

PEACE IN OUR TIMES

AMAHORO MU GIHE CYACU

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This Newsletter is a resource for Peace Building Individuals and Organizations in Rwanda and the Region. Aka Kanyamakuru ni umusemburo w'Abubatsi b'amahoro abantu ku giti cyabo ndetse n'imiryango mu Rwanda no mu Karere k'Ibiyaga Bigari.

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IJAMBO RY'IBANZE

Turashimira Imana ikomeza gutanga uburyo n'ubushobozi bwo kubaka amahoro arambye. Iyo ushubije amaso inyuma ukareba aho twavuye naho tugeze usanga harakozwe byinshi kandi byiza ariko inzira iracyari ndende. Ibikorwa byubaka amahoro byinshi biracyakenewe kuko hakiri ibibazo byinshi bitandukanye mu muryango Nyarwanda.

Urugero abacitse ku icumu batarabona aho baba benshi nyuma y'imyaka 17, abana bari bafite muni y'umwaka igihe jenoside yabaga ubu bafite imyaka 17 bakeneye gusobanurirwa impamvu ari imfubyi, aho bakomoka, ibyo iwabo bari batunze,... cyane cyane abana imiryango yabo yashize, Abafunguwe bafite ibibazo by'ipfunwe n'uburakari mu cyimbo cyo kwiubaka, Abari hanze bari bamazeyo imyaka irenze mirongo itatu, abana babyariyeho bakeneye kumenya dukomoka mu cyihe cyerekezo cy'u Rwanda. Inkomoko ni ikintu gikomeye ku bantu ndetse n'intambara nyinshi ziba kw'isi zikomoka ku kurwanira inkomoko, abantu benshi baracyarwaye indwara zidakira banduye kubera jenoside.

Amatorero yo mu Rwanda yose hamwe akeneye kuba ahantu ho gukirira n'ahantu abantu benshi baza gushakira ubufasha. Ikibabaje ni uko mugushubizwa ibibazo byabo bitandukanye ndetse n'uburyo bakoresha bashima Imana bikomeretsa bamwe ndetse bigashyira abandi k'uruhande. Mu itorero hakwiriye gushakwa ukuntu higishwa gushima Imana ariko hakoreshwa imvugo idakomeretsa abandi.

Ibi byose rero ni ibibazo bituma hari umusaruro wibyo bakagezeho ugabanuka kubera ibyo bikomere byose. Turakangurira abanyarwanda n'abandi bose bafasha mu gukemura ibi bibazo kugira uruhare rufatika kugirango twongere dusane umuryango Nyarwanda.

FOREWORD

Welcome to this issue of the Peace In Our Times newsletter! We thank God for continued support in the work going on throughout the country to build sustainable peace. When we look at the situation we are in today, and compare it to the situation we have come out of as a country, we can see that much has been done, though much work still remains.

There are many issues that still face Rwandans, even 17 years after the genocide. For example, genocide survivors are still without homes, many years later. Orphans who were babies during the genocide are now 17 years old and are looking for their family history and background, which can be especially hard in areas where entire extended families were wiped out and they have no ties left. Released prisoners are continuing to deal with issues of shame and anger while reintegrating into society. There are now Returnees who are coming back after being outside of Rwanda for 30 years; their children

were born while abroad and want to know which part of Rwandese society to identify with. A continuing issue for all Rwandese is how to self-identify and how to fit into their community, as this has been the source of many past wars. Some people continue to live with unhealed illness from the Genocide that are daily reminders of their mistreatment.

Rwandan Churches need to come together to be places of healing and centers where all people can come to find help. Unfortunately in determining their own distinct place and role they can become divisive and use worship to highlight differences drive people apart. Churches in Rwanda need to learn how to thank God without hurting others.

All these concerns reduce the impact of people's peace-building activities. Let's work together to help address these issues and to participate in the continued rebuilding of our communities in Rwanda.



