the basic community unit in Burundi). Those living in the *collines* collect water from local streams while those living in or close to the internally displaced camp have access to a public tap provided by the municipality. However, the water supply often dries up, forcing people to go to the streams for water.

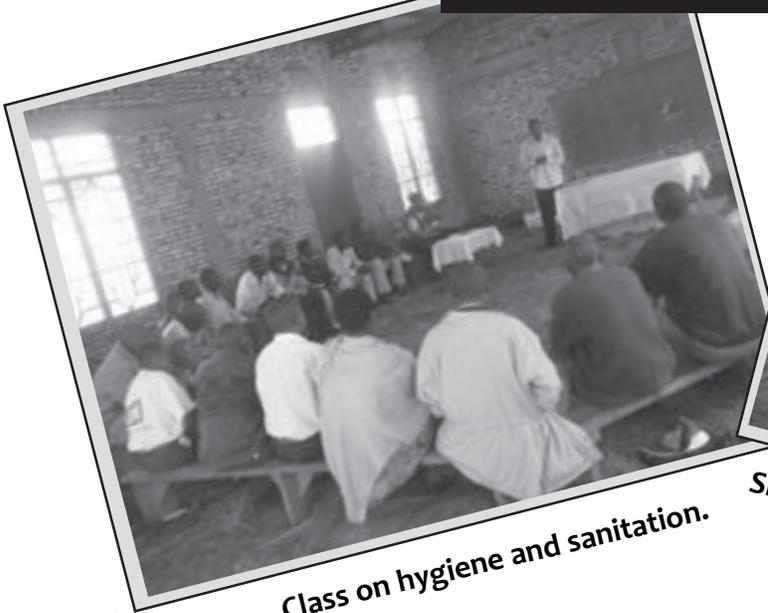
During the initiative supported by Friendly Waters for the World in May and June 2010 HROC brought together 20 people from the internally displaced camps and the surrounding *collines* to participate in the water-filter training. The participants learned how to make the filter container out of concrete; how to clean, sift and layer the sand; how to prepare the filter for use; and how to clean the water container. Skills training was not the only aim of the project. Each of the participants had taken part in a basic HROC trauma-healing

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Pastor Sebastien Kambayeko and his children, Joselyne Ndacayisaba and Emery Igiraneza, getting clean water from a new bio-sand water filter.

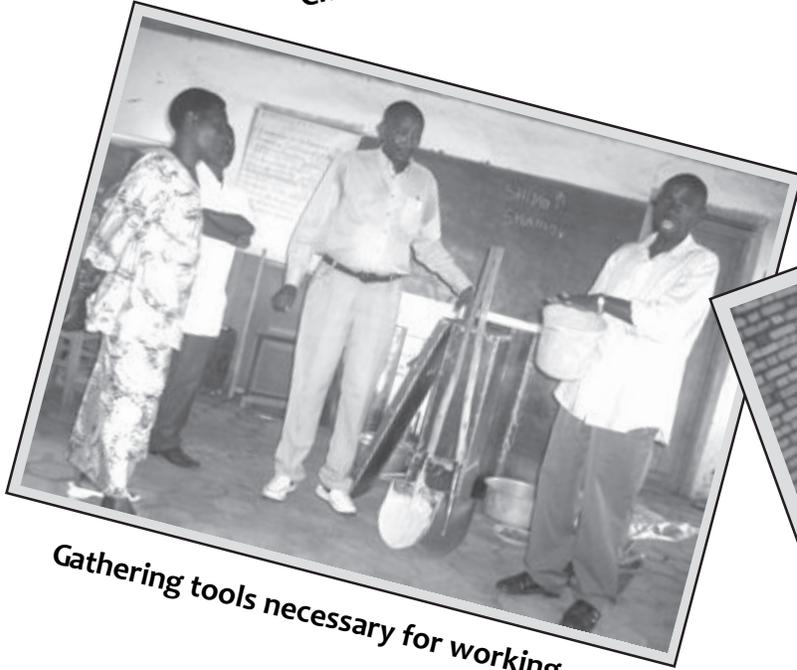
Making a bio-sand water filter :



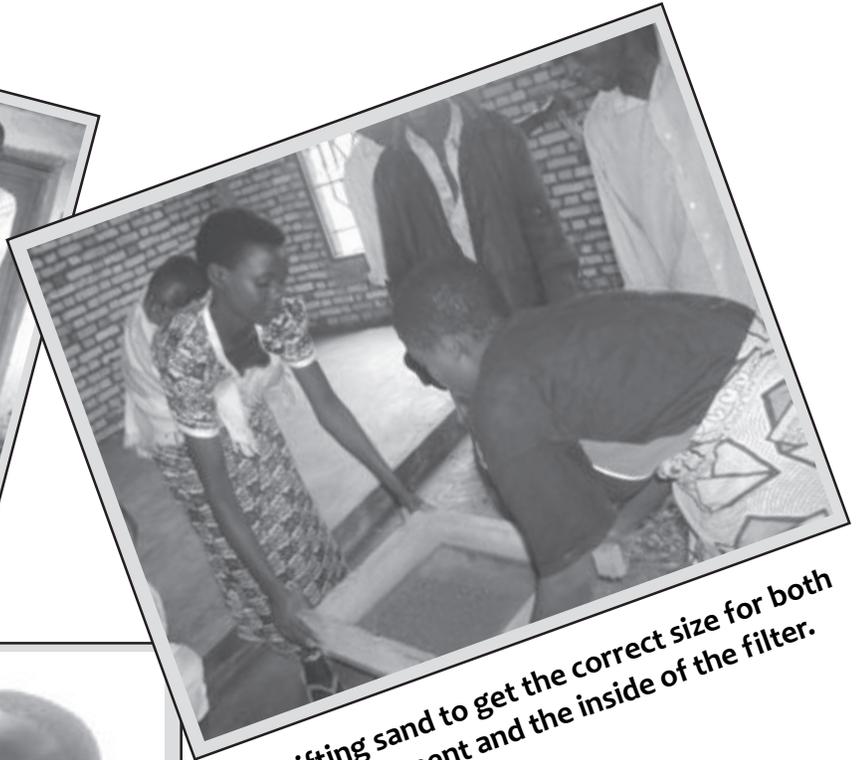
Class on hygiene and sanitation.



