

“I Still Believe There is Good in All People”



An Evaluation of the Alternatives to Violence Project in Rwanda

By Adrien Niyongabo and Peter Yeomans

Acknowledgements

Even before this paper is submitted for final edits it is clear that there would not be room for everyone who so graciously gave us their time and perspectives. Some of the photos we took will also have to be left aside. We want to make sure that people know that they are present in this report, even though their names and faces may not appear. In many cases, we had to choose one excerpt to thematically represent a number of other voices. Thus, those unlisted are reflected within the excerpts of the ones that were chosen. Many people appreciated our follow-up visit and commented that outside programs typically do not ever come back to evaluate progress. People gave generous consideration to our questions, put aside their work responsibilities, and in some cases, traveled significant distances to meet with us. We extend our gratitude for their generosity and for making this report rich and meaningful.

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Adrien Niyongabo and Peter Yeomans, September 2003

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The Context - Gacaca

Nine years after Rwanda exploded onto the world stage with the 1994 genocide when the Hutu Power government slaughtered 800,000 Tutsi and moderate Hutu in about one hundred days, the nation is once again at a crossroads. In an innovative and controversial effort to bring justice and reconciliation to both the victims and suspected perpetrators of the genocide, the Rwandan government has elected to utilize a modern day version of a traditional form of arbitration known as *Gacaca* to settle many of the lower-level cases.

Rwandan President Paul Kagame surprised the world by ordering the release of over 30,000 prisoners in January and February 2003, sending them first to solidarity camps for three months and then returning them to their communities.

This massive influx of prisoners is already having significant effects on Rwanda and could jeopardize the fragile peace that exists. Such strains on the country's social fabric require new and innovative techniques for sorting through Rwanda's violent history.

In February 2001, the Quaker church in Rwanda began a joint project with the African Great Lakes Initiative (AGLI), in which they brought the highly successful Alternatives to Violence Project (AVP) to Rwanda. For the past two years, AVP-Rwanda has been a pilot project. After an initial training cycle and subsequent capacity building, AVP-Rwanda began working within the *Gacaca* system. Beginning in October 2002, it has provided training for over 300 *Gacaca* judges and administrators. As the *Gacaca* system is about to start in more parts of the country, AVP-Rwanda has been asked to serve the thousands of judges who can benefit from this training.

Yet, this critical time as *Gacaca* moves into full swing, should not overshadow the reality that AVP has been extremely useful to those embroiled in the relatively mundane conflicts that take place in the home. Family and friends will always been the primary source of conflict in one's daily life. While the people we spoke with made constant and

unsolicited reference to the genocide and to *Gacaca*, they also gave many rich examples of conflict set within the confines of their own home. AVP, it seems, can assist the resolution of both personal and politically-motivated conflict.

The Organizations

The Alternatives to Violence Project-Rwanda (AVP-Rwanda) was established as a joint project of Rwanda Yearly Meeting of Friends (RYM) (Eglise Evangelique des Amis au Rwanda) and the Friends Peace Teams' African Great Lakes Initiative. Though both Rwanda Yearly Meeting and AGLI remain involved in AVP-Rwanda, the organization has evolved into a largely independent entity. AVP-Rwanda is legally recognized as a part of the RYM's Friends Peace House. AGLI maintains a role in the fiscal and programmatic oversight of the organization and has responsibility for organizing certain AVP Training for Facilitator workshops and assessing the workshop content on an ongoing basis.

A committee of nine men and women currently governs AVP-Rwanda. Most of them are also AVP facilitators and all have a firm commitment to the program's ideals. David Bucura, Legal Representative of the Rwanda Yearly Meeting, currently serves as the AVP Coordinator. Equally important are the 36 men and women who have been trained as AVP facilitators, and who have conducted 19 workshops since October 2002. Of the 378 participants served in these workshops, 315 were *Gacaca* judges and administrators. These *Gacaca*-focused workshops are in addition to the 30 AVP workshops provided to the general Rwandan community at large since 2001.

The African Great Lakes Initiative strengthens, supports, and promotes peace activities at the grassroots level in the Great Lakes region of Africa. 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 is an initiative created by the Friends Peace Teams, an

organization consisting of sixteen Quaker Yearly Meetings in the United States who have united to support the traditional emphasis of Quakers in promoting a more peaceful world. Since its inception in 1999, AGLI has worked with the people of the Great Lakes region on a wide variety of projects, ranging from international volunteer efforts, to the creation of AVP programs in Kenya, Burundi, and Rwanda, to the introduction of trauma healing work in Burundi, Rwanda, and Uganda.