Marcellin SIZELI
FPH Coordinator
Umuhuzabikorwa wa FPH

SEARCH FOR COMMON GROUND (SFCG)

IHARANIRA AMAHORO

Search For Common Ground (SFCG) ni umuryango uharanira guhindura amakimbirane. Twatangiyeye gukorera mu Karere k'Ibiyaga Bigari mu Burundi mu mwaka wa 1995, hanyuma tujya muri Repuburika Demokarasi ya Congo mu 2001 no mu Rwanda mu 2008. Twibanda ku intego yo guhindura uburyo isi ikemura amakimbirane, tuvuye ku uburyo bunyuranye bwo gushakira ibisubizo hamwe. Twizera ko amakimbirane asanzwe, ibyo bitanga amahirwe yo kugira ibitekerezo bishya ndetse n'ibisubizo bishya. Kuri twe, igifite akamaro cyane ni ukuntu amakimbirane yakemuwe. Inzira yacu ikubiye mu nteruro: gusobanukirwa Ubutandukane, Ibikorwa ku Gukorera Hamwe.

Umurimo wacu dukora mu Rwanda ukubiye mu bice bibiri byingenzi: amakimbirane y'ubutaka n'uruhare rw'urubwiruko. Ingamba zacu zirebana nibyo bintu bibiri nkuko bifatanye: mu gihe abarenze 80%

by'Abanyarwanda babona ibibatunze bya buri muni biturutse ku butaka, uruburiko rwinshi ntabwo ruha agaciro ubutaka nk'ikintu cyibanze kizabafasha mu gihe kizaza. Binyuze mu maporogaramu, SFCG irimo irashishikariza uruburiko gutangiza ibindi bishobora kuba igisubizo, gushaka gutera inkunga ibikorwa bitangirije bishobora gutanga umusaruro.

SFCG ikorasha ibikoresho bitandukanye mugukemura ibyo bibazo. icya mbere kandi kiruta byose, SFCG ikoresha ibitangazamakuru n'ibiganiro. Buri cyumweru, SFCG inyuzwa ibiganiro 3 kuri gahunda za radiyo: Ubutaka Bwacu, Urungano na Kura Wikorera, bica ku radio Contact FM na Radiyo Salus. Ubu buryo bukurikirwa no gukurikirana amakinamico ategurirwa mu makominote, aho abahatuye babazwa uburyo babayeho muri kominote, hanyuma bakaza kwerekwa uko ibibazo byakagombye gukemurwa mu buryo bwubaka. SFCG itanga n'amahugurwa ku Abunzi kubijyanye no gukemura amakimbarane n'ubuhuzwa, ndetse no gucunga amakuru yatanze mu karere. Amakuru arambuye aboneka kuri www.sfcg.org cyangwa mukareba Narcisse Kalisa ushinze SFCG National Program Manager kuri nkalisa@sfcg.org.

SEARCH FOR COMMON GROUND (SFCG) WORKS FOR PEACE

Search for Common Ground (SFCG) is a conflict transformation organization. We began working in the Great Lakes Region in Burundi in 1995. In 2001 we extended into the Democratic Republic of Congo, and then into Rwanda in 2008. We are dedicated to a mission of transforming the way the world deals with conflict. We want to see movement away from adversarial approaches and towards cooperative solutions. We believe that conflict is natural, and that it opens opportunities for new ideas and innovative solutions. For us, the most important aspect of conflict is how it is handled. Our approach is captured in the phrase: *Understand the Differences, Act on the Commonalities*. Our work in Rwanda currently centres on two primary issues: land conflict and youth engagement. Our strategy regards these two issues as linked: while over 80% of Rwandans currently earn their livelihood from the land, many young people cannot count on this resource as their primary option for the future. Through its programs, SFCG is encouraging young people to look at other creative solutions and we are seeking to support youth entrepreneurship that provides livelihood alternatives.

SFCG uses several tools to address these themes. First and foremost, SFCG uses media as a strategy for information and dialogue. Every week, SFCG produces three radio programs: *Ubutaka Bwacu* (Our Land), *Urungano* (Generation), and *Kura Wikorera* (Grow Up as You Earn Your Living), which are aired on Contact FM and

Radio Salus. This media strategy is complemented by participatory theater performances in communities, where residents are interviewed about conditions in their own community and then are invited to demonstrate how problems could be more constructively handled. SFCG also offers training for Abunzis on conflict resolution and mediation, and for district officials in rumor management. More information is available at www.sfcg.org, or by contacting SFCG's National Programs Manager Narcisse Kalisa at nkalisa@sfcg.org.

