



# Peace Ways

FALL 2006  
Volume I Issue II

# AGLI

## Fitting In: Roles of Human Interaction

### **Frozen In Time:**

Escaping the Victim-Abuser-Rescuer Triangle

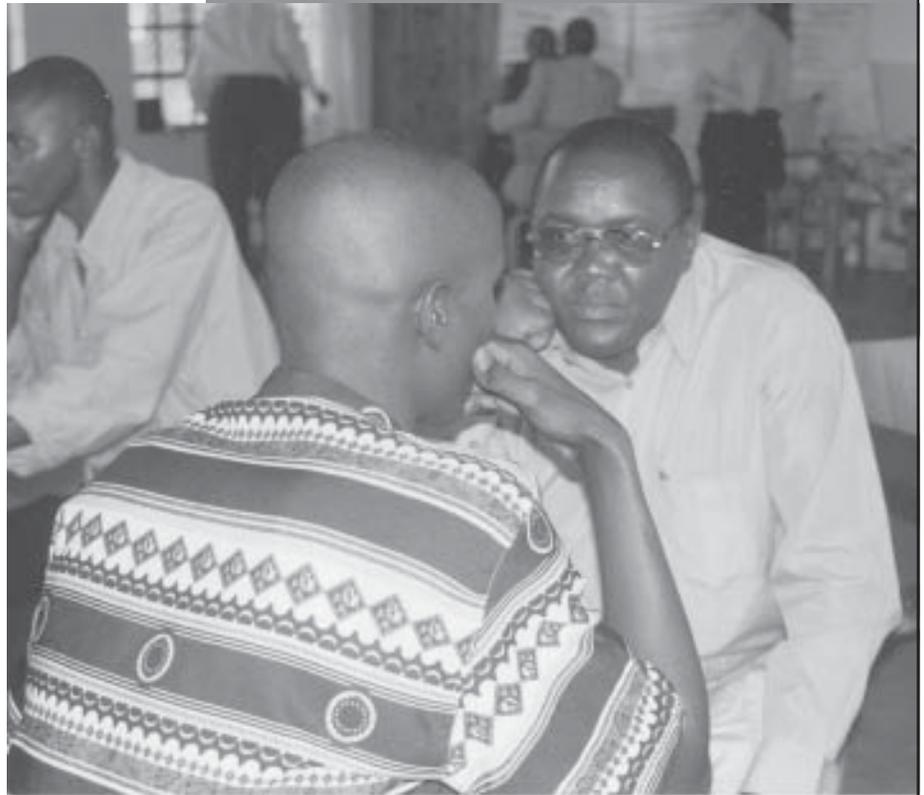
*By Laura Shipler Chico*

### **How Much is One White Woman Paid?**

*By Cassilde Ntamamiro*

### **Guidelines on Giving and Receiving**

*By Quaker Peace Network*



**A**frican Great Lakes Initiative  
of the Friends Peace Teams



### **African Great Lakes Initiative Friends Peace Teams**

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.

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## **Editorial Comment**

In 1763, at the height of the French and Indian War, John Woolman journeyed two hundred miles from Burlington, New Jersey, up the Susquehanna River to visit the Lenni Lanape Indians. His reasons for the visit were as follows:

*Love was the first motion, and then a concern arose to spend some time with the Indians, that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them, or they be in any degree helped forward by my following the leadings of Truth amongst them.*

North Americans who have visited the Great Lakes Region of Africa in the AGLI way—interaction at the grass roots level with ordinary Africans — come to realize their relationship with the Africans is difficult and complex. Physical needs are overwhelming, the guilt of affluence occurs, both those in need and shysters ask for help. The thought-provoking lead article of this issue is Laura Shipler Chico's "Frozen in Time: Escaping the Victim-Abuser-Rescuer Triangle." She describes these interactions on the individual level as well as the organizational level. At the Quaker Peace Network-East Africa meeting in Tororo, Uganda, participants approved the "Guidelines on Giving and Receiving" to try to regularize some of the problems with current interactions between North Americans and East Africans.

Of course, interactions are two-way. Cassilde Ntamamiro gives us an African perspective in "How Much is One White Woman Paid?" Do not think that this is a problem only between North Americans and Africans. Cassilde also describes interactions between Burundians and a Kenyan volunteer.

John Woolman reported that one of the Indians told him, "I love to feel where words come from." (See Mari Christmas's comment on page 13.) May Kay Jou depicts "Pulling Down a Wall" of language during the AVP workshops she helped facilitate with Congolese and Rwandan participants. Malesi Kinaro describes the introduction of AVP in Ndal, Kenya, in "Internal Changes" and an incident that she was involved in "Transforming Power in Practice."

"Fitting In: Roles of Human Interaction" is the theme of this issue. I hope you will be challenged by new thoughts and opinions about our complex world of human beings.

David Zarembka

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## In the Next Issue of PeaceWays

- A Report on the recent AVP Peace Team to Colombia
- Darfur: Non-Violence, the United Nations, and Peace



# How Much is One White Woman Paid?

## Report on the Kamenge Workcamp

By Cassilde Ntamamiro, FWA coordinator

The African Great Lakes Initiative (AGLI) responded positively to FWA's call for help by sending four international work campers, three Americans (Mari Christmas, Sue Nowelsky, and Madelyn George) and one Kenyan (Moses Adagala), to Burundi. During the workcamp the Americans, Kenyan and Burundians worked together as a team.

Initially the presence of white women was a puzzling idea for local people. Many Kamenge did not understand why we have to make whites work so hard instead of giving them, poor local people, an opportunity to make money. Men, women and children would come around and ask how much one white woman is paid in order to come work in the mud and carry heavy rocks and bricks. They insisted on answers.

As they continued to ask, I took one morning hour to educate people, explaining the role of wazungu (whites) and other work campers as volunteers. I recalled the ancient time when we Burundians went as a whole village to help cultivate or collect the crops for one family or help carry a sick person to the hospital, or build a hut for somebody whose house caught on fire. I showed the community the similarity between the two activities.

I told them the importance of joining our strength as Burundians and any other things we have in order to develop ourselves and especially leave the fear of the past wars behind by coming together, freeing ourselves from any type of ethnic prejudice. If people

came all the way from America and Kenya to help us, it is because they are encouraged by the progress we make in peace, so we should feel encouraged to rebuild the community.