The Alternatives to Violence Project

The Alternative to Violence Project (AVP) began in 1975, when a group of inmates near New York City asked a local Quaker group to provide them with non-violence training. Highly experiential in nature, the workshop encourages participants to recognize that they can best find their own answers to the conflicts they encounter. A three-day workshop focuses on the following themes:

- **Affirmation of ourselves and others:** Recognizing our positive qualities and our goodness, and finding these traits in others.
- **Co-operation:** Practicing teamwork in a way that diminishes personal desires for the benefit of the group. Decision making through a consensus process.
- **Community skills:** Building trust, respect for others, and inclusiveness.
- **Communication:** Listening with caring attention, speaking with clarity, ownership instead of blame, and awareness of body language.
- **Conflict resolution:** Finding common ground on which to base a non-violent solution.

AVP offers workshops in correctional institutions and communities in over 40 states in the US and in more than 35 countries around the world. Because it draws heavily from the experience and insights of the participants, it has been well received in many disparate cultural settings, and among people with widely divergent class, ethnic, educational,

and social backgrounds. Though founded by Quakers, AVP is a non-denominational program and has been successful across a wide range of religious backgrounds.

There are three levels of AVP training: Basic, Advanced and Training for Facilitators. All workshops last for three days and emphasize the building of community among the participants. The Basic training provides an initial introduction to the concepts outlined above. In the Advanced training, participants choose the thematic focus that they want to explore more fully. Examples of such themes include fear, anger, forgiveness, discrimination, or AIDS. In the Training for Facilitators, participants learn the skills needed to lead workshops on their own.

Basic AVP workshops generally have about twenty participants and two to four facilitators. The first workshop day introduces AVP concepts and provides an opportunity for people to share in small groups and gradually establish a stronger sense of community. Day One also includes exercises to recognize and affirm personal strengths and weaknesses. Day Two begins with a focus on the role of verbal and non-verbal communication in conflict resolution. AVP's central concept of Transforming Power—that there is a power that is able to transform violent and destructive situations and behavior into liberating and constructive experiences and cooperative behavior—is then introduced and explored. This is followed by work on cooperation and group problem solving. Day Two closes with small and large group exercises on conflict resolution. The third day of a Basic AVP workshop uses small group conflict resolution role-playing exercises, which are then analyzed and discussed by the entire group. In the process, participants commonly reinforce and refine previously existing skills as well as developing new ones.

Methodology for the Evaluation

In August 2003, we met with 39 people individually in four regions of Rwanda – Kigali, Ruhengeri, and Kibuye, and Byumba. The first

three areas were selected because they represent places where numerous workshops have been conducted, and as a result, there are an abundance of facilitators and participants to interview. The last, Byumba is a somewhat more isolated community, where only one workshop has taken place to date. A complete list of the workshops conducted by AVP–Rwanda since October 2002 are included as Appendix I.

We sought to meet with a cross-section of people. Some were experienced facilitators; others had participated only in a single workshop. We spoke with *Gacaca* judges and administrators, church pastors and secretaries, former soldiers, shopkeepers, and farmers. A complete list of interviewees is included as Appendix II, with the exception of one individual who elected to remain anonymous.

Adrien and Peter shared the responsibilities of conducting the interviews. Adrien translated, most often between Kinyarwandan and English, though occasionally between French and English as well. Each interviewee was asked to speak in the language they felt most comfortable. Each interviewee was told that their comments could be kept anonymous or even fully struck from our records at their choosing. As appropriate, given the specific relationship of that person to AVP, we used a uniform sequence of questions, followed by spontaneous secondary questions (Appendix III).

Interviewees are quoted at length. These quotations are verbatim, except where noted as such with []. In places, we chose to leave the quotations somewhat unclear and to add contextual information either before or after, rather than compromise what had been said. The comments of the people we met with make up the bulk of this report. Drawing on interviews from different times and locations, we have tried to organize their comments thematically, though all are in response to how AVP is impacting the lives of Rwandans. The themes we have organized the text around are AVP Workshop Methodology, Most Referenced

Program Elements, Rwandan Culture, Overcoming Ethnic Divisiveness, Forgiveness, Contributions to the *Gacaca* Process, Hierarchy, Women, Family, and Religion. We close with our own reflections and acknowledgements.

AVP Workshop Methodology

AVP is one of many peace building and conflict resolution trainings that have been brought to Rwanda since 1994. Depending on the region you visit, you will encounter people who have attended a plethora of trainings run by assorted organizations. Some are church-sponsored, many come from NGO's, and a few come directly from the government. In a market saturated with models for how to overcome difference, promote unity, and build community, we wanted to ask if there was any aspect of the AVP workshop that set it aside from the others. People consistently expressed pleasure in the highly participatory and experiential nature of the training.