By Narcisse Kalisa



This participatory theater troupe is acting out a land conflict in a community. Itsinda ry'ikinamico barimo gukina ku makimbarane y'ubutata muri kominote.

JEAN CLAUDE YAHINDUWE NI INYIGISHO

Habimana Jean Claude bakunze kwita Hamisi utuye mu karere ka Kayanza, umurenge wa wa Mwili, akagari ka Kageyo wahuguwe mu itsinda ry'abasigajwe inyuma n'amateka yemeza ko imiryango itandukanye, ubuyobozi bw'inzego za leta hamwe n'Urugo rw'Amahoro bimaze kubageza k'urugero rushimishije. By'umwihariko ati: Urugo rw'Amahoro rwatumye tubasha kwiyakira binyuze mu mahugurwa y'isanamitima twabonye bityo natwe turatinyuka turambara, tujya aho abandi bari, dukora imishinga iduteza imbere ndetse natwe twinjira mu makoperative nk'abandi. Ati mu masomo yo gukemura amakimbarane twahawe yavaniye intambara mu ngo zacu, ati batwigishije guhinga imboga mu turima tw'igikoni, mu mifuka k'uburyo haba mu mpeshyi no mu rugaryi iwacu duhorana imboga. Ibyo bituma duhorana imbaraga abandi badafite ntidufatwe n'indwara zituruka ku mirire mibi ahubwo tugahorana ubuzima bwiza. Asoza avuga ati: ubu dufite ubuzima bwiza, turiga, tukiteza imbere nk'abandi bose kuko twiyakiriye, twavuye mu bikari by'abandi, tuva mu tuzu tumeze nk'uruhongore k'uburyo izina ry'Abasigajwe Inyuma n'Amateka dushaka kuzarisimbuza nibishoboka Abatejwe Imbere n'Amateka.



This is the type of sack garden Jean Claude made. Ubu ni ubwoko bw'uturima tw'igikoni Jean Claude yakoze.

JEAN CLAUDE TRANSFORMED BY LESSONS

Habimana Jean-Claude, who used to be called Hamisi, lives in the Kageyo cell of Mwili sector, Kayonza district. Jean-Claude is a member of the Batwa group, whose name means 'the people whom history has left behind. Thanks to the facilitation of various organizations, including the local authorities and particularly Friends Peace House, Jean-Claude explains, he has undergone a personal transformation.

Through the teachings of trauma healing, he and his community have been able to accept themselves, and this acceptance has diminished their collective suspicion of others. It has also been instrumental in letting them feel confident enough to both prepare income generating projects of their own as well as join cooperatives with others, even those outside of the Batwa community. Through the teachings of conflict resolution, they have been able to all but remove conflict from within their families. Through the teachings of innovative gardening, they have been able to grow kitchen gardens, a sack technique that allows them to continue growing throughout the seasons. Having vegetables all year round means improved health and a safeguard against illness caused by bad nutrition.

Jean-Claude closed by articulating the situation of his community: they enjoy good health, they are studying, they continue to develop themselves thanks to this new self-acceptance. You can no longer make a clear distinction between the Batwa and non-Batwa in the area; their houses look like the houses of cow owners, he says. They want to



Habimana Jean Claude,
Participant

change this name, the name of 'people whom history has left behind'; now, he states, they are the people who have been developed and changed by history.

By Eugene
Twizerimana

KWUBAKA AMAHORO N'ITERAMBERE BIRAMA BICIYE MU MIGWI YO KWITEZA IMBERE

Gitega, BURUNDI - Biciye m'ugukurikirana imirwi yo kwiteza imbere irenga mirongi indwi, ishirahamwe ryo mu Burundi ryitwa « *Ubufatanye bw'Abakristo m'ugutsimbataza Amahoro n'Iterambere* » (Union Chrétienne pour la Paix et le Développement) rishira mu ngiro kandi riyemeje gukurikirana intumbero iri mw'izina ryaryo « *Amahoro n'iterambere* » kugira ngo bisenyere k'umugozi umwe.