The presence of Moses Adagala, a workcamp team member from Kenya, was a great help to us. He has made the team complete — he was a black skinned volunteer. His presence was a silent educational tool. At first everybody thought he was Burundian. They tried to talk to him in Kirundi (local language) and when he responded they found out who he was. Since then all the conversations between men were done in Swahili, and each Burundian who met him wanted to make him his friend. He was a good companion to the workcampers, mostly women, because he was helping very much to take the bricks up high where the masons needed them. Moses could carry a full bucket of mud, to put in between the bricks, and lift it at the masons' level without any problem. We had local people volunteering to help including young women, children and young men and, progressively the worksite became an attractive place.

Up to now, we have built 5 rooms up to the lintel. Two side rooms have only the foundation made. Those 7 rooms will be used for a waiting room, consultation room, nursing room, lab room, pharmacy room, a dormitory for day hospitalization, and, a room for the mother to infant HIV /AIDS transmission prevention program.

The FWA committee thanks all who have contributed to make this workcamp possible.

*Men, women and children would come around and ask how much one white woman is paid in order to come work in the mud and carry heavy rocks and bricks.*



## Goat Story

By Adrien Niyongabo

*When I was a child we had goats at home. While we were at school, we tied them to a tree so they could not destroy the fields. Upon getting back from the school, we usually untied them so that they could find grasses wherever they might. But, most of the time, the goats would remain standing at the same place although they were no longer tied to the tree. Some times, I think that something similar happens in people's minds. It is not so easy that we come to realize that the storm is over and that, after having ourselves been pulled up by someone, we can help others to stand up as well.*

## Frozen In Time: Escaping the Victim-Abuser-Rescuer Triangle

By Laura Shipler Chico

**T**here is that of God in each of us. This is a fundamental tenet of Quaker faith. But perhaps there is that of the Devil in each of us too. And that of the Sacrificial Lamb.

As an outsider living in Rwanda, I often wonder – If I had been here during the genocide, what would I have done? Would I have stayed and played the hero, the rescuer? Would I have fled? If I were Rwandan, what would I have done? Would I have risked my life for a neighbor? Would I have killed or robbed or raped? If I had been the President of the United States, would I have looked the other way, convinced myself it was simply a civil war? Of course, I will never know the answer to these human questions until, unless, I am tested. And here I am, living and working and sleeping and breathing in a society where almost everyone has already faced that terrible, ultimate test.

I believe that each human being has the capacity for great good. And I believe we each have the capacity for great evil. Any person can become a victim – that is certain. At the same time, any person can play the hero. And given the right circumstances, every person has the capacity to abuse another. Inside of each of us there is a constant interplay of these forces, and in healthy contexts these forces balance each other out. But when there is extreme oppression, – domestic



Solange

violence, rape, colonization, genocide – certain roles become frozen in a violent system and people or groups of people become sucked into playing these frozen roles – some are the “victim”, others the “abuser”, and others the “rescuer.”

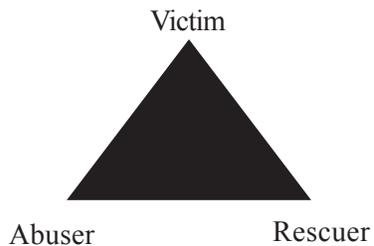
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“ *And here I am, living and working and sleeping and breathing in a society where almost everyone has already faced that terrible, ultimate test.* ”

“It seemed that most foreigners around me took one road or another—either they gave freely and embraced the role of rescuer, or they shut down to the suffering around them.”

Continued from page 5: Frozen in Time

After oppression – and in Rwanda’s case there have been multiple oppressions, from the brutality of colonization to the terror of the genocide – there is a period of recovery. One critical outcome of a healthy recovery is that the victims do not remain victims: there is a history of victimization that will never and should never be forgotten, but ultimately, for true recovery, victims can no longer rely on a “rescuer” but must ultimately discover their own sources of strength and support for healing. However, too often, in a recovery process the roles remain frozen in a static triangle. The triangle becomes an operating system as people can either be stuck in a role or, paradoxically, shift from role to role in order to maintain this unhealthy triangle’s equilibrium:



(Source: Karpman Drama Triangle)

This is most likely to happen if a helper – a therapist, a spouse, a donor, or development organization – becomes too invested in playing the role of rescuer. It is easy to do – we all want to feel as though we are good people, and when entering into this frozen triangle, the role of rescuer is the most appealing to our egos. The international community shares a collective guilt about its inaction during the genocide of 1994, and thus the role of rescuer, however belated, is attractive and has drawn huge amounts of aid from Western governments. There is nothing wrong with giving aid: aid is important and should always be encouraged. That is about sharing what we have. The question becomes more complicated when we look at how that aid is used, and how we conceive of ourselves in the act of giving aid. Are we using that aid to promote an image of ourselves as “rescuer” or are we simply acting out of our obligations as responsible global citizens?

When my husband and I first arrived in Rwanda, neighbors would come and ask for money. Culturally, asking for help when you need it is acceptable, much more than it is in my home culture. We felt overwhelmed by the bottomless need around us, unsure of when to help and when to hold back.

The way Rwanda works is that people with more give and people with less ask. Usually what people give is short-term; it is not sustainable and cannot be counted on. But usually things come back around — they are a part of a large patchwork of giving and receiving that last for years and generations. The generosity can be staggering – our landlords routinely give half of what they make each month to people who need help. Our house worker, now that she has a job, has taken in a battered woman she barely knows and her sick infant. Our neighbors used to feed our house worker and her children when she was starving and out of work, and now that they don’t have that burden they bring us milk each week from their cows and refuse to be paid. This is how people survive, and it is beautiful to see.

There is a difference, though, between giving out of genuine generosity, and giving because it props up an image of self as rescuer. So, the enormous question for me when I arrived was — where do I fit in? For the first few months here, I was tormented. An easy way to feel good about myself was to give when I was asked, but I had a gnawing question about whether this was right. When I said no, I felt ashamed in the face of the generosity around me. I swung between wanting to rescue or save anyone who came across my path and then feeling like a victim — as though I was being trapped into buying friends. It seemed that most foreigners around me took one road or another — either they gave freely and embraced the role of rescuer, or they shut down to the suffering around them. I wanted to find a third way, to somehow melt this frozen system, but I didn’t *know how*.