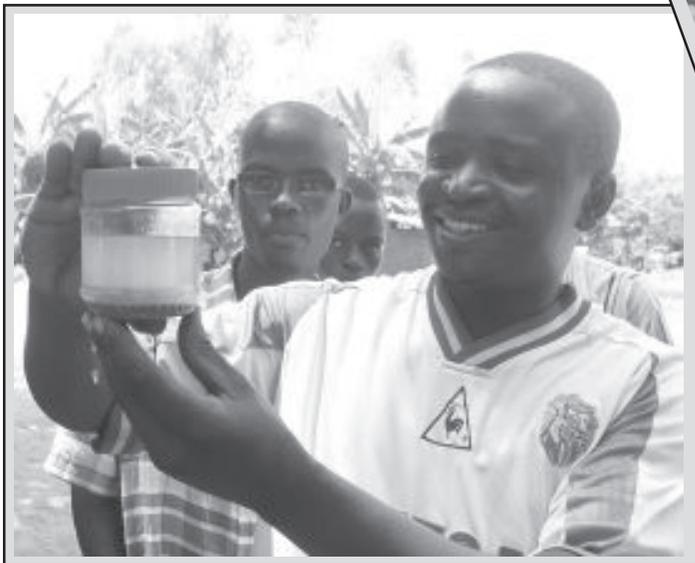
Small group discussion on hygiene and sanitation.



Gathering tools necessary for working.

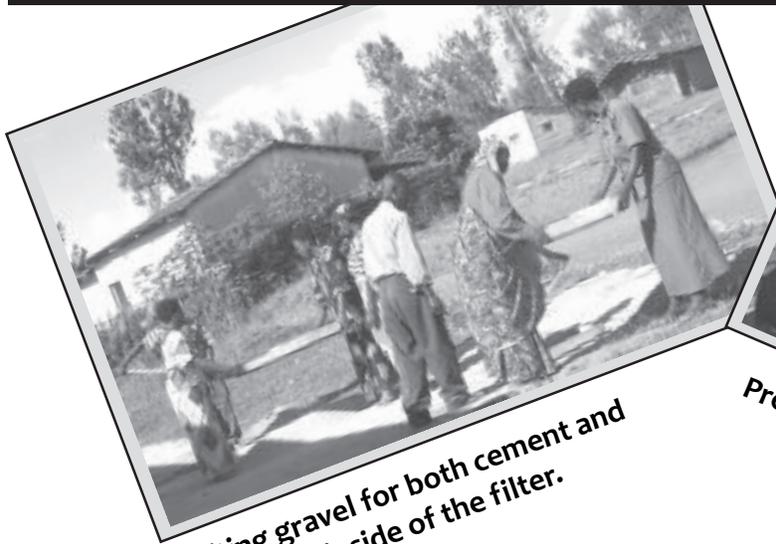


Sifting sand to get the correct size for both the cement and the inside of the filter.

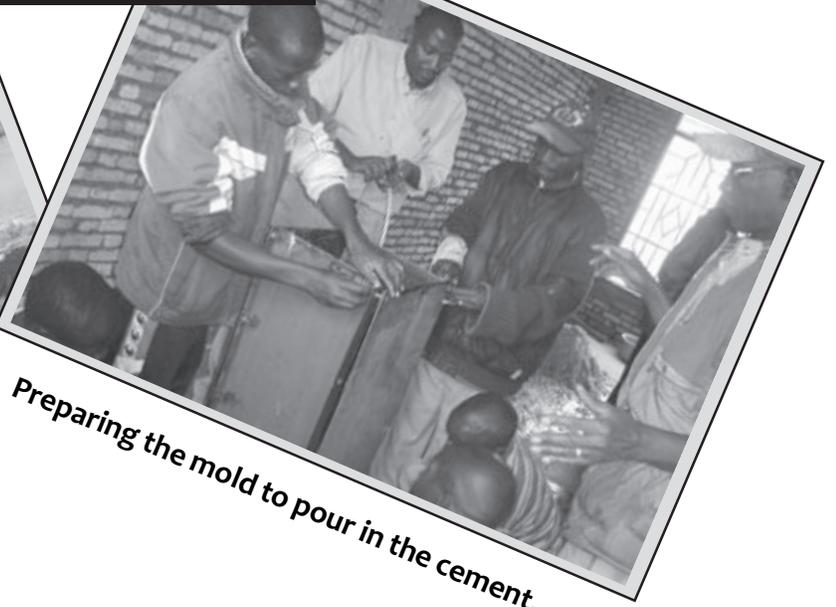


Testing the sand to see if it is cleaned enough to go into the filter.

Ensuring safe drinking water



Sifting gravel for both cement and the inside of the filter.