Kubw'Umuhuza migambi NIYONZIMA Jean Pierre, iryo shirahamwe rirashira imbere uburyo bwo kwiteza imbere kubera izi mpamvu : « *Kugira ngo haboneke iterambere rirama, bibwirizwa kuva mu vyiyumviro, mu vyerekezo no mu nguvu vya bene ryo* » Arabandanya asobanura ko uwo mugambi ukomeza amahoro ashingiyeye ku mibano hagati y'abasangiyeye umurwi, noneho bakiteza imbere mu butunzi kuko bakorera hamwe, bashira intumbero hamwe bakongera bakaganira no ku bibazo nkora mutima biri mu kibano. Ivyo bikomeza ugushira hamwe n'uguhuza mu bitari bike.

Ukwuzuzanya no gukeneranira mu vyerekeye imibano n'ubutunzi biri muri uyu mugambi w'imirwi yo kwiteza imbere biragaragazwa n'inkuru ziva aho uwo mugambi urangurirwa.

Daria BUCUNDIKA abana n'umugabo wiwe n'abana batandatu muri komine ya Bukirasazi akongera akaba umunywanyi w'umurwi wo kwiteza imbere arasobanura ico uwo mugambi wamumariye:

« *Imbere y'uko nja mu murwi wo kwiteza imbere, twari m'ubukena butagira izina. Twari mu kwihebura kutagira uko kungana. Umugabo wanjye yaramugaye. Igihe bambwiriye ngo nje hamwe n'abandi, niyumviriye kutajayo kuko sinabona aho nari gukura amahera yo kuziganya. No mu kibano, sinari mfise imigenderanire myiza n'abandi kuko twama turiko turashwana. Nasanse ndi mu murwi aho benshi mu banywanyi bari abansi banje. Imigenderanire yacu yagiye iraba myiza buke buke uko hagiye haraca igihe none twageze aho dukorera hamwe kandi bamaze kuba abagenzi.*

Kuba hamwe n'abandi bifise akamaro kanini cane mu mibano, m'ugufashanya, m'ugukira ihahamuka no m'ubutunzi kuko inyigisho zaradukanguye hanyuma nasavye ingurane yo kugira urudandazwa rutoya. Narakuyemwo ibitari bike muri urwo rudandazwa nk'akarorero ivyo gutunga umuryango, naraguze impene, naraguze ikinga abana bakoresha no gushira isima mu inzu tubamwo.»



Daria Bucinduka with the bicycle she was able to purchase through savings and credit.
Daria Bucinduka ufite igare yabashije kubona binyuze mu kubitsa n'inguzanyo.

HOLISTIC PEACEBUILDING AND DEVELOPMENT THROUGH SELF-HELP GROUPS IN BURUNDI

Gitega, BURUNDI – By supporting over 70 Self-Help Groups, the Burundian association Christian Union for Peace and Development (L'Union Chrétienne pour la Paix et le Développement - UCPD) is working according to, and being affirmed in, the mission implied in its name – Peace and Development that go hand in hand.

UCPD appreciates the Self Help Approach because, according to Projects Coordinator, Jean Pierre Niyonzima, “In order for [development] to be sustainable it must come from the ideas, orientations, and efforts of its beneficiaries.” He explains that the approach builds peace as well as economic development as participants work together in groups towards common goals, and discuss issues pertinent to their communities, thus reinforcing social cohesion.

The complementarity and interdependence of the economic and social aspects of this approach have been confirmed through many stories and reports from the field.

Daria Bucindika who lives with her husband and six children in Bukirasazi, is one of several Self Help Group members who testifies to its holistic impacts:

“Before the arrival of the groups, we lived in a poverty beyond naming and without limit. It was total perdition. My husband is handicapped and when I was asked to participate with the others, I thought about not going, because I didn't see where I would find the money for savings. In the neighbourhood as well, relations weren't good because we argued often. I found myself in a group where many of the members were my enemies. ...Our relationships improved little by little and eventually we were able to work together and become friends.

Being together with others is very important for social relations, mutual-aid, and psychological and economic

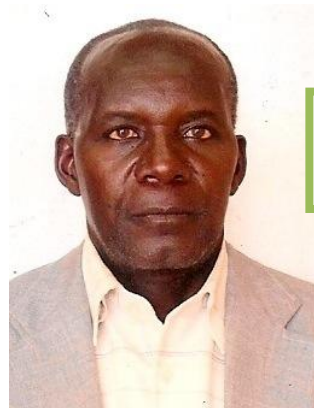
development. After awareness raising sessions that awoke our consciousnesses, I requested credit in order to organize some micro-commerce. I gained much from this commerce, such as food for my family, goats, a bicycle for our children, and I've been able to pave my house.”