### Trapped

The danger is that I could easily become addicted to being a “rescuer” – that it could feed my ego and become an all-encompassing identity. The problem is

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# Guidelines on Giving and Receiving

Approved, Quaker Peace Network—East Africa

March 19, 2006, Tororo, Uganda

The issue of wealthier Quakers from the northern countries giving funds to Quakers in the Kenya, Uganda, Tanzania, Rwanda, Burundi, and the Democratic Republic of the Congo (DRC) is fraught with difficulties. Too often these funds have been unaccounted for, misused, and/or stolen. Traditionally the blame has been put on the African implementers, but the northern donors who have so quickly written off these losses as “that’s the way Africa is” are also part of the problem. There are more than enough Quaker organizations led by honest African Quakers that receive, spend, and account for their funds with scrupulous honesty that there is no need to “excuse” those who are unaccountable and dishonest. Each time funds are misused in Africa, it is the honest Quaker implementers who are hurt the most since the errors of the few tarnish the image of all. Money can lead to conflict so the proper use and accountability of funds is a peace-making activity.

There are various levels of corruption:

- Outright theft of funds for personal use.
- Misuse of funds for purposes other than those indicated in the proposal, including unauthorized “borrowing” of funds from another program.
- Waste of funds without using them as prudentially as possible because they are given by wealthy people from overseas.
- Lack of accountability for funds receives which usually is used to hide one of the above misuses.

To rectify this situation guidelines for responsibilities of both donors and implementers are needed.

## **For Donors:**

Funds are given only to recognized organization with a valid bank account. Funds are never sent to an individual’s bank account or given to implementers to carry back from overseas because this forecloses transparency. Even in the case of a scholarship, funds should be sent directly to the institution or routed through a dependable organization.

In order to qualify for funding, the donor must receive a proposal from a recognized organization which has passed the proposal at a Board meeting of the responsible people. This proposal should include a detailed budget. Donors should have a clear format for the proposal. A neutral person, knowledgeable about the country and type of proposal, should review it with an onsite visit. Over-budgeting, currency transactions, over-pricing, hiking of salary beyond those normally accepted, and vague or unclear line items should be thoroughly questioned. The proposal including purpose, timeline, budget, and delivery of funds is public information.

After funds are sent, monthly or quarterly program and financial reports should be regularly received. In these days this can easily be done by email anywhere in the region. No further funding should be sent until such reports have been received and accepted as proper.

At the end of the proposal period, a final report and financial accounting must be submitted. There should then be another on-site visit by a neutral observer who should verify the accounting by looking at the bookkeeping and receipts to back it up. This protects not only the donor but also protects the implementer from any charges of mis-management of the funds.

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**REMINDER:**  
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This implies that small donations are difficult to monitor and verify. Consequently it is advisable that those who are unable to make the appropriate site visits by neutral observers channel their funds through organizations that have this capability, allocating a proper amount for this administrative task.

When theft, misuse, wastage, or unacceptable accounting is encountered, the donor must pursue these problems with the same diligence they would use for a similar case in their home country. Corruption cannot be excused under any rationale. If a donor is not willing and prepared to follow-up such mis-conduct, it should not accept proposals and disperse funds.

When theft, misuse, wastage, or unacceptable accounting is uncovered, the donor organization will discretely tell the other donor organizations of such problems so that implementing organizations are not able to move from one donor to another with impunity.

### **For implementers:**

Funds are requested only by an established organization for one of its priorities and have been approved by the appropriate Board of Directors. The organization must have mechanisms for handling and reporting funds including checks and balances with a trained treasurer.

The proposal will be transparent and shown to all who are concerned with it for their input and approval. No paid professional fundraisers should be used.

Those who are dispensing the funds must be as careful with these funds as they would be with their own. They must receive receipts for all transaction (and have their own signed receipts when this is not possible) and keep an accurate accounting of all these funds.

If it is necessary to substantially change the budget of a proposal (meaning more than 5% or as specified in the proposal), prior approval of any such changes must be received from the donating organization.

Written reports and financial reports will be sent on a regular basis as indicated in the proposal.

The implementers of these funds will be welcoming and open for all on-site visits by anyone sent by the donating organization. All written and financial accounting will be open for inspection.

If anyone in the implementing organization is financially irresponsible, the implementing organization will notify the donor and take whatever appropriate action is necessary with the offending individual.

If these guidelines of responsibility for both donors and implementers are faithfully adhered to, many of the problems which have been encountered in the past will be rectified. In the long term, this will build a much healthy relationship between donors in the North and implementers in Africa. The result should be not only a much more prudent use of the funds available, but a larger flow of funding.

# Pulling Down a Wall: AVP-Gisenyi (Rwanda)-Goma (Congo)

by Mary Kay Jou edited by Dawn Rubbert

Mary Kay traveled to Congo for summer AVP projects with a goal of bringing together Congolese and Rwandans. The trip was not simple. After a delay in London — airplane problems — she arrived in Nairobi about midnight and had a ten hour layover. It was not feasible to leave the airport since as it would have cost \$50 for a Visa to enter Kenya, and besides, it was the middle of the night. Below is an edited compilation of her official reports and personal emails describing the training sessions.

## Goma, Congo, July 13-15, 2006 - Basic Training

Pole Pole = slowly slowly, they arrived on the morning of the first day. You could feel the tension in the room, and a little fear. Even facilitators expressed hesitancy and wonder. We trained twenty people, ten Rwandan and ten Congolese, with four facilitators; Mema Mary, Elite Epa, Intelligent Immaculee, and, Believer Baptiste.

Our biggest hurdle really was language; we stumbled a lot that first day, getting used to the multitude of languages and interpreters in the room. There were three languages going on at the same time, Kiswahili, Kinyarwanda, and Kizungu (local French). We took care that everything was written down in both Kiswahili and Kinyarwanda, and concentrated on the political correctness of it all, hoping that people would feel comfortable.

It happened, in the afternoon of that first day. It was time to let go of our comfort zones and get beyond



language. With no interpreters present at their side, and placed in dyads, the concentric circle experience forced them to find a way to communicate with each other. And they did. Many people shared how it felt as if a wall had been pulled down. From this point on in the workshop, language was never an obstacle again. Interpretation became a natural way of being and ran very smoothly. People felt free to speak, or to try to speak in any language they knew, and everything was interpreted so that everyone would understand. It was a very moving experience. Participants found themselves amazed at the ease in which they were speaking to people they barely knew.