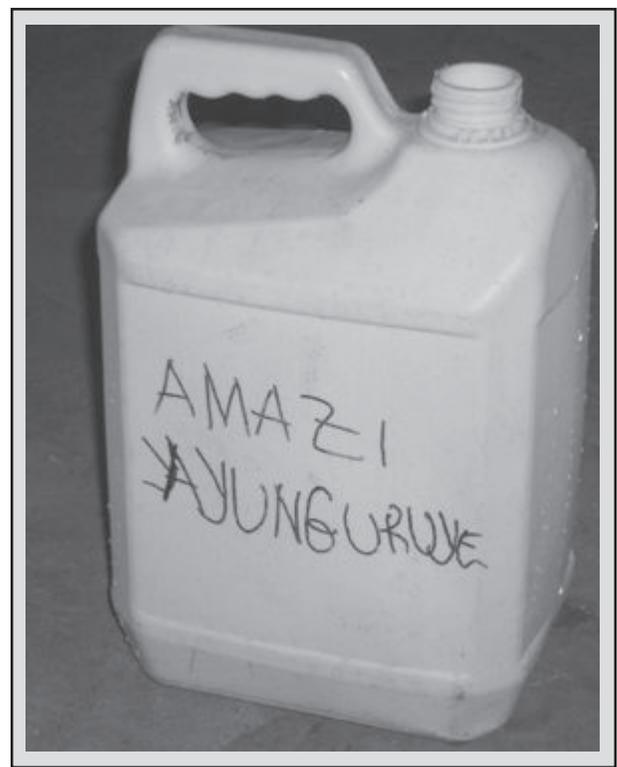
Preparing the mold to pour in the cement.



Cranking out the inside of the filter which is poured upside down and then turned over.



Charging the completed bio-sand filter by pouring the bottom layer of stones to keep the sand out of the collection tube.



A jug of "filtered water."

Ways to Give



1. Stay informed on the progress of peacebuilding in the Great Lakes region of Africa.
2. Pray for/hold in the Light the success of AGLI programs in the region.
3. Attend an AGLI presentation.
4. Coordinate an AGLI presentation for your meeting, church, and/or community.
5. Choose a specific AGLI program and actively follow its development.
6. Join an AGLI workcamp or become a short/long term team member in the region.
7. Support AGLI or a particular AGLI program with your tax-deductible donation:

* Mail a check to Friends Peace Teams/
AGLI, 1001 Park Avenue, St Louis, MO
63104 USA

* Make an on-line donation with your credit/
debit card by visiting the AGLI website,
www.aglifpt.org

* Become a regular monthly or quarterly
donor. Contact tzarembka@comcast.net for
details.

* Host an AGLI fundraising event.

* Ask your meeting, church, or other
organization to include AGLI in their annual
budget.

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workshop and the water filter training gave them the opportunity to continue building relationships. Everyone who took part in the training received a certificate and the group has continued to meet every Saturday to make the filters. Each participant has taken one filter home and others have been given to some to key households in the community.

A local pastor, Sabastien Kambayeko, is one of the people who received a bio-sand filter to set up in his home. He lives in the internally displaced camp and the day he brought it to his house, his neighbors crowded into his small compound to see what was going on. He told them about the importance of treating water before drinking it and invited each of them to come with their jerry cans to his home to filter their water. When they asked him how much this would cost he answered, *It is free. I received the water filter for free and I want to share it with you freely.* His water filter will not only provide cleaner water to his community but will also bind them more closely together.

Integration of Ex-combatants

With support from Quaker Peace and Social Witness, a second group of 20 is now being trained to construct bio-sand filters in Mutaho. This group has been drawn from previous HROC workshop participants, this time bridging not only the divisions between Tutsi living in the internally displaced camp and Hutu from the *collines*, but also focusing on allowing ex-combatants to become constructive members of their communities. Ten of the participants are ex-combatants who were demobilized between 2005-2009 following a peace agreement. They have taken part in skills-building workshops before, but the HROC project is unique in that they have been invited

to work with other people in their communities — people that are still suspicious and frightened of them, remembering them as men of violence. In fact, one ex-combatant mentioned that two brothers who were neighbors intended to kill him at one time before they participated in the basic HROC trauma-healing workshop together. This training is giving them the opportunity to continue building their reconciled relationship.

Forming a Cooperative

The long-term plan is for the two groups to form a cooperative to sell the bio-sand filters to households or institutions in the area. Members from both groups have participated in an entrepreneurship workshop to gain the necessary business skills and the second group has now completed the bio-sand filter training. The two groups have divided themselves into teams, taking shifts throughout the week. They have already received thirty orders for filters from a local hospital and seminary. This will not only mean that more people in the area have access to clean water, but will also give the members of the cooperative an important additional source of income. Some of the participants will also be able to supplement their income by becoming trainers themselves.

One of the key lessons in the HROC basic trauma-healing workshop curriculum is the “tree of trust.” Participants think about what causes trust to take root and grow in a community, using a metaphor that is easily grasped and remembered in an overwhelmingly agrarian society. This project is one of a set of initiatives taken by HROC to nurture the tree of trust. It allows people to work together and support each other, crossing deep-set divisions, while contributing something truly life-giving to the wider community — clean water.

Crossing Thresholds, Deepening Relationships

By Elin Henrysson and Andrew Peterson

The initial goat project was supported by Friends from Olympia, WA and the expanded project by the Goldman Sachs Social Entrepreneurship Fund.