By Wilson Ntihinduka, Fidelie Nizigiyimana and Yolanda Weima

MISSION DES JEUNES POUR CHRIST SHALOM

Mu rwego rwo gukumira amakimbirane aterwa n'ubukene, birazwi ko amahoro atarimo umugati uhinduka inkota “La paix sans pain est une épée”. Twahisemo gushishikariza abantu gukorera mu matsinda yo kuzigama no kugurizanya (epergne & credit). Itsinda rikaba ariryo ryishyiriraho umugabane shingiro bazajya batanga, kandi bagahura amasaha abiri muri buri cyumweru; bityo bahura kenshi, bakabitsa bakanagurizanya. Ariko byose bikabahashe gukorana na banki.

Turabona ko iyo gahunda ifasha abantu kwikura mu bukene kandi ikanabafasha gukira bimwe mu bikomere kuko babona umwanya wo kuganira ku buzima bwabo bwa buri muni muri icyo gihe cyo kubonana. Banaboneraho kugira uturimo bakora, bamwe bakigira ku bandi harimo kudoda, gufuma, gukora inigi, amaherena n'ibindi.... ibi byose bituma tubona igihe cyo kuganira no gutanga ubutumwa ku mahoro arambye. Abantu barabyitabiriye cyane ku buryo ubu dufite amatsinda atandatu ahantu hatandukanye.



**Eustache Harerimana
Shalom Coordinator**

MISSION OF YOUTH FOR CHRIST SHALOM

There is a saying that ‘Peace without bread becomes a sword’ (Le paix sans pain est une épée). The goal of the Mission of Youth for Christ Shalom is to prevent conflict that is caused by poverty. We decided that one way to go about this is to sensitize, educate and encourage people as they form savings and credit groups. Each group decides together what kind of a capital they will give. They meet two hours per week; through these meetings they are able to generate saving and members have access to credit. Such groups has also enabled them to work with banks.



This women's group gathers to make necklaces and earrings for income generation. Iri tsinda ry'abagore rirakora inigi n'amahera mu rwego rwo kwiteza imbere.

We are witnessing that this program is addressing both the bread and the peace. It is helping to overcome poverty, but it has also been vital in helping to heal old wounds. During the weekly meetings, members have a chance to talk together about their daily lives. Being able to meet and share on a regular basis has allowed people to know each other as neighbours and friends, not enemies. These gatherings also provide an opportunity to work together, and various members share experience in things like sewing and crocheting. Together, the various activities of the savings and credit groups are able to broadcast a strong message of sustainable peace. Thanks to the success of this method, there are now six savings and credit groups operating in various areas throughout Rwanda.

GAHUNDA YA RADIYO YATUMYE MUTONI AHITAMO KUBAHO

Umudamu witwa Mutoni ufite umugabo n'abana batatu. Yari yaratawe n'umugabo kandi amuta baba mu nzu bakodesha. Uyu mudamu mu buzima busanzwe ntacyo yakoraga kinjiza amafaranga yafashwaga n'umugabo we. Kuva rero umugabo yamusiga mu nzu ibibabazo byabaye byinshi cyane cyane kubura amafaranga yo kwishyura ikode. Yararebye rero abona nta handi yashakira igisubizo uretse kuva ku isi agahunga ibibazo. Mu gihe yari arimo kwitegura kwiyahura yafunguye radio asanga harimo ikiganiri kuri city radio "Haracyariho Ibyiringiro" gitangwa na Reverend Pasteur KAREMERA Gaspard uva mu Itorero ry'Ivugabutumwa ry'Inshuti mu Rwanda (Eglise Evangelique des Amis au Rwanda (Kagarama). Uwo muni yari yateguye inyigisho iboneka muri Yeremiya 1:4 – 5. icyo cyigisho cyari gifite umutwe uvuga ngo "Umugambi w'Imana ku muntu uzwi kuva kera atararemwa" umudamu yakomeje akurikirana inyigisho.