The affirmation exercise demonstrated to the group that you can find good in everybody; even someone you think is so different — from another country or tribe or ethnicity. It was very powerful — and this is only the beginning; there are still two more days with this group. I am always amazed at the ease with which AVP gets translated into other cultures. It is as if the work of AVP transcends culture and gets immediately to what is common to all humanity; and here in Goma it is happening again.

They discussed how important it is to look someone in the eye in order to find the truth, but in Congolese culture and tradition this just isn't done. Participants saw this as one way to alleviate conflict and misunderstanding; especially between husband and wife. They were also impressed with how easy it was to share ideas with people you don't even know; even those who are older than you.

We made a conscious effort to have each language equally in the workshop which led to wonderful discussions regarding the power of language and how it also can be used as violence. Our discussion of the definition of violence turned into the discussion of violence against women. In the Congolese constitution there is a mandate for equal rights by gender; there is still a long way to go.

The second day began with all participants ready and waiting at 8 30; it was intense. We started with laughter, imitating our favorite animals. That really broke the ice and our discussion turned towards POWER, RUMOURS, VIOLENCE

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and PEACE. By the time we got to transforming power (TP), the participants were already there. After a short TP Rap from Samuel, a Congolese/Rwandan facilitator, a participant openly shared about an experience from her own life. She didn't know about TP before, but looking back, she could see that it had been within her forever. With each activity, we saw more hands go up, more people showing interest in sharing their perspective, feeling safe to speak.

On the third day, people who had never shared before were suddenly answering questions, offering opinions, and expressing their feelings — it was beautiful. With time, caring and respect, this workshop, comprised of an equal number of Congolese and Rwandan participants, was extremely successful.

### **Gisenyi, Rwanda, July 17-19, 2006**

#### **Advanced Workshop**

Gisenyi, Rwanda is truly a world away from Congo; even though it is mere kilometers away. In Goma people need to be safely home before 7 pm due to the security issues. In Gisenyi people are free to walk around in the evenings knowing there will be peace.

Logistical problems prevented starting on time the first day. There are two Catholic centers in Gisenyi and some participants were waiting patiently at the other one. Once we got started, we all knew it was going to be a great workshop.

We pushed participants from the start. No adjective names could be written on shirts — they were to learn each other's names by heart. Following a bit of protest and nervousness participants quickly realized that not only is it OK to ask for help, but that people are willing and ready to offer help.

The activity "In Common", in which each participant must find three things they have in common with two other people, gave great struggle. They couldn't imagine having anything in common with people from different ethnic groups and countries. One of the participants was in a group with an American participant. She

expressed her amazement at having anything in common with a "mzungu," a white American. Other groups had a much more difficult time finding things they had in common which brought them to the realization that even if you don't agree on things, you can still be brothers and sisters.

The afternoon session began our great descent into the concept of consensus. Jolie Josephine used "Secret Spot" to bring up the concept of consensus. It was hysterical to watch the groups struggle in such a profound way. Using the simple technique of how many rocks do you think are in this water bottle, Joyful Joyce brought the group into the consensus process without them even realizing it, or being threatened by it. It took so long and pushed them so far that we did not have time to get to the next planned exercise.

On the morning of the second day we dove right back into the consensus work. As each person gave their ideas, others expressed impatience feeling that we were taking too much time and losing time from the agenda. They wanted just to end the process and haphazardly choose a topic, not knowing that the work of the Advanced workshop is to choose a focus topic via consensus. Once they had succeeded in choosing two topics we all had a good laugh as the group discovered that they had, in fact, been working on the agenda the entire time.

The two topics chosen were Violence based on Tribalism (which is rampant in both Rwanda and Congo) and the History/Philosophy of AVP. Jolie Josephine brought them through the "Colored Dots" exercise which took the group into the feelings of exclusion, isolation, and discrimination which led to a lengthy discussion of the effects of tribalism and discrimination in their lives. "Colored Dots" was followed by "Pretzel" an exercise demonstrating that no matter how entangled we feel in our own problems, if we work together, we can figure out all of our problems and make everyone feel better.

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“The activity “In Common”, in which each participant must find three things they have in common with two other people, gave great struggle. They couldn't imagine having anything in common with people from different ethnic groups and countries.”

# Internal Changes: AVP-Ndalu Report

By Malesi Kinaro, AVP Coordinator, Western Kenya

In October 2005 the QPN-Africa (Quaker Peace Network-Africa) was held in Gitega, Burundi. Among the participants from Kenya was Rose Imbega, the Chairperson of Change Agent Peace Program (CAPP), Kenya. After people shared their experiences Rose came to ask me if I could take AVP to Kitale. I told her that if she found a group ready to pay for their meals and the upkeep of the facilitators, we would go.

In November of the same year, she told me that a group of women from around her home in Ndalu were preparing themselves for the AVP. In December when I was in the middle of shelling my maize in Nyenyilel, Rose called to say they were ready. I rang Getry Agizah and Susan Mwambire and told them to come to Ndalu and so AVP was born in Kitale, northwestern Kenya.

## Basic AVP—December 2005

I left my Nyenyilel farm to Kipkaren where I met Getry Agizah and Eunice Magasia. We proceeded to Rose's home in Ndalu arriving after 4:00p.m. By 7:00p.m. Susan Mwambire rang to say that she had arrived near Ndalu and would be joining us the next day. We did team building without her, incorporating her in the agenda.

Susan arrived by 6:30 a.m. By 9:00 a.m. seventeen women and one man had gathered for the basic AVP. It was a very different kind of workshop. Most of the participants were primary teachers who grasped ideas very fast and the workshop became participatory during the first session. During the workshop we realized that the major issues facing the women were:

- Heavy responsibilities.
- Many had alcoholic husbands — abuse was rife.
- They felt pressed in by too many things and therefore they were always angry.
- This made them to be always in a quarrelling mood.

We spent much time discussing alternative ways of living that would enable them to react to the pressures with less anger and violence. One aspect was that they could not affirm themselves because they had no time. The challenge: make time to care for self. Issues of conflict



AVP Participants with their certificates

resolution in the community were mainly about neighbours quarrelling over boundaries and domestic violence.

On the 3<sup>rd</sup> day, one woman, Florence, was called away urgently. She returned laughing. There was an issue at home that the family knew was going to make her mad. When the children saw her arrive they expected fireworks. When she talked and sorted the matter calmly the children who had gone into hiding came out in utter disbelief.