A central principle of HROC is that the healing of the inner wounds of trauma go hand in hand with reconciliation and the building of relationships. The HROC trauma healing workshops create space for both, but it is sometimes difficult for participants to find ways of continuing to nurture and cultivate these relationships outside of the workshops. Many HROC participants have organized themselves and taken initiatives to deepen the healing and reconciliation of their communities by, for example, visiting perpetrators of violence in prison. In another instance, a group of widows in Mutaho decided to meet regularly and to cultivate a piece of land together. Eventually, these women wanted to nurture their reconciled relationships even further – encouraging each other not just to meet together, but also to cross the threshold into each other’s homes. This is how the idea for the goat exchange project was born. With support from AGLI, each Tutsi woman from the internally displaced persons’ camp was paired with another Hutu woman who had remained in her community during the conflict, effectively crossing ethnic boundaries. Each pair was given a pregnant goat that they cared for together, often visiting each other’s homes. After the goat gave birth, one woman kept the mother and the other took the kid. The women were then paired with others, and the cycle continues. This initiative was so successful in deepening relationships across boundaries and in raising the confidence and quality of life of the women that HROC decided to

replicate the project in other communities.

Between January 2009 – December 2010, Goldman Sachs’ social entrepreneurship program and AGLI supported the initiation of the project in fifteen additional groups. The groups have now distributed the first generation of goats, have been re-paired and are looking forward to the multiplication of their efforts. Each of these groups is taking ownership of the project and it is clear that it has allowed them to continue the relationship building they began in the HROC workshop and that the goats have helped improve their lives.

Ownership

The process of the goat-exchange project has not been problem-free, but in facing challenges each group has made the

project its own. In one community, there was an uproar during the distribution over who would get the biggest, healthiest looking goat until one of the facilitators devised a systems in which they would be distributed randomly. In another community, the members decided to contribute a regular membership fee to make the group more sustainable, making exceptions for those participants who could not afford to pay, such as allowing them to pay after their harvest. In many groups, the death of a goat or a kid caused lively discussions. Although these were difficult conversations, they allowed the groups to set up their own rules and guidelines for how the project would continue to function. They also effectively created a forum where members were asked to handle conflict constructively, ultimately strengthening

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A woman and her daughter with their newly weaned goat.

relationships and group cohesion. Some of the groups, significantly in Mutaho, have also started to involve the communal administration in learning about and promoting the project. In this way, the project has also become a way for the community to make themselves heard where decisions are being made.

Relationship Building

When the kids are old enough to be exchanged, the groups gather together, bringing the kids along. They sing, pray and talk about their experiences of the project while sharing a soda and *mandazis* (a kind of donut). Afterward, each member of a pair who kept the goat in his or her home, ceremoniously hands over the kid to the partner, often with a heartfelt speech, the naming of the kid and a hug. Each of these aspects of the process opens a space for the strengthening of relationships and it is clear the groups are actively seizing the opportunity to continue the work of reconciliation.

Many of the participants shared how they have met together regularly with their partner during the project, visiting each other's homes, sharing drinks and cooperating to take care of the goat. In one example in Gwisabu, a set of partners met together in the internally displaced camp to ensure that their sick goat got the right treatment. They managed to nurse the goat back to health and were proud of the way they had worked together. In another example in Mutaho, a Tutsi man from the internally displaced camp was paired with a Hutu woman from the community. They talked about how

they had chosen to name their goat *urukundo* (meaning "love") and how they visited each other often. In yet another community in Ryarunyinya, the woman in one pair died. The group decided that her daughter would take her place in the project. Beyond just including her, however, the partner she was assigned to worked to ensure that extra resources were made available to her. This demonstrates powerfully the opportunity for relationship building that the goat-exchange brings about.

Improving Lives

The project is particularly appealing to HROC participants who live mainly in rural areas and the majority of whom live on subsistence agriculture and small-scale income generating activities. The goats provide a valuable source of fertilizer, where the participants would previously have had to buy it from others who own cows or goats, or had to buy unaffordable chemical fertilizer. As the exchange continues, and each member is paired several times, they will eventually each have more than one goat. This will create an important safety net for difficult times or emergency expenditures – one goat can be sold to free up cash, while others remain, maintaining the benefit of fertilizer. As the goats multiply, they will also provide an important source of occasional meat.

The benefits beyond fertilizer have yet to be realized among the groups who have started the project. However, a less tangible, but equally important impact is taking root among the participants. One woman in Ruyigi said *"I am so proud of*



The goat, *urukundo*, "love," with its owners.

my goat. I could never think that I could own a goat, but now I have one and I enjoy so much to take care of it." For her, the benefit is not just a practical one, but also a sense of pride and confidence in herself and her life. Many others expressed similar thoughts, demonstrating the value of even this small addition to their lives.

The project grew out of the creativity and pro-activity of a group of HROC-participants in Mutaho and has now developed to include many more groups across Burundi. It is a tangible expression of the cultivation and nurture of the tree of trust, a core HROC lesson. The initiative demonstrates the value of a holistic approach that is rooted in the healing of hearts, the building of relationships, the improvement of lives and empowering of communities. HROC will continue to accompany these groups as the project grows and multiplies.

“ For her, the benefit [of owning a goat] is not just a practical one, but also a sense of pride and confidence in herself and her life. ”

The Immeasurable Is What Is Important

By David Zarembka, AGLI Coordinator

This article concerns the importance of what is immeasurable. AGLI, like all NGOs, has to report on how its funds have been spent. For grants, we have to have an evaluation process and assessment reports. Our proposals are full of goals, objectives, evaluations, and documentation. This is all well and good, but as I will explain below this misses the real essence of the work we do because it is not measurable.