Buri gihe uko bisanzwe iyo ikiganiri kigiye kurangira hatangwa umwanya wo guhamagara, kugirango abantu bifuzaga gusengerwa bahabwe umwanya wo gutanga

ibyifuzo babashe gusengerwa. Uwo mwanya rero ntiwacitse uwo mubyeyi nawe yarahamagaye asaba ko Pasteur amusengera kugira ngo akire agahinda kuko yumvaga afite agahinda kenshi ari nako katumaga ashaka kwiyahura. Pasteur yaramusengeye ubwo namwe murabyumva ntiyabaye akiyahuye ariko kandi ibibazo yari afite byari bigihari. N'ubundi yari atarabona amafanga y'inzu ndetse n'ibyo kurya by'abana be.

Uwo mubyeyi yabajije Pasteur aho urusengeru rwe ruri arahamurangira aza guteranira k'urusengeru. Uwo muni cyari icyumweru cya mbere cy'ukwezi kandi mu bisanzwe uru rusengeru kuri icyo cyumweru aba ari umuni wo gutanga ibintu bitandukanye byo gufasha abatishoboye. Uwo mudamu abakristo bitanze amafaranga angana n'ibihumbi mirongo itandatu (60,000) byo kwishyura ikode amezi atatu. Umudamu yakize urupfu atyo ubu nubwo ibibazo bihari ariko aziko Imana imukunda kandi ko atabaye impanuka mu maso yayo. Iki kiganiri gica kuri City radio kuva saa moya kugeza saa mbiri kuwa Gatandatu no Cyumweru no kuri radio Ubuntu butangajwe kuwa Kabiri no kuwa kane kuva saa saba kugeza saa munani.

RADIO SHOW INSPIRES MUTONI TO CHOOSE TO LIVE

There is a woman named Mutoni; she was married and had three children. Her husband left her, leaving her alone to support her family and pay for everything. Mutoni didn't have any means by which to produce income because she had relied entirely on her husband for financial support during their marriage. After he left, she experienced an exponential increase in her problems, particularly in the lack of money for house rent payment. She felt that there would be no solution to her problems except suicide. Close to death, in the throes of preparing for her own suicide, she turned on the radio. The program she happened to turn to was a talk entitled 'There is Still Hope' given by Reverend Pastor Karamera Gaspard, who is the pastor of the Evangelical Friend Church of Rwanda in Kagarama. Using the teachings of the biblical passage Jeremiah 1:4-5 as a guide, he taught that God's will for an individual is known even before the person is created. Mutoni listened to the whole program.

Near the end of Karamera's radio show time is allotted for phone calls from listeners. People can call in to share their prayer requests with the pastor. On this particular day, Mutoni made a call to the show. She asked for prayer regarding her grief and pain, which had made her think about killing herself. Karamera prayed for her. While she didn't kill herself, her problems still remained.

Mutoni asked the pastor for the location of his church, so that she might attend a service there. She happened to come to the church on the first Sunday of the month. This Sunday is traditionally a service within this Friends church to collect offerings to support vulnerable people. The congregation raised 60,000 RwF, enough money to

pay Mutoni's rent for three months. In this way she was saved from death. Her struggle has not completely disappeared, but Mutoni knows she is not an accident in God's plan, and that there is a special purpose for her life.



**Rev. Karamera Gaspard
EEAR**

You, too, can tune into Pastor Karamera's radio program on City Radio on Saturdays and Sundays from 7 to 8 am and on Ubuntu Butangaje Radio on Tuesdays and Thursdays from 1 to 2 pm.

Kureba mu gitabo – Guhindura ihohoterwa: Guhuza abanyamahoro Bakorera mu gace kamwe hamwe n'Abo Ku Isi yose

Guhindura ihohoterwa: Guhuza Abanyamahoro Bakorera mu gace kamwe Hamwe n'Abo ku Isi Yose, cyanditswe na Robert Herr na Judy Zimmerman Herr, wari umushinga washyizwe mubikorwa n'abanditsi nk'inkunga ku Inama y' Isi ya Porogaramu y'amatorero yo Kurwanya Ihohoterwa. Byavuzwe ko porogaramu yakoze kuva 1994 kugeza 1998, yarangiriye mu Nama Y'Isi muri Zimbabwe mu mwaka 1998, gusohora kumugaragarar igitabo Transforming Violence (Guhindura Ihohoterwa) ndetse n'imyaka icumi mu kurwanya Ihohoterwa.