In other programs, it is lecture, people are there, there is a speech, you take a break, you come back, listen, and then you go home. But in AVP, everyone participates. You can't go home without wanting to share something in the workshop. You give your ideas, share your thinking. The methodology is active and they use games. The people don't feel sleepy and they are really participatory. You can see it! *Audace*

Participants value the workshop for its unpredictability. People were engaged by the uncertainty of a situation in which an activity starts as a childish game, but ends with participants making personal connections between what they experienced in the activity and in their own lives.

In AVP, how you start the lesson and you wonder where you are going. At the end of the lesson, you discover what was the objective. It was very helpful for us. Sometimes the exercises started like a joke, but at the end, there is a big lesson to learn.

Even now, when I get together with others from the workshop, we talk about AVP.

Martine

People also found novelty and innovation in how AVP does not offer theoretical frameworks or models, but draws on the each individual's experience as the content in which to find answers and strategies.

People find the workshop very useful. They like AVP because they see themselves in the teaching, as they talk about their lives. It has special authority and capacity. The skills and the lessons touch one's life. *Pierre*

In AVP we discuss the sources of violence and how violence is conceived and carried out in the community. The facilitators are not there to find solutions or strategies. They do not come with answers. Instead, we establish a safe place to discuss ethnic issues, how released prisoners are coming back to the community. It is open and they share. With these conditions, one can discover himself, where he is standing and how he can change. *Eddy*

AVP helps you discover what is inside of you. It helps you draw out things from inside and you become aware of things you had before, but that you couldn't know. *Joseph*

We encountered varied opinions in terms of to whom the AVP workshop was best suited. When asked to describe their least successful workshop, some facilitators mentioned ones conducted in rural setting. Many also commented that the experiential, practical, and non-theoretical nature of the program would best serve those who are uneducated and isolated in rural areas. Here one highly trained conflict resolution specialist described how useful the training had been to him in his own work.

I've been involved in conflict management in Nairobi and around Rwanda and Uganda,



Epaphrodite Munyagajuru

but the time I went to participate in an AVP workshop, I asked myself, "How am I going to go to this workshop, when I have much skill?" But I must say now, that when I am facilitating in conflict resolution programs, I find myself using methods and strategies from the AVP workshop. Even right now I have three invitations to participate in or present in forums, and I am sure that I will use some AVP methodologies and strategies. *Eddy*

Many historians cite Rwandan society's hierarchical nature as a key condition that contributed to making the genocide possible. It is one of a few traditional notions that have been reinforced for generations. Interviewees often commented on how the experience of AVP worked to gently challenge some of those hierarchical assumptions under which people still operate.

Participants remark in the evaluation how much they are struck by sitting next to different people—men, women, rural, educated. An old rural woman from Kibuye shared that when she heard there were people coming from Kigali, she decided not to come. "These are high standing people. I can't say anything in front of them." But she was surprised by how respectful people were and how they integrated everyone. *Josephine*



[Interviewers: What do you mean by “the love?”] About the love. The fact that the facilitators, even though some come from good positions, they were on the same level as the rest of us, sharing, playing together. This kind of feeling like we are brothers and sisters. I was not afraid to express myself or to ask questions, or to chat with them.
Etienne

Most Referenced Program Elements

Some of the people we spoke with had participated in the workshop within the month. Others had not been directly involved in the program for over a year. All *Gacaca* affiliates we spoke with had participated in a workshop within the last ten months. In all cases, we asked each person what single element was most memorable to them. By far the most common response was in reference to the trees of violence and nonviolence.

The violence and nonviolence trees help us see the origins of the bad fruits we’ve seen in Rwanda. This especially helps people who have lost their family members. They see that if they kill the killers, they will only be continuing the bad fruits. We need to change the bad roots in order to have good fruits. This is how these trees are contributing to unifying people and changing their thinking.
Joachim

During our workshop, there was a time when they explained about the violence tree and the nonviolence tree. We talked about noticing the roots and the fruits. And I realized that some of these fruits were within me. Since that time, I have tried to commit myself to remembering that we are all human beings, all need respect, to be understood and to be listened to. *Denis*

In the Trees of Violence and Nonviolence activity, the group is asked to brainstorm about the “roots of violence.” Their answers are scattered at the base of a large drawing of a tall tree. In a similar



Pierre Damien Byumvuhore

fashion, the group then lists the “fruits of violence” and their answers are written into the canopy of the tree. Invariably, as people find that many of the brainstormed words could be either roots or fruits, the discussion turns to the reality of the cycle of violence. The same procedure is used to explore the roots and fruits of nonviolence.

AVP skills are deep in a way that is different from other peace building programs. AVP offers a chance to practice the skills during the workshop. In my favorite workshop, many people recognized their role in what happened in the war. A man stood and said, “I realize now what has been my role in what happened in Rwandan and I see how I can correct that.” A woman said, “If Rwanda had had this training before, genocide could not have happened.” The violence and nonviolence trees show people that when they talk about the cycle of violence, they are talking about themselves. The tree is a reflection of themselves. *Immaculee*

The second most referenced element were the skills of basic listening. Most workshops include several activities in which a participant, in small groups or pairs, responds to questions given to the group, while the other(s) focuses on careful listening. In some exercises, participants are asked to summarize what they heard back to their partner. Similarly, another activity takes listening skills a step farther.