Large NGOs focus on giving out material things that can be easily counted — food, seed for planting, corrugated iron sheets, and so on. Even the UN Peacekeeping Department has realized that within five years after the end of conflicts in which they have been involved, more than half of the conflicts erupt again and material support they had given is rendered useless. Therefore, peacebuilding and reconciliation work is important. We have approached the big NGOs about this, but they do not want to take this on because it is so difficult to “count” the outcome. AGLI, of course, has the same problem, but we do the best we can with the various assessments that you receive.

I am not talking about the many testimonies that we get; a husband saying that he has stopped beating his wife and children, nor the wife saying her husband has stopped beating her and the children. These are important outcomes to the Healing and Rebuilding Our Community workshops. Even here we cannot have an objective such as “50% of the men will stop beating their wives.” An old friend, Judy Brutz, did a study in the 1970’s on whether Quaker families were less violent than average families. Her conclusion was that they weren’t particularly less violent (except for acts of extreme violence), but then

she could not tell if this was due to the fact that the Quakers may have been more honest about their actual behavior than others.

I am talking about the real essence of change — the change in attitude. This can never be measured since it has to do with the inner conscience, the inner light, as Quakers like to say. Yet, this includes not only personal attitude changes, but societal attitude changes where society has unquestionably moved. I have two clear examples.

The first relates to the Twa with whom we are working in Rwanda [see article on page 5]. They are now being called “those who history left behind.” The Twa are less than 1% of the population in Rwanda. They are the outcasts in society because they hunted and ate wild animals, made clay pots, buried the dead, and are the buffoons and jesters at weddings and similar events. In order to promote wildlife conservation and tourism, the government has removed the Twa from the forests where they formerly lived. They have been settled on small plots next to the forest, do not send their children to school, and will not come to meetings called by the government. In other words, this presents a nice challenge for AGLI and HROC-Rwanda.

With support from Quaker Peace and Social Witness in England, HROC-Rwanda conducted workshops in two communities of Twa; one in Ruhengeri and the other in Kayonza. Elizabeth Cave, an English Friend, went to Rwanda and taught sack-gardening to the graduates of the HROC workshops. Because they have such small plots of land this was useful for them. Moreover, the vegetables would enhance their nutritional intake. It is my opinion

that one of the reasons for their short stature is malnutrition during childhood.

I have received reports on the follow-up workshops. As I would expect, there are men who say that, by dealing with their trauma and anger, they have stopped beating their wives. Others report willingness to send their children to school and to attend government meetings. But the really basic underlying change is conveyed in the following testimonies:

One woman told us that, as she is married to a Hutu man, her family used to hate her saying that she went away from the marginalized (i.e. Twa) family, but now they have changed, and decided to help her. She said that she is pleased for the workshop she attended and how she feels to be welcomed in the family again.

Olivier: *Before coming in the workshop, we were in isolation, but now we are free, we can easily approach the local authorities, and can express ourselves in good ways.*

A different Olivier: *We are helping our colleagues who didn’t attend the Growing Together workshops so that they know how to grow these vegetables in sacks. This is a part of building trust among us. People from this area [that is, Hutu and Tutsi] were surprised when they saw the vegetables grown by our houses.*

Mukandori: *I had the tree of mistrust inside me, but have started building the tree of trust in my family and among my neighbors, I can tell you that this tree has started to grow here in Kabazungu [place of the workshop]. People who are not Twa are coming to see the sacks we’ve grown, and we are ready*

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to go and teach them how to grow these vegetables in sacks.

The really significant change is that those who were seen as outcasts have become models in their community; those who had formerly despised them are now looking to them as innovators. They are no longer “left behind by history.”

The second example occurred last week here in Kenya when we conducted seven AVP basic workshops with mostly Nandi youth in Turbo Division where there had been much violence after the 2007 election. The previous week we had a refresher course for the AVP facilitators and there we heard many negative comments about the

Nandi. We do not have any Nandi facilitators. We were told that Nandi youth are suspicious, will not open up in the workshops, the women will not speak, and they will demand sitting allowances [payment for attending the workshop].

The first workshop was held last Monday. In one of the workshops, nineteen participants showed up and demanded sitting allowances. The facilitators, as we have instructed them over the years, gave the reasons why there was no sitting allowance. The lead facilitator called to say that he did not know if many or any participants would show up the following day. How many returned the next day? Nineteen!

At the end of the week, I was speaking with one of the facilitators

who said that his second workshop had been excellent as the participants were very receptive and responsive. At the end of the three days, the group, without any coaching from the facilitators, decided to form an association of the participants.

Here again attitude has changed. The Nandi – who had been seen as difficult, hard to reach, and responsible for much of the post-election violence in the area – responded positively to our peacebuilding efforts.

These changes are immeasurable, yet of the utmost importance. This change is in the attitudes people had of each other and the relationships that are changed when those attitudes change.

Cultivating Confidence and Wisdom among the Twa in Rwanda

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also said that interacting and sharing their experiences with others was key to their recovery.

For example, one woman who had watched while her children were killed shared:

Whenever I would go to bed, I would be scared. I was not able to interact with others; I was not able to welcome anyone in my heart. I felt pain in me and that caused me to fall sick. I was able to heal when I did not resist the thoughts that come from this trauma; when I accepted that this happened to me. There I was able to go to other people and say “I am not well.” In the training we were told that if we don’t interact with others we will continue to be traumatized. When I told people my heart started to heal.