Igitabo ubwacyo, mu gihe cyatangiyeye nk'ishuri mu bitekerezo, kirahamagarira umuntu wese ubishaka ukora mu byo guharanira amahoro no kubaka amahoro kugisoma. Igitabo kigabanyijye mu bice bine: Urufatiro rw'Amahoro Nyayo, Umuco w'Amahoro Mu Karere, Umuco w'Amahoro Ku Isi, no Guharanira amahoro akorwa n'abantu bafite ibitekerezo b'imyizerere itandukanye. Ubufatanye bushobora kuva mu bantu batandukanye ku isi, gupanga uva ku bagore ujya ku bagabo, Mu Majyaruguru ujya mu Majyepfo, Abakristu ku Basiramu.

Mu imvugo yitwa "Kubaka Umuryango w'Amahoro muri Afurika Yepfo" umwanditsi Andries Odendaal na Chris Spies bavuze ibyo babona nk'ibikoresho byo kubaka amahoro: gukorera mu matsinda, gushyiraho amabwiriza, gutoza, ndetse no kwigirira cyizere. Muri iki gice cya nyuma, amagambo yabo arahita agaragara neza

nkayo mu karere k'Ibiyaga Bigari kimwe neza nka Afurika yepfo banditseho:

Ubwiza bwo kurangiza kubaka amahoro biterwa cyane n'umuntu w'umwubatsi w'amahoro kuruta uburyo bwakoreshejwe. Muri Afurika Yepfo, kimwe n'ibindi bihugu byose byahungabanyeye, abaturage bose bahuye n'ingaruka zatewe n'amakimbirane ahohotera, akarengane kinganje, no gushingira ku gucirana imanza. Nta musaruro byatanga kwigisha gukemura amakimbirane utitaye ku umubabaro abazigenerwa bahuye nawo, uburakari, ubwoba, no guhezwa. Kubaka amahoro bigomba gutangira nk'inzira y'amahoro bihereye ku muntu ku giti cye noneho gukorera mu matsinda bikaza nyuma. (p.132)

Mu Rwanda, Burundi, na DRC, kimwe na Afurika Yepfo, abaturage bose bakomeretse mu inzira imwe cyangwa iyindi bitewe n'amakimbirane yabaye mu karere, igisubizo, na twe, tugomba gutangira inzira yo gushaka amahoro twihereyeho noneho amatsinda nyuma. Uru ariko ni urugero ku kuntu izi mvugo zibivuga ko bikwiye gukurikizwa ku bubatsi b'amahoro ku bibazo byo mu Karere Ibiyaga Bigari. Mu uburyo, Guhindura ihohoterwa ni igitabo kirimo imvugo zivuga ku mpande zose z'isi, bifite icyo bivuze gikinini ku bibabazo byacu.

Iki gitabo ni kimwe mu bitabo birenze 1000 – mu mitwe ivuye ku ibivuga ku mahoro no gukemura amakimbirane ku mateka y'u Rwanda n'ibitabo byo gusoma bisanzwe – gishobora kuboneka mu isomero ry'Urugo rw'Amahoro / Friends Peace House. Isomer rya FPH riri ku biro byacu, biri ku Kicukiro. Ufashe umuhanda munini uzamuka uvuye Sonatube urenze isoko rya Kicukiro. Ukata ibumozo ku muhanda Ubwiza b'Umugi wa Kigali ku cyapa cy'ishuri Kagarama Secondary. Urugo rw'Amahoro ruri kuri metero 500 ku muhanda Ubwiza bw'Umugi wa Kigali ibumoso.

Isomero rifungura guhera ku wa Mbere kugeza kuwa Gatanu guhera saa tatu (9h00) kugeza saa kumi n'igice (16h30), kandi rifunguriye umuntu wese ubyifuza. Kuba umunyamuryango biboneka umuntu yishyuye 5000 ku mwaka. Tubahaye ikaze mwese kuza kudusura, muzabona icyo mwifuza cyose!