## Advanced—24<sup>th</sup> -26<sup>th</sup> April

Janet Ifedha, Getry Agizah and I took a matatu (mini-bus) from Kakamega to Kitale, getting to Rose's house at 4:00p.m. We started team building soon after.

On 24<sup>th</sup> morning twelve participants arrived. Five of those who took the basic workshop were unable to return due to school, illness or other commitments.

Once more this group was very active. We saw right away that internal changes had taken place in the women. The intense stress that had been on some of the faces was gone. In a gathering to state how the basic AVP had helped them, we heard very interesting stories. About five had taken time out to just enjoy themselves, for example, going to a hotel for a meal. All said that their anger level had gone low. One had been provoked to the limit when the farm she had

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ploughed in preparation for planting was rented out by her husband. Instead of going crazy she just accepted the half that remained and went on her way. One said when she goes for her salary she stops at the shops to treat herself. This made her less irritable when she got home. While processing 'I' messages, the issue of teacher or parent talk that can damage a child permanently came up. One woman asked a very deep question — how one can make up for damage done to her child?

I have not seen the profound impact of AVP anywhere as I did in this group.

The closing ceremony was elaborate with the Chief, the Assistant Chief and most husbands of the women present, plus one son of a widow. The husbands shared how their wives had completely changed and how they were enjoying relative peace in their homes. The son told us “our mother is usually very harsh when we have done something wrong. She has really changed. Now we discuss”. The husbands present all said that they too want to go through this life changing workshop. I was very moved to see the husband of the most stressed woman come to the closing. It was obvious that he was alcoholic but he struggled and came. He is the one who had rented the family land.

The Chiefs were very encouraging stating that they want the whole location to undergo AVP since this is a potentially explosive area with so many ethnic groups co-existing. The tribal clash of 1994 had affected some in this vicinity.

### **Training of Trainers—16<sup>th</sup> - 18<sup>th</sup> June 2006**

I had appealed to Sandy Grotberg, an AVP facilitator from Pennsylvania, USA, to squeeze Ndalú into her busy workshop schedule. She and her husband Chuck flew into Eldoret airport on 15<sup>th</sup> June early in the morning. They were met by one of the facilitators from

Eldoret, Isaac Matakaya. Janet joined them for some photocopying and purchases. They left for Ndalú arriving at 2:00 p.m. They found the women waiting for them singing and dancing to welcome the visitors. I traveled over-night from Nairobi, getting there at 6:00 a.m.

The Training for Facilitators (T4F) workshop was as usual relaxed for us. The eleven ladies plus one young man were now joined by Job Sirari of UZIMA Foundation. The ice-breaking took longer because of the presence of the visitors. However, once they began to work in their groups everything became very lively.

Practice runs were fun, especially for the first group to present. The teachers wanted to explain things standing. It took quite a bit of time and laughter for them to be able to explain things while sitting. The trainee facilitator in charge of time keeping was even more interesting, gesturing and making it clear that the others were late, etc. The conflict between the teacher and the facilitator in the individuals was intense. After processing that group's performance, the other groups went on very well. It will be interesting to see these teachers at a real apprenticeship workshop.

We had another elaborate closing this time with the Assistant Chief only. More family members came including daughters and sons who immediately asked for a workshop for the youth!!!

Unlike the other times, we spent the night of 18<sup>th</sup> at the home of Rose. Janet and I left in the morning while Job escorted Sandy and Chuck to Eldoret for their flight later that day.

### **Conclusion**

AVP in Kitale is set to fly off. The eleven women and two men trained as facilitators are very keen to spread the good tidings. Those who did not complete training want to do so quickly while those who have seen the changes want to do the workshop.

We give our unreserved appreciation to our sister and host Rose Imbega who has given SO MUCH in terms of food, her home and time to make sure that AVP in Kitale is planted on firm ground. This is the one site where we as facilitators were given fare to take us back to our homes. It is one site where nobody expected to be paid but instead to contribute, one where we came back with maize, beans, bananas, just name it. I hope many in Kenya will copy this wonderful example.

# Expanding AVP into Turkana

By David Zarembka

Turkana District in northwest Kenya is an arid cattle rearing area with a population of 475,000 consisting of Turkana, Pokot, and Kenyans from other parts of the country. Cattle raiding, an age-long custom among the young men of the Turkana and Pokot tribes, has become a deadly problem. In the past the weapons used were spears, the population of both people and cows was sparse and the custom was probably not much more than an annoyance. Currently the area is more highly populated and has had a five year drought, and the young men have AK-47's. They steal large numbers of cattle, up to a thousand at a time. Cattle rustling has turned very deadly with up to eighty people per month killed in clashes. Those not directly involved are terrorized and frequently forced to migrate elsewhere.

We want to introduce AVP to these warriors. This will be a joint venture with AGLI and Friends United Meeting's (FUM) Turkana Mission, partnering as sponsors, along with other funders. FUM has a mission station in Turkana headed by John Moru, a Turkana who has taken the basic AVP course. A group consisting of John Moru, Malesi Kinaro, Hezron Masista, George Walumoli, Eden Grace, Bridget Butt, Getry Agizah, and myself (plus a few others) met and worked out a proposal.

The cost will be about \$10,000 which we will need to raise before we can begin the work. We intend to begin with a training team of George Walumoli, Malesi Kinaro, and Hezron Masista who will train fifteen "educated" Turkana and Pokot to the level of facilitator. The training will take place at the Turkana Women's Conference Centre in Lodwar. These facilitators will then conduct workshops with the "warriors" in their own language. One challenging aspect is that these warriors are illiterate and AVP will have to develop techniques that do not rely on writing. This, I conjecture, will be a most interesting endeavor.

## Where Words Come From:

*The work was tough at times, but the dynamic between the workcampers, community volunteers, and hired professionals was incredible. Someone was always helping someone else, people were kind and polite, and despite the language barrier, our communication was excellent. Before I left for Burundi, a close mentor of mine told me that I would not understand the actual language, but I would be able to feel the place where the words come from. This was especially true in Burundi. Even without a proper understanding of Kirundi, I understood the excitement in their voices and the dedication of their work.*

Mari Christmas, Burundi Workcamper.