The lesson most often cited as the favorite was the tree of trust, an exercise where participants are encouraged to think about the roots, branches and fruits of trust. Almost

all participants emphasized that before the training, there was conflict and divisiveness in their community but that HROC had helped them to understand and help each other. Many people gave examples of having helped others in their communities who were experiencing trauma and difficulty. Tellingly, the situations those they helped were facing were often very similar to those the participant themselves had experienced.

One woman, Jacqueline, shared a particularly moving testimony. She grew up not knowing who her father was. In Rwanda’s patrilineal society this meant she effectively belonged nowhere and to no one. Moreover she lost her mother during the war. Because her mother’s family chased her away, she was forced to marry a man old enough to be her father. He abused her verbally and physically for years, sold all their belongings and everything they cultivated before she had a chance to buy food for their children. She was forced to work other people’s

land and smuggle in food for her severely malnourished babies. Eventually she became suicidal. It was at this point that she was invited to the HROC workshop. She said of the training, *It’s like you took me from hell and placed me in another world. My living until today is because of HROC.* Even though she is still facing difficulties, her experiences have now become a source of strength. She said, *Now people are wondering what words of wisdom I can give* and gave examples of people she had helped. One woman had given birth to a child and it had come to light that it was not her husband’s. The husband was prepared to leave his wife and disown the daughter but Jacqueline spoke to him and convinced him to take the child as his own. Jacqueline knew what it would mean for her to grow up without a father and was able to reconcile the relationship and give some hope to the baby.

Another man, Bosco, lost his brother during the war and became unable to control his anger. He said,

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*My heart was not stable and that would cause me to fight all the time. My wife would not say two words and I would beat her. This became my nature. After the HROC workshop, he says he has stopped beating his wife and has begun treating others the way he would like to be treated. Like Jacqueline, his experiences and healing have given him wisdom to share with others. He said, for example, *A neighbor of mine used to beat his wife and traumatize her. So I went and talked to him to tell him to stop beating his wife because he is traumatizing not only her but his children. It took a while, but now the couple no longer fight.* Because he used to abuse his wife and had found healing from his anger, he was able to see the pain of another couple and intervene on their behalf.*

The implementation of the sack gardens

The second aspect of the project — the vegetable gardens— has been taken on enthusiastically by all participants. The connection between the trauma healing workshops and the vegetable garden sacks was made explicit during the training. Working together to cultivate vegetables in sacks was described as a way to cultivate the tree of trust.

The sacks worked particularly well in Ruhengeri where there is plenty of rainfall. In Kayonza, some participants had lost their harvest because of drought and others to wild animals from the national park. In fact, as a further indication of the marginalization of the Twa, one woman said, *Animals are more important here than we are. If you kill a bird for eating your food, you will go to prison for a very long time, far away.*

Despite these challenges, walking into the village, people would proudly point to their sacks bursting with cabbages, *dodo* (a green leafy vegetable) and tomatoes, and pose for photographs. All the participants articulately described how to make a sack garden, and shared how it had changed their lives.

As the people who are left behind by history, it is well-known that we don't have any land. Now I have my sack garden and my family eats vegetables from there so it has been so good to me.

My children were often falling sick, but now they are much healthier. We have a small space for cultivating and the sacks are right by our house. You can go anytime and pick what you need.

Higher status of the Twa

Many participants have shared this methodology with other people, including other Rwandans and have enjoyed a higher status in their communities as a result. Some have even begun charging for training sessions, turning their knowledge into an income generating activity. Beyond these trainings, a group of participants in Kayonza had also started a traditional dance group that is invited to events and parties for a small fee. This additional income is far from trivial for some of the poorest people in the world and the initiatives were attributed directly to the healing, cohesion and confidence that HROC had brought.

Elizabeth Cave said that the groundwork had now been laid, that the participants had increased their confidence and that the next steps would be to give opportunity for the participants to find other income generating activities and to interact

more regularly with other Rwandans. Many participants mentioned that this was already starting to take place, as a result of their increased confidence. In fact, in response to whether they had become more aware of their rights through this project, the overwhelming majority said that now they knew that they were people like others. They also emphasized that local leaders have come to value their opinions and input, something which was unheard of before the training. Eight of the participants have now been trained as Healing Companions and are able to conduct trauma-healing workshops on their own. Because of this, other Rwandans in their communities have begun to see them as people who have something to offer. The hope is that these newly enabled Twa will be empowered to take on the future of the project.

The project so far is a testament to the way the HROC methodology can transform hearts, relationships, health, livelihoods and power structures. As the participants start to take ownership of the project, let us hope that, like the individual stories of Jacqueline and Bosco, the collective suffering of the Twa can be turned into wisdom from which all Rwandans can benefit.

The Next Step

Quaker Peace and Social Witness has granted AGLI and HROC-Rwanda additional funds to continue this project. The new project will involve advanced HROC workshops with half Twa and half Tutsi and Hutu. In addition, further income generating activities including the bio-sand water filter project will be implemented in 2011.

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listening session accused the group being in the pay of the government in wanting to force the IDPs back. In another place, fifty youth with rocks were hiding behind a church where the meeting was being held outdoors, but as the people began to express their concerns, these youth joined the group and expressed their feelings. They complained that they had no future, that politicians and other Kenyans didn't really care about their improvement, and that promises made to them were usually broken.

I think this was a very important peacemaking effort as peacemakers should intervene as soon as possible even during the violence. This keeps the violence from escalating. Pent up frustration can be a cause of violence and listening is a good method of releasing that frustration.