Book Review – Transforming Violence: Linking Local and Global Peacemaking

Transforming Violence: Linking Local and Global Peacemaking, edited by Robert Herr and Judy Zimmerman Herr, was a project taken on by the editors as a contribution to the World Council of Churches' Programme to Overcome Violence. Said programme ran from 1994 to 1998, culminating in a World Assembly in

Zimbabwe in 1998, the launching of the book Transforming Violence, and the Decade to Overcome Violence.

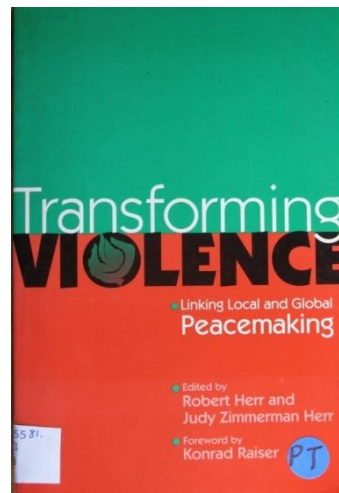
The book itself, while created with a college classroom in mind, is an engaging read for anyone interested in the field of peacemaking and peace-building. The book is divided into four sections: Foundations for a Just Peace, A Local Culture of Peace, A Global Culture of Peace, and Peacemaking in Ecumenical Perspective. Essay offerings come from a diversity of voices from around the world, ranging from women to men, Northerners to Southerners, Christians to Muslims.

In an essay entitled 'Building Community Peace in South Africa', authors Andries Odendaal and Chris Spies outline what they see as the components for building peace: team building, establishing a mandate, training, and creating self-awareness. In this last section, their words could easily be seen to apply to our Great Lakes Region as much as the South Africa of which they write:

The effectiveness of peacebuilding ultimately depends more on the person of the peacebuilder than on acquired techniques. In South Africa, as in all traumatized countries, all citizens have been affected to some extent by the violence of the conflict, by the injustice of oppression, and by the reigning prejudices. It is not productive to develop conflict resolution skills without at the same time helping participants come to grips with their own pain, anger, fear, and prejudice. Peacebuilding has to start with a process of making peace with one's own individual and collective past. (p. 132)

In Rwanda, Burundi, and DRC, as with South Africa, whole populations have been changed in one way or another by the conflicts present in this region, and as a result, we, too, have to 'start with a process of making peace with [our] own individual and collective past'. This is but one example of how these essays have much to say that is applicable to peace-builders within the context of the Great Lakes region. In essence, Transforming Violence is a book that, while containing essays spanning the globe, can have much to say to us right here within our own situation.

This book is one of over 1000 titles – on subjects extending from peace theory and conflict resolution to Rwandan history and general literature – to be found in the Friends Peace House Peace Library. The FPH Peace Library is located at our office, which is in Kicukiro. Take the main Kicukiro road up from Sonatubes past the Kicukiro market. Turn left on Ubwiza bw'Umugi wa Kigali road at the sign for Kagarama Secondary School. FPH is approximately 500 metres down Ubwiza bw'Umugi wa Kigali road, on the left.



The library is open Monday through Friday from 9 am until 4:30 pm, and is open to anyone who is interested. Membership can be obtained for 5000 RwF per year. We welcome all of you to drop in for a visit; who knows, you just might find something you're looking for!

By Ruth Plett

Editing Committee /Inama y'Ubwanditsi

- UWIMANA Julienne
- Krystan PAWLIKOWSKI
- SIZELI Marcellin
- Ruth PLETT

MESSAGE FROM THE EDITORS

We hope that you have enjoyed this second issue of the Peace in our Times newsletter. We are very happy to see the increased participation from a variety of other organizations; and hope that this inspires many other peacemakers to get involved. Please contact us if you would like to write a story for a future issue and let others know about the newsletter so that we can more effectively reach a larger audience.

UBUTUMWA BW'UBWANDITSI

Turizerako muzishimira akanyamakuru ka kabiri k'Amahoro mu Gihe Cyacu. Turishimira kandi ubwiyongere bw'ubufatanye bw'imiryango itandukanye; kandi turizera ko bizatuma n'abandi babyitabira. Tubasaba kutumenyesha niba mwifuza kuzaduha inkuru mu kinyamakuru kizakurikiraho ndetse mubimenyesha n'abandi ibyo bitume tubasha kugera kubantu benshi.

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