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# Transforming Power in Practice: Kenya High School

By MalesiKinaro, AVP Coordinator, Western Kenya

On the last day of the workshop at Kenya, unknown to us, students in the nearby Kenya High School had walked to the District Commissioner's office to complain about their principal. Two of the students had attended the first day of AVP but said they were unable to go on because they had pre-mock exams on the next 2 days. The exams did not happen. The principal had not paid the money needed though the students claimed to have paid the fees.

That night we were warned that there would be violent rioting at the school and that from 5:00 a.m. the battle cry would be sounded. This happened at 5 a.m., exactly as we had been told. By 7:00 a.m., the students had worked themselves into a frenzy. They had gone to the market and put huge stones on the road. They said they wanted to inspect every vehicle to flush out the principal. As we escorted Janet and Getry [AVP facilitators] to the market for their ride back home, we came right into them. All villagers were scared and were standing at a distance. Disturbed parents had remained at the school also, waiting for the principal.

Janet and I, without planning, divided and started to talk to two different groups of students. We established that the main point of frustration at that point was nobody was taking them seriously. Janet rang Jared [AVP participant] instructing him to go see the District Commissioner and find out why nothing was happening. I got the Nyamira Seventh Day Adventist church head quarter's number and rang the pastor in charge of education briefing him on the situation and asking what they, as the sponsoring church were doing. Students

informed us that the PTA Chairman had opened his shop on the market and was there, afraid to come to the students. We immediately sent for him. Meanwhile, I asked the students to remove the stones since they could see we were very concerned. The boy who had been at the AVP, who was a prefect, asked the students to remove the stones.

The PTA chairman came and talked to the students. He asked them to go to school but not to class till the officials came. We had bid Janet and Getry goodbye — they had climbed on top of the matatu [mini-bus] as before Hannington [another AVP facilitator] and I remained. Hannington had walked with the students to school. Soon we heard battle cries, like the school had gone mad. When I got there I found that they were begging for the blood of the principal who had arrived. The District Officer and Education Officer cooled the situation.

A meeting followed with parents, at the end of which, the principal was interdicted and a teacher put in an acting capacity as the principal with another as a deputy. The previous principal had had no deputy for three years.

That incident was tremendous to us. We had a conflict on our hands, it had gone violent and students were in a frenzy. Were we to be scared and take a back route? Or, could we bring some degree of calm? We thank God that Transforming Power worked through us and enabled us to play a small part in the conflict resolution.

## AGLI Team Members

### Working Group, USA

Rosalie Dance (recording clerk), Michael Fallahay, Rachel Fretz (clerk), Tom Paxson (treasurer), Mumia Shimaka, Cece Yocum

### US Staff

Dawn Rubbert (Program Manager), David Zarembka (Coordinator)

### Burundi

Marcelline Girukwishaka, Adrien Niyongabo, Florence Ntakarutimana, Desire Nzeyimana, Cassilde Ntamamiro

### Kenya

Getry Agizah, David Bucura, Janet Ifedha, Malesi Kinaro

### Rwanda

Theoneste Bizimana, Laura Shipler Chico, Josephine Mukangoga, Innocent Rwabuhihi, Solange Maniraguha

### Uganda

Hellen Kabuni, George Walumoli

## Updates

**Laura Shipler Chcio:** After twenty months in Rwanda with AGLI and the Friends Peace House, Laura leaves Rwanda on September 6 for a year or more in London, England. Her husband, Matt Chico, will be studying for a PhD at the University of London in the School of Hygiene and Tropical Health. AGLI is sorry to lose her after her outstanding, dedicated work and wish her the best in her new endeavors in the United Kingdom.

**Florence Ntakarutimana:** Florence has been hired in Burundi to help Adrien Niyongabo with the expanding HROC work there. Here is her testimony at the recent HROC facilitator meeting:

*I lost my mother in '96 and my father in '98. My father died because of the war but I know who killed him. My mother was poisoned by her sister (my aunt). I was young, the firstborn of the family. I was wondering about how I will be in charge of my younger brother and sisters when I had nothing. All of that traumatized me and I hated those who offended me. But now, because of HROC workshops, I am healed. I took the decision to forgive my aunt and very soon I will go to visit her;*

*bringing her gifts as we do in our culture when you go to visit someone you love. I forgave also the one who killed my father; unfortunately, that person is no longer living.*

**David Zarembka:** David has been asked to give the 59<sup>th</sup> Annual John Woolman Memorial Lecture at the Burlington (NJ) Meeting house at 2:30 PM on October 22, 2006. The title of his talk is "Healing from Slavery, War, and Genocide: Lessons from John Woolman and Friends in Rwanda and Burundi."

**AVP International Gathering:** AGLI is well represented at the AVP International Gathering in Johannesburg, South Africa from August 27 to September 1. AGLI participants include Burundi—Adrien Niyongabo; Kenya—Getry Agizah, Betty Atieno, David Bucura, Janet Ifedha, Malesi Kinaro, Hezron Masitsa, Joseph Shamala; Rwanda—Laura Shipler Chico, Josephine Mukangoga, Innocent Rwahuhihi; Uganda—Grace Kiconco, George Walumoli; USA—Linda Heacock, Eileen Hartwings, Nancy Shippen, Teresa Tyson. AGLI would like to thank those who provided support for many of these to attend.

**Healing Companions:** This year's project of training 48 Healing Companions from Rwanda and Burundi, supported by funding from the US Institute of Peace, Philadelphia Yearly Meetings' Bequests Funds and Shoemaker Fund, has begun with a wonderful start. The initial two week training was completed, the Healing Companions conducted HROC workshops in their local communities, and the second one-week training on counseling skills has also been completed. Adrien Niyongabo sent us the following email:

*We have a big sadness to announce the death of Marianne Ntunzwenima that happened last night. After having had a miscarriage last Monday night, she gave "her last breath" last night. Marianne was a newly trained HROC facilitator. Hardworker that she was, she had willingly accepted to coordinate the Mutaho Widow's Group. A member of Mutaho MM, she was said to be the second woman pastor in the future in Burundi Yearly Meeting. Marianne was*

*married to Joseph Ngendakumana who is our HROC lead facilitator in Cagura and Mutaho area. Marianne and Joseph have many times given their time and efforts not only for the well going of our programs there but also for the community itself. You would be touched to hear how Marianne and Joseph are appreciated by their neighbors.*



Marianne is first person seated on right

that a rescuer needs a victim to rescue, and a victim can only be that when there is an abuser. Thus, it is impossible to have one of these roles played without the other two. When we try to “rescue” anyone during the recovery process, we inadvertently become invested in that person or group remaining victims. Thus, in the absence of an abuser, while simultaneously “helping” we might unconsciously do things to “hurt” so as to maintain that sense of our own inner goodness. In the meantime, those who are frozen in the role of victim begin to see that they can benefit by remaining victims – they can gain material aid or emotional support while simultaneously avoiding responsibility for their own recovery – and they, too, in the absence of an actual abuser, may behave unconsciously to “hurt” themselves, manipulating the frozen triangle, staying forever the victim in order to exploit the ego needs of the rescuer. Of course, when this happens, true recovery is elusive, as victims never discover their own sources of positive power to heal.