In May, the Kenyan government announced the *Rudi Nyumbani* [Return Home] campaign for the IDPs to leave the camps and return home. The Kenyan government wanted the international community including the business community to think that Kenya had returned to its normal, peaceful self. Neither the IDPs nor the receiving communities were ready for this.

As truckloads of IDPs with their few possessions returned to those communities where FCPT had done listening sessions, FCPT escorted the returnees. Again, FCPT first held a training session for our forty counselors to prepare for this exercise. In one case, when FCPT was not asked to escort the returnees, they were stoned and returned to the Turbo IDP camp. The local District Office then asked FCPT to accompany the returnees on the next try. This attempt was successful. In another case returnees just picked up their pole and plastic tarp huts and rebuilt them on an open field near Eldoret with

no amenities including water, electricity, or latrines. FCPT interceded and supplied these items. The returnees had no houses to return to since they had been destroyed. Moreover, they were afraid to return to their individual homes so they constructed plastic huts close together in what became known as "satellite camps."

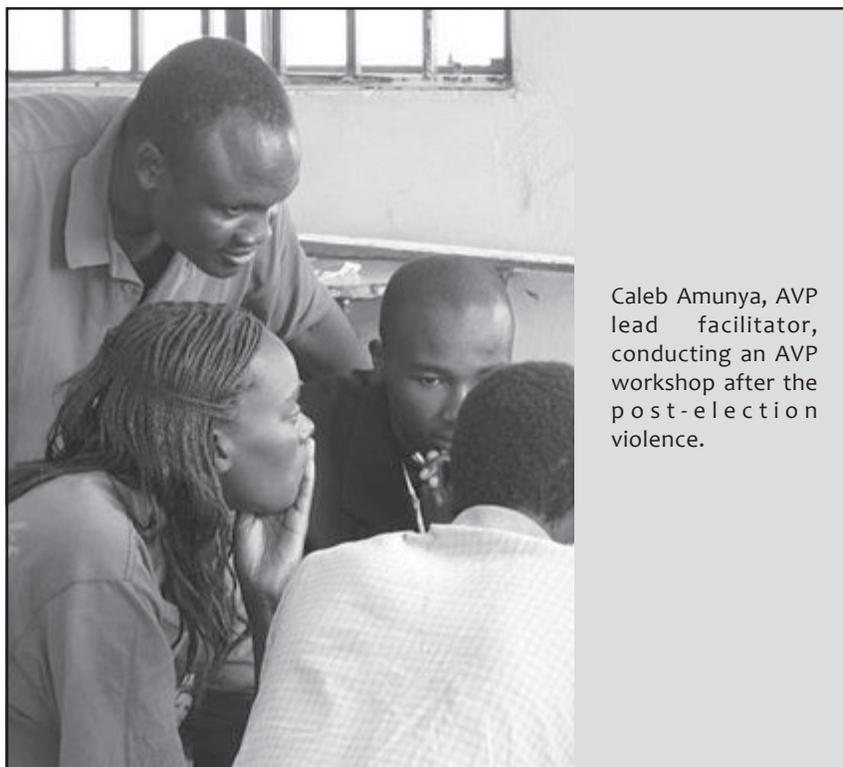
In November 2008, FCPT decided to conduct a follow up survey of the six communities in Turbo Division to see how resettlement was progressing. FCPT developed the survey and again did a training session on how to conduct a survey. FCPT completed six hundred and forty three interviews, some with multiple respondents. FCPT then tallied the responses. The conclusion was that there was much cause for concern. While people had returned, tensions were still high. With the appropriate trigger, fears were expressed about another round of violence. There were rumors of secret meetings and

the arming of both camps with guns – if true, an ominous development.

Another surprising result was that many Nandi, the local group responsible for much of the violence in Turbo Division, were attacked by their tribesmen or forced to pay for "cleansing" by giving a sheep or goat or some funds so that they would not be attacked. Clearly this was just extortion by the youth making the demands. They targeted those who had a friend who was Kikuyu, were settling old grievances, refused to participate in the violence, or similar "infractions." I was pleasantly surprised to find that many of the Nandi respondents opposed the initial violence but felt helpless about how to respond. In other words, ethnic solidarity was a myth.

Right before Christmas, FCPT took the results of this survey to the District Officer (DO), the local government official responsible for Turbo Division. In Kenya, like all the countries in this region, a person

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Caleb Amunya, AVP lead facilitator, conducting an AVP workshop after the post-election violence.

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cannot hold a meeting, seminar, or workshop without the approval of the local government officials. The FCPT later published an advertisement in the *Daily Nation*, the largest newspaper in Kenya with a circulation of over one million copies per day, expressing our findings and our concerns that, given the right spark, violence could erupt again at any time. This did not please the DO and he called us to a meeting with his chiefs and asked us to place another advertisement withdrawing our findings about Turbo Division. We held another meeting to discuss this and the conclusion was that FCPT was reporting the truth as we heard it from the respondents and there was no reason to back away from the truth.

Prevention for the 2012 Election

In the Kenyan context, a tremendous amount of peacebuilding work needs to be done. The tendency, as occurred after the violence in the Rift Valley following the 1992 and 1997 elections, is to proclaim that “peace has been restored and all is well” without any of the underlying causes and hostilities being addressed. Peacemaking is an ongoing, continuous process. This period of calm is not the time to relax and forget about the past violence, but the time to work on healing and reconciliation to prevent a further round of violence, which many respondents in our Turbo survey expect during the 2012 election.