In the Empathy Exercise, participants listen carefully to someone's problem, and then tries to empathize with that person's situation. There are also discussions on what makes a good listener, and how you know when someone is listening well. Joachim's response below reflects that of others as he describes how this emphasis on listening has served him in the different contexts.

Listening has helped me very much in my job. I am a church leader and I also have a family and I am involved in *Gacaca*. In all three of those areas, listening has played a big role with me. As a church leader, I meet with different people in conflict. For example, a lady came to me and said she had a problem with her husband. "Last night he beat me and threw away my clothes, and I don't know where to go. What can I do?" I tried to show her how sad I was to hear about it, and I tried to give her time to speak and say whatever she wanted. After, we tried to find a solution. I am happy to say that the situation was resolved and the husband and wife are now living together. I have three other examples of families that were in conflict recently and with my help, they are now living in a good situation. So, to show that, these listening skills from AVP have really impacted my work, and people are benefiting. Even the old people like me to be their counselor, and this shows me trust. And I say, that how I am helping people, I attribute to the AVP training I attended. Even this morning on my way here, there was an issue of someone who had cut a tree, which then fell on a banana tree. A man wanted to be paid for the loss of the banana tree. As I saw it, there was injustice in how they were overcharging him. I stopped because they asked for help to reconcile them. I listened to them to hear how they thought the situation could be sorted out. Luckily, we reached an agreement, and I left people laughing. That's how I see AVP skills helping me to do my work in my church, in my community, and in *Gacaca*. *Joachim*

In our experience with AVP in the United States, the idea of Transforming Power (TP) is probably the most referenced and remembered element in the workshop. From Peter's experience in the States, if you asked an American AVP facilitator what was the most central concept to a workshop, they would likely refer to Transforming Power and its twelve guides. Yet, based on how people responded in our interviews, it did not seem that Transforming Power carried quite the same weight. Certainly, some people made quick reference to it, and a few even described habits of reminding themselves by consulting the TP guides reference card they were given in the workshop. But by and large, the relevance of TP seemed to exist largely in reference to a few specific guides of the possible twelve. Similarly, if we asked people what was their favorite guide, they most often referenced, "Base your position on truth," "Listen before making judgments," and "Seek to resolve conflict by reaching common ground" were also common referents, but less frequently. In contrast, "Expect to experience great inward power to act" and "Learn to trust your inner sense of when to act" were never referenced. For whatever reason, these strategies seemed to have resonated less with people.

In our community, when you have adjacent properties, you plant trees to show the boundaries between you. But people uproot them and change the boundaries. One day, two people were arguing about the boundary and they asked me to help resolve it. I was thinking about "Base your position on truth." I went and found witnesses who remembered where the boundary had been. In this way, we could redetermine the boundary. This will be helpful for years and years. *Marthe*

Rwandan Culture

AVP facilitators in the United States like to claim that AVP is not culturally bound and are quick to point out that the content is drawn from the participants of that particular workshop. They are

eager to say that for this reason, AVP can serve people on any continent. While most of the content does come from the participants of that particular locale, the structure, philosophy, and the teaching strategies emanate from a particular cultural perspective. Even in the U.S., AVP's country and context of origin, this cultural perspective could ring either familiar or foreign depending on where it was presented. Conducting a workshop seated in a circle with facilitators interspersed, the use of experiential exercises, a strategy as specific as an "I-message," or a concept as spiritually-laden as Transforming Power, all come from a particular way of understanding conflict and how it can be resolved.

Yet, though we acknowledge AVP is culturally specific, it can still be received and be powerfully useful to people from radically different cultures. Best to relieve ourselves of the charade that it is somehow magically culturally neutral, and to put it in the hands of the Rwandans to perform a considered process of cultural assimilation and transmutation. Rather than assume cultural neutrality or fret over cultural imperialism, it is better to acknowledge Rwandans' ability to use what is familiar, experiment with what seems different but perhaps useful, and dispense with what is not wanted. This dynamic process continues today as it has since the first workshop.

With these thoughts in mind, we were eager to probe for insights on how Rwandan culture and "AVP culture" were similar or different. We found ourselves repeatedly surprised by the particular commonalities people found between the two cultures. People often suggested that they recognized some of the AVP emphasis as recently abandoned aspects of their own culture.