It did not take me long to see that I was not the only one in Rwanda trapped in this frozen triangle. It is a dynamic that is prevalent throughout the society and perhaps magnified by the horror of abuse and victimhood in Rwanda’s recent past. When we train community members as peer counselors in our Healing and Rebuilding Our Communities program (HROC), we always find ourselves discussing this triangle. It is because love and caring here is often expressed through the offering of material aid: money, clothes, food, medicine, etc. This makes sense in such an impoverished economy – these material comforts are rare and sharing is a sign of true generosity. It also makes sense in this fundamentally community-oriented culture – it is a way of showing that the hurting person or family is not alone. But in the context of peer counseling (or Healing Companions, as we call these trained community members), it can sometimes be

problematic. Sometimes, problems are so fundamentally overwhelming that the only thing a new counselor knows to do is to give money or advice, trying to “rescue” the person who is hurt rather than supporting, loving and guiding that person to find his or her own solution. Although there are times when giving materially is called for (during severe illness or grave hunger), at other times, there can be a residual negative impact: it can make the hurting person feel even more helpless and empty, as though they have nothing left to give themselves or anyone else. And it can stop the conversation, making the hurting person feel even more isolated than before. And most harmfully, it can keep the hurting person in the victim role – the more convincingly she expresses her victimhood, the more material benefits she may reap. Thus she prostitutes her own tragedy to feed her children.

I see this dynamic play out again and again in Rwanda, not only on a personal level but on an organizational level as well. Within organizations, this frozen system is often more subtle and more difficult to pin down. Nevertheless it can define working relationships and ultimately corrode the self-sufficiency and core strength of many local organizations. Friends Peace House, for example, works closely with Western implementing partners, and in their effort to truly help, many of these Western partners (AGLI included) can get sucked into a rescuer role that is hard to avoid. There is no doubt that many donor or partner organizations have done a tremendous amount of good – from sponsoring important programs, to sharing expertise, and building cross-continental relationships. However, Western

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*“Those who are frozen in the role of victim begin to see that they can benefit by remaining victims.”*



“*The very spirit of local organizations is too easily defined by outsiders, thus keeping these local organizations in a victim role.*”

Continued from page 16: Frozen in Time

donors can unintentionally define key administrative realities for local Rwandan organizations that local agencies should be defining for themselves: they often define programming, by providing the initial vision. They often define salary scales, rather than that scale being determined locally based on local realities. Occasionally partner organizations are far too involved in hiring, without understanding the complex personnel dynamics on the ground. Working here, I personally encounter a constant challenge: I have the capacity to write a successful proposal, but when I write how much of my own vision and my own ideas and my own understanding is what ultimately gets expressed rather than that of my local boss and colleagues? It is subtle, but it is there: the very spirit of local organizations is too easily defined by outsiders, thus keeping these local organizations in a victim role.

As the “victims”, local organizations have become masters at manipulating their “rescuers.” In an effort to equalize the power relationship, Friends Peace House and others snatch at short-lived power while relinquishing a long-term hold on their own development. For example, they know how to write budgets to fit what donors will accept. Thus, while they think they are getting more money from some donors, they still allow outsiders to define their salaries. They have other, new ideas for projects, but many leaders drop them quickly in favor of what their partner organizations seem to support. Here in Rwanda, I’ve seen leaders simply accept a donor’s hiring recommendation as a “directive” rather than explaining why a potential staff member or even a particular hiring process may not be appropriate. Rather than take an active role in proposal writing, or conceptualizing project ideas, many staff members will sit back, accustomed to being “rescued” by me and others like me, and thereby forfeit their influence in the shaping of crucial programs.

What is the long term consequence of this? Although good programs might be put in place, they run the risk of having roots that are not deep enough to hold a local

organization steady as the whims of external donors and partners ebb and flow. Thus local organizations are constantly dependent on the active involvement of donor organizations. Of course, any non-profit organization is dependent on donors for funding, but they are not always so dependent on donors for program development, strategic planning, monitoring, and evaluation. But in the presence of this frozen triangle, local organizations rely on external partners for their vision as well as their funds. In formal presentations, I have even heard a local organization leader describe programs in terms of donors rather than programmatic departments and refer to a donor as his “boss”. Thus, when donor organizations inevitably move on, local organizations are left feeling abandoned and betrayed; the donor organizations are perceived to have shifted to the abuser role while local organizations ultimately stay victims, and the frozen system has not been altered.

And so we are trapped. The short-term benefits are great – the rescuers feel good about themselves and proud of the work and how much they have helped an organization or a person grow. The victims feel powerful – they have been able to get the most out of their donors or counselors. They succeed in getting some money – but weaken their core. And both, trapped in this system which needs all three roles to sustain itself, take turns as the abuser, ensuring that the victims stay staunchly in their place.

### **Finding Our Way**

Solange is my friend and a highly accomplished facilitator in Friends Peace House’s Healing and Rebuilding Our Communities (HROC) program. She is 25. She was 13 when the *interahamwe* tore the roof off her family’s house, dropped down inside and murdered her parents in front of her eyes. She survived because one of the murderers turned to her and told her to “GET OUT, GET OUT” before the rest of the group turned to kill her and her sisters. She survived because Hutu neighbors hid her for two days in their

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house. And because of a million other small things that added up to the saving of a life.

Three days ago, Solange told me a story. A man in Kibuye, the lakeside community where Solange lives and works, wrote her a letter. He had been a participant in one of her HROC workshops, and he wanted to approach her but was afraid. Although she knew he had recently been released from prison, she suggested that they meet and talk face to face. And so they did. And he began to talk: During the genocide he and his wife had done terrible things, he told her. They killed many people – so many they were not sure how many – and when they were killing they did so with zeal. Forty bodies were found buried around their house. They had done terrible, terrible things.