With this foundation in the Turbo Division, Friends Church Peace Teams has continued to work toward the goal of making the 2012 election violence-free in Turbo Division. FCPT has already formed the Turbo Division Inter-Religious Peace Task Force with twenty-two denominations including the Muslim community. Under the guidance of Quaker Peace Network, during the



FCPT led parade on International Day of Peace, September 21, 2010

2010 referendum on the new constitution, eight election observers, including myself, were placed at polls in the division. FCPT and AGLI have done AVP workshops in each of the seven locations in the Division with youth in the division, the Inter-religious Peace Task Force, and with the local government peace committee members. On September 21, 2010, the International Day of Peace, FCPT and the Inter-religious Peace Task Force held a peace parade down Uganda Road, the main highway through Kenya to Uganda and beyond, to indicate to people in the community that there is a contingent of people concerned about peace.

Plans for the future

In order to ensure a violence-free election in 2012, preventive measures have begun. In addition to the development of the Inter-Religious Peace Task Force, FCPT has begun Alternatives to Violence Project (AVP) workshops with one hundred youth in each of the seven locations within the district. The most energetic participants will attend advanced AVP workshops; the best will be trained as AVP apprentice facilitators. Then, these apprentice facilitators teamed with

experienced facilitators, will conduct as many more AVP workshops with youth in their location as funds allow. In this way each location will have hundreds of youth who will have had non-violence training. These will then be formed into associations which will work on election violence prevention. Some will be trained to do election sensitization. Other will become “citizen reporters” who will phone the FCPT election call-in center to report any suspicious, illegal, or violent activities.

Through the Inter-Religious Peace Task Force others in the community will be trained as citizen reporters and sufficient election observers will be recruited and trained to observe every polling station in the division. Non-violence workshops will be given to members of the government sponsored Peace Committee members. The Sunday before the election, peace prayers will be organized in churches and mosques of all denominations.

We do not know if this activity will curtail or stop the violence in Turbo Division. We will let you know the results in the Fall 2012 issue of PeaceWays.

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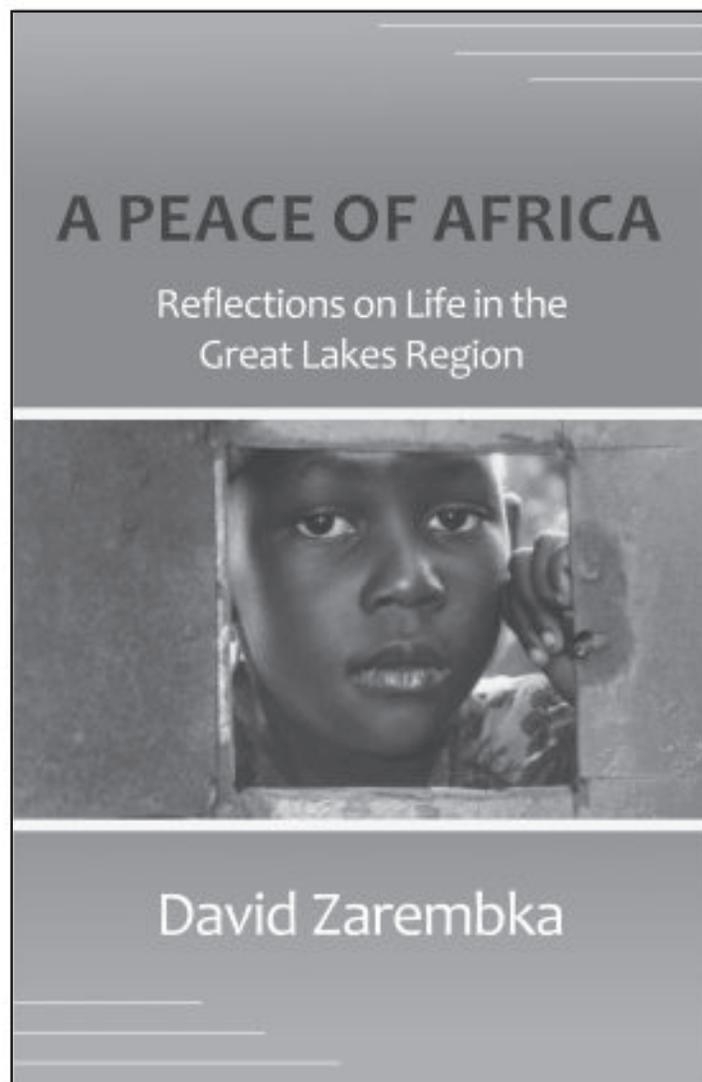
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By David Zarembka

Whether entering war zones, volunteering during elections, or working in a refugee camp, author David Zarembka insightfully explains the Great Lakes region of Africa with its warts and glory. *A Peace of Africa: Reflections on Life in the Great Lakes Region* is a book that explores life adventures on the ground through experiential knowledge and observations. Through personal experience with his Kenyan family, friends, and colleagues, Zarembka captures the essence of cultural and societal issues and skillfully deciphers the differences between African and American culture that frequently escape casual visitors and expatriates alike.

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David Zarembka graduated with a Bachelors Degree *cum laude* in African History from Harvard University and a Masters degree in International and Development Education from the University of Pittsburgh. He first visited Africa in 1964 when he taught Rwandan refugees in what is now Tanzania. Since 1998, he has been the Coordinator of the African Great Lakes Initiative of the Friends Peace Teams, a Quaker organization that promotes peacemaking activities with local groups in the region. He currently lives in rural Kenya.

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