I don't see any difference between AVP and Rwandan culture, except that these days we are tending to forget our culture. Days ago, you could go to your grandparents house, and they welcomed you and you'd go in and find something to eat. But now people are forgetting that way. But AVP is trying to

bring us back to that culture, so that we may feel that love between people. *Etienne*

In general, I believe that AVP reinforces Rwandan culture. For example, in our culture, it was always good to rescue the one in difficulty. But in the genocide, people watched others being killed. AVP reminds us how we should get back to those ways, helping those who are suffering and doing whatever we can to help them. *Francoise*

AVP matches Rwandan culture because people sit together and talk about their problems and past difficulties. In our workshop, we were asked what difficulties we had faced. I was glad to hear that the others had passed through the same troubles that I did. I became aware I was not alone in my situation. *Christine*

At the same time, given how complex and varied culture can be, comments of one person sometimes directly conflicted with those of another. Girbert makes a distinction that differs with how conflict resolution is described above.

In AVP you want just to talk about the conflict, and try to sort it out. But in Rwandan culture even if you were wrongly accused, the family members would say, "just keep quiet, don't talk, just ignore it"—but the conflict was not really resolved. *Girbert*



Martine Nasabyimana

In answering this question, one man mentioned the Masks activity. This exercise is used to explore and experience the temptation to abuse power. Each half of the group, according to a set of rules, has a period to exercise full authority to ignore and otherwise verbally abuse the other half while performing a problem-solving activity. In most cases, participants (in all countries) engage this with particular relish, particularly once the roles switch, and those once abused, now have the power.

In Rwandan culture, peace is common. Coming together and sitting in a circle to discuss problems is also like Rwandan culture. That the answers come from the discussion is also like Rwandan culture. Transforming Power was already in Rwandan culture – a truthfulness in communication. Also, the masks remind me of an old Rwandan proverb. “If you are sitting in that chair, remember that tomorrow I might be in that chair.” *Eugene*

Overcoming Ethnic Divisiveness

Rwanda today continues to work to overcome its history of ethnic divisiveness as a colony and as a new nation. The genocide itself was an effort by the political and social elites to preserve power by manipulating and exacerbating the existing distrust and mutual suspicion between Hutu and Tutsi. While answers can vary widely across different regions and subpopulations, the general tenor of the political and social climate suggests that a majority of people want and are hopeful for a unified and peaceful Rwanda.

When we asked whether or not the AVP program addressed needs born out of the specific Rwandan context, the interviewees most frequently first raised the issue of ethnic division. Jean described a shift in his own thinking about the issue over a period of time.

According to what happened in the genocide, people were killed based on their ethnicity,

and in my behavior before, I was believing my ethnic group and behaving without thinking. But after the genocide and then my AVP workshop, I began to change my mind, and to correct myself when I was wrong. So now I am no longer supporting these ideas of believing in ethnic group thinking. I now base on truth [Transforming Power Guide #4] and I consider people equal and same and all people for the same nation. *Jean*

In responding to the question about ethnicity, some interviewees described a radical transformation that we found difficult to believe. Convictions of ethnic difference and identity are typically well entrenched to the point that they take years to loosen. When we pressed people as to whether they were truly describing an overnight transformation, people usually acknowledged that it would still be a long and protracted process.

Because of what happened, the situation in Rwanda today remains very fragile. Many years ago, people had learned the false stories of ethnicity. People had integrated them into their minds. One of the consequences was the genocide. So when we want to talk about transformation, it will not happen in one day, because those old beliefs took a long period to develop, but we can start the transformation, because in two or three years, we will still have some of those background ideas. We just keep on the transformation day after day. This is something very continual. I believe that whatever we learn, it takes time to change ourselves. When someone talks to you about something, I just start thinking about it – what does it mean, how does it affect me, within me, what does it bring to me. And if I consider it useful and full of wisdom, I start getting it in my mind and the transformation comes slowly like that. *Audace*

Feelings of mistrust and animosity are slow to change, especially when reinforced by having

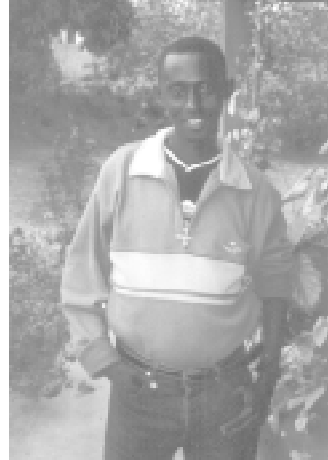


Uburinganire *Equality*

suffering directly by the hands of another. Yet, participants offered many examples of moments during workshops in which a crack of light peaked through the enmity. Additional reinforcement and other experiences that generate positive associations can provide the lubricant to gradually move that person to a more accepting perspective. In the case below, one man's claim to radical transformation serves as a catalyst for the other workshop participants.

In Rwandan culture, the first thing to do is to meet and to gather together when conflict is raised. We know *Gacaca*'s objective is for people to speak truth. People didn't do that before. They were just hiding, and protecting one another according to their ethnic relationships, but now, because we have seen what are the consequences, they know they must tell the truth. The vice-mayor of Nyamata came to a workshop. During the time when Habyarimana came to power, he had to flee many times to Burundi and Congo. He returned after the genocide and found his house destroyed, and some of his family killed. His son was kidnapped and tortured in Congo. People coming to the workshop said, "Andrew is coming! If you can change Andrew, then you can change all of us." The workshop included Hutu, Tutsi, survivors, and released prisoners. The released prisoners were shocked to see Andrew at the workshop and were extremely reluctant to talk. On the last day, Andrew cried. He said, "I don't care about all that I have suffered. I am ready to forgive them and I commit myself to become an AVP facilitator. I have been touched deeply and I want others to have the same. I see that Rwandans used to not want to speak the truth, but now they want to. They just need help to know how to tell the truth." *Eddy*

In speaking to these issues, another man we interviewed chose to tell a story about how he was able to reconcile Tutsis and Hutus in his village.



Eddy Kalisa

The story exemplifies a conflict that is common at the community level, where people who had fled the country returned to find their homes destroyed or inhabited by others.

As you know in Rwanda, we have genocide survivors and those who stayed in the community. I want to give you an example of my neighbors. Whenever the genocide survivors come back, they find their houses have been destroyed and their goods stolen. And they want to avenge by force or they accuse others. I am also a genocide survivor. Of course, after the war I was angry. But after I attended the AVP workshop, "I thought what can I do?" And that is why I then tried to use dialogue with those in the community. And they [those who stayed during the war] told me, "The people who destroyed the house are not us - they have fled." I came back to my side and they value my advice. But they were saying, "How can you not support us, even when you suffered with us." But I just kept having discussions with people in the community, and then coming back to my people, the genocide survivors. We came to the point, where those who stayed in the community were giving things to us, like a cow or other goods that we could use. And I said, "This is really wonderful." What if we had taken the cow by force. We would have

been put in prison, or accused of taking things. But receiving the cow from our neighbor was something to restore the relationship between the two groups. So I am telling you how people are appreciating what I learned. But I didn't use it. I was used by what I learned in the workshop.

Diogene

In some cases, specific workshop elements sparked people to share insights about the nature of the ethnic divisiveness from which they have all suffered. In the Dots activity described below, each participant has a colored office dot placed on their forehead without knowing the color. The participants are then instructed to mill around the room and join the group to which they think they belong. A skilled facilitator will distribute dots in such a manner that there are two or three large groups of the same colors and at least one or two people with perhaps the only dot of that color.

As facilitators, you are always learning. Sometimes the participants have a deep discussion about things even we did not know before. It can be very fruitful when the participants want so much to discuss the meaning they find in the workshop. For example, with Dots. In the Dots game, one man was left without a group at the end and he exclaimed, "How can I stay alone?" We all took off the dots and he said a very touching statement: "I realize that there is something that has made us slaves here in Rwanda. Long nose, short nose, tall, short, and we try to make groups according to those differences. But is it the same with God? God has created us in his image – we are the same before God – but only these differences are on Earth. We are the ones who are reinforcing them in our behavior and in our thinking. Our differences are on Earth, but in Heaven with God, it is nothing like that."

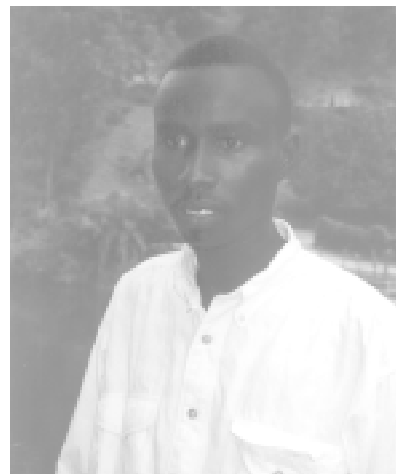
Gedeon

The northern and northwestern regions of the country house the strongest remnants of ethnic

tension. The north was the homeland of the President Habyarimana, a Hutu, who ruled the country from the early 70's up until he was killed and the genocide was unleashed. During 1997 and 1998, those Rwandans who had perpetuated the genocide continued to attack this area from the refugee camps in the Congo. Many innocent Hutu civilians in the northwest suffered at the hands of government soldiers who were trying to root out Hutu rebel infiltrators. As a result, ethnic relations are more strained around the northern and northwestern regions of Byumba and Ruhengeri than anywhere else in the country. With much more to overcome, it remains difficult for people to reconcile. That was why we found the brief comments of this young man worth including.

I used to say that I could not go to Ruhengeri, but after the workshop, I say, "Yes, I can go there, and maybe I will find wonderful people." It is a way AVP affected my life, because now I am studying there. *Marcel*

The complexity of the situation is revealed in the following comments from a person who wishes to remain anonymous. They express how some feel that the *Gacaca* process should encompass more than just the genocide in order to bring real reconciliation in the society. *Gacaca* is only reviewing crimes committed between October 1, 1990 and December 31, 1994. Though this passage makes no specific reference to AVP, these



Marcel Igamuremye

Forgiveness

Kubabarira

comments were shared during one of our standard interviews about AVP. We include them here as they reveal the complex context in which the AVP workshops are being conducted and in which Rwandans live every day.

It is hard according to what happened in Rwanda. During the genocide, many people were killed. Many were raped. When the RPF came to power other atrocities were committed. So put yourself in the place of judge who has been chosen because he is a righteous person. He has never killed or stolen. But, after the RPF took power, his family members were killed. For example, my husband was kidnapped, I don't know where he is now. I understand how to be neutral when I ought just to listen to people as a judge – but thinking about how my case is not talked about, and thinking about how my family members have been killed – others, I don't know what happened to them. It is hard. At the end of *Gacaca*, it is hard that my case remains unresolved. That is the situation we are in. My husband has been taken and I don't know where his now. I said this piece, but there were many, many others things that were committed after the genocide. I still believe there is good in all people, even after what I have been through. I have a hope for a new nation, not based on what happened, but I wish that we may reach another stage and become a peaceful nation. But people don't want to say the truth – that is the issue – we still have this kind of cage inside of us. I don't see clearly how you can tell one group to ask for forgiveness while another group is left aside as if they are holy. As a believer in God, I know our life will end and we will all have to answer for what we have done. We need to tell the truth. When I am working in *Gacaca*, some people come to me and they say, “What about my husband? What about my children? When will my chance come? I am a widow.” I don't tell them about the burden that is inside



Gilbert Mukiza

me or how I am feeling. I just tell them to go to the ordinary courts. But in the ordinary courts, there is no reconciliation. You just accuse and the accused can defend. I don't know how the accused is punished. There is often no correction. They should consider the days after '94 and the atrocities committed by other people after RPF took power. This would be fairness – to have those cases also heard in *Gacaca*. For there to be real reconciliation, the truth has to come out. You can't just give lip service to the idea of unity. *Anonymous*

Forgiveness

Once people are able to get some perspective from the onslaught of propaganda they have consumed over the years as well as from the hardships they may have suffered, they are that much closer to forgiveness. The two examples we include here should not indicate that we are suggesting that three days in a workshop will convince someone to cast off all their grievances and open their hearts to those who may have murdered their family. But, the workshop does give people opportunities to listen fully to each other, to see the goodness that exists in others, and to reflect on the forces that caused them to perpetrate such evil.

I want to tell you about a government official responsible for a cell in Bugesera. Someone had killed his mother and father. The official accused the man, and the police took the man to prison. Last year, the official took an AVP workshop with us. More recently, he was reflecting on the workshop, particularly the part about expecting the best from people [Transforming Power Guide #2]. In *Gacaca*, he was called to state his accusation to the court. He went with his wife and children. Surprisingly, standing in front of *Gacaca*, he asked the court to grant the killer forgiveness and to release him from prison. “I am the one who wanted him in prison.” The man was released. But, now he says the only problem he still has is between him and his wife. She says, “How could you forgive him when he murdered your parents!” She cannot understand. *Innocent*

With these ends in mind, AVP Rwanda has recruited recently released prisoners and those who were targeted but survived the genocide, to participate in workshops together. The workshop then becomes the setting in which people are reacquainting themselves with fellow community members for the first time.

We did a workshop for genocide survivors and released prisoners. There was a man who later in the workshop discussed how he had much fear when he entered the workshop room, because he was a released prisoner, and he saw the genocide survivors there. At the beginning, he couldn't participate but the more we went on, the more he felt released and open. By the end of the workshop, he was confessing to the group the things he had done. People decided to embrace him. With a woman he couldn't even greet in the beginning of the workshop, he went back home conversing. They were promising to help each other, as they were actually neighbors. *Joyce*

Contributions to the *Gacaca* Process

These outcomes of decreasing ethnic divisiveness and increasing tendencies toward forgiveness bear special relevance as they play out in the *Gacaca* process. Imperfections abound, but many see *Gacaca* as the best solution for an overwhelmed and financially impoverished judicial system. At the request of the National *Gacaca* Commission, AVP Rwanda has arranged most of their workshops over the last year, to serve *Gacaca* judges and administrators. We were especially interested in hearing whether or not AVP informed the difficult work of the local *Gacaca* committees. These men and women have been designated to move the residents of their community along a process of fact-finding, trials, and judgments. While long sentences are meted out, *Gacaca* is also being touted as a process of reconciliation given the way in which it involves the larger community. Based on the testimonies people shared with us, AVP complements the objectives of *Gacaca* and is contributing to this process.

We need each person to return to his conscience. What have I done? How do I feel? How can we find the solution to the problem we are facing? So, if the elected judges agree to the twelve ways of Transforming Power, they will use it. They are going to the *Gacaca* assembly to talk with people and to train them in the *Gacaca* process. You know, people do not feel free to speak. Those who don't want



Josephine Mukangoga



to say what wrong they have committed. It is like they are hiding all these things in their hearts and their heart becomes very heavy. If people feel transformed from the things they learn in AVP, people will talk more easily about what happened. They will release their hearts and themselves. How else can they transform if they are not trained? It is impossible. *Audace*

Gacaca staff commented on how the AVP training had influenced judges and administrators to maintain an atmosphere of calm and respect in their courts in order to better facilitate the gathering of accurate information from plaintiffs, defendants, and witnesses.

Judges who have been to AVP tend to welcome people and to listen well to them. This is very important because this [*Gacaca*] committee of judges came to the workshop when they had already started the work of *Gacaca*, and they had seen how difficult it is to listen well, even when people have much anger and hate. They were saying, “How can we deal with these people?” AVP was like an answer to the situation. I couldn’t say that the judges didn’t have any training before. They had some training on how they would do their work, but AVP came at a point, when judges were on the ground—they had seen the difficult realities of their work. They really benefited from the workshop, not only according to what they are doing in *Gacaca*, but also in their families. I have heard some of them say it has helped them to improve the relationships with their wives. *Gacaca* is not an easy work, you are responsible for someone’s life. *Emmanuel*

When one comes to [the court to] say what happened, maybe she fears we are going to give someone a harsh penalty. But because we want the truth, AVP reminds us to say, “We want to hear what happened, we will listen.” And this calms the person, and they start telling what they know about the situation, and the sentence might be diminished. This has happened many



Jerome Urbitse

times—the act of listening well to those who come to the *Gacaca* court. We have to give them this freedom, not to put them under pressure. We are careful not to interrogate. We try to create safety and freedom, so that they do not feel anyone pushing, but so that he or she is speaking from the heart. *Thomas*

Others were able to even draw specific comparisons between teams of judges who had participated in workshops and those who had not.

I’ve seen *Gacaca* judges who have not been in AVP. There is much confusion and disorder from the judges themselves. For example, when they interrupt the one who is speaking, they may start shouting and telling others to be quiet. But in our court, it is well organized and even when disorder erupts, the judges stop it or call people to order, and try to find out what is wrong, and after give the right to speak to the one needing it. *Joachim*

There is a difference. Myself, I have seen other *Gacaca* courts operating. I saw that people were shouting. There was not this understanding. But, as a *Gacaca* coordinator, as in AVP, I talk to people about the ground rules, how they are going to be quiet, and whoever wants to speak may do so by raising their hand, and that the person speaking will

get enough time to express themselves totally and freely. *Etienne*

There are many critiques of the *Gacaca* system worth considering. Even the government acknowledges that it is an imperfect solution. One of the main criticisms revolves around the fact that the judges, though elected by their fellow community members, are often without experience that might make their judicial work more skillful. Furthermore, they often have close ties with the people whose trials they are supervising. Sometimes these ties are too close. On more than one occasion, people gave examples in which in the process of fact-finding, judges were directly implicated and forced to abandon their position so that they could stand trial. With such close ties to the community, some judges lack the proper neutrality.

In Cyanguu, [we held] a workshop with *Gacaca* judges last week. There was an old man who was one of the judges. He said he had previous *Gacaca* trainings but that he hadn't learned much. He admitted that he offered his name for nomination to *Gacaca* in order to defend his ethnic group. We were teaching them about the trees of violence and nonviolence. The man said, "Now I see how we can face the reality, how we can speak the truth. And to understand people outside of their ethnic relationships. I am starting to know the reality of Rwanda." *Eddy*

One of the most exciting revelations was that, after the workshop, some *Gacaca* judges are maintaining contact with the AVP facilitators who they see as their trainers. *Gacaca* staff have received other trainings, but the government has been hard pressed to find sufficient funding to provide the necessary guidance. Some judges have returned to their AVP trainer to share and consult as to how best to handle particularly challenging cases.

After the workshops, I go to the judges [weeks later] and get feedback from them about the workshop, and hear more about their work. They ask us to counsel them,

because they know that we are their trainers. Most of the time, they ask for advice and counseling. Often, they visit us. We ask them what have they faced in their *Gacaca* work. We try to give them advice and help. Even if they are sending someone to prison, if the judges treat them in a good way, he or she might be able to come back with less anger.

Innocent

It was in the context of *Gacaca* that the people we spoke with made particular reference to the