This man had heard Solange’s testimony during the workshop. He knew what she had been through, and he knew that she did trauma healing work. He wanted to tell her his story. He wanted to tell her what he was going through now. He wanted to start to heal from all that he had done.

“It is something,” Solange said, “to be trusted. That is something. Here in Rwanda, who can we trust?” Solange said she was afraid, but she sat and she listened. She listened deeply. She listened to all that this man had encountered since he was released from prison – his home had been destroyed, his land gone to weed.

“These people,” she said, “you know they have problems too. And so, even though I don’t have much money, I gave him 5000 Francs (~\$10).”

Here, the roles are becoming blurred – is Solange a victim, or is she a rescuer? Is the man an abuser or victim? Solange, with a grace as clear as cool water, recognized that this man was giving her a gift. He trusted her. And so, she wanted to give something back. She listened. And she gave him money to help restart his life. Our triangle is fading, blurring, mixing back into that tangled complexity that is human nature trying to heal.

When I asked Solange for permission to tell this story, awed by her capacity for compassion, her unwillingness to stay the victim, and her ability to see a man like that as a complex human being who

abuses and suffers and saves like the rest of us, she said, “Yes. It’s no problem. Please tell everyone you know. Because, to me, this man – it is not that I think what he did is OK, but now, this man, to me, he is a hero.”

There is no clear path for untangling the corrosive and deeply ingrained roles of victims, rescuers and abusers, but Solange has given us one possible way. It strikes me that Solange did not try to save this man, and he did not try to save her. Instead, they have subtly reoriented themselves so that now they are side by side, looking at their broken lives, looking at their broken country, together. They are each on a journey, and for a while they fell in step with each other – traveling companions, healing companions on a long long road.

And this is a lesson for me – this work is not about saving anyone. It’s about being together. It’s about being angry together, being overwhelmed together, being hopeful together. It’s about grieving together, seeking answers to impossible questions together, and allowing ourselves to be inspired by each other’s hope as we muddle on. It’s about humility, and the willingness to set aside mutual exploitation in order to be fully capable of sharing what we have. It’s about listening and learning and teaching. I ought not to be here to help Rwandans rebuild and heal their country. I am here, instead, to help heal and rebuild our wounded world, together with my friends and colleagues, side by side, on a long long road.





HROC Trainers: (from left) Theoneste, Laura, Solange, Adrien

Continued from page 10: Pulling Down Wall

It is important to note that we were impelled to end the workshops by 3:00 each day due to the security situation in Goma, Congo. The Congolese participants had to head for the border to ensure that they would locate transportation and be home before nightfall. In Goma everyone works to be home by 7 p.m. due to the tense situation. It was a challenge to complete the exercises. Jolie Josephine took them through the “Masks” activity, which focuses on oppression, tribalism, and discrimination. It was extremely powerful to watch the oppressors and the oppressed, and then to see what the oppressed would do once they had power. This exercise was very timely considering the upcoming elections in Congo.

On the third day Mema Mary led an exercise called “Speak Out” in which a list of oppressed groups are brainstormed, and then one by one people volunteer to speak from the perspective of the oppressed group of which they are a member. Because it was such a real topic it was quite difficult. Participants easily forgot

the guidelines and began putting down each other’s ideas. The facilitator continually reminded them that all ideas are valid and would be written down. Questions included: an oppressed group of which I am a member; what I love about being in this group; what is difficult about being in this group; what I never want to hear said or done to a member of my group; and, how people who are not in my group can be my friend. It is interesting to note the types of groups that were mentioned, and the types of groups that were not. Unemployed, poor, rural, and orphan were mentioned. The only ethnic group listed was Pygmy. When confronted about this, participants said that all tribes discriminate against other tribes. Only one person spoke from the perspective his tribe. There is still a lot of pain and fear regarding this topic in Rwanda and Congo.

After a short lesson on the history and philosophy of AVP, it was a joyous time for affirmation posters and graduation. Everyone in the group greatly looks forward to the chance to experience Training for Facilitators.

## **Testimonies from Healing and Rebuilding Our Community Facilitators**

### **Theoneste Bizimana**

The workshop was very good, even though at the beginning it was difficult for the group to feel free, open and to trust each other. We were with two National University students, Sarah and Jeanne, from Butare who are doing their internships at Friends Peace House. They are social workers and wanted to participate in our field work. Although though they had learned some HROC theory, they learned much more as participants in an actual workshop. Both of them grew up in Uganda [Tutsi] so they hadn't experienced what happened in Rwanda — they heard and read about it. They could not imagine how survivors and people who killed their relatives can sit together again and share food. I remember when we were sharing what we learned from the workshop, one man from the jail said that he killed ten people and three were from the family of a person who was present as a participant. Sarah got afraid and wanted to flee! She told me she was thinking that he can do that again. Her colleague, Jeanne, said that she sees a good future among Rwandans through these teachings — “These teachings are like a door of hope!!”

### **Pastor Ruben Ndabambarire**

I helped two girls who had decided to commit suicide. For the first girl, her parents forbade her to take someone in marriage — she loved him. For the second, neighbors were saying that she committed adultery while she did not, and she felt very bad and decided to kill herself. After having listened to them completely and helping

them, as I learned in HROC workshops, they turned back from their bad decisions.

### **Jaques Isumbigabo**

I have a foolish father. My mother, my sister and I could not understand him. We treated him badly and many times we ignored him completely and left him alone. I praise the Lord for all of us at home. We attended HROC workshops; and now, we love my father, we understand his problem, and we meet his needs. We hope one day he will be healed.

### **Marie-Louise Ayinkamiye**

I am an orphan and there is conflict in my family about properties left by my parents. It seems that my young brothers and sisters do not understand how I am using this inheritance. The neighbors challenge them to insult and disobey me. Because of what I learned in HROC workshops, I am trying to resolve the conflict without harming anyone.

### **Pastor Sarah Gakobwa**

Recently I met a boy across the road; he was about to die with hunger. His clothes and his body were dirty. No one would come near him because he was looking very bad. I took him to my home, I cleaned him, I gave him food and water, I put him in school and now he is thankful to me. I did that because of what I learned in HROC workshops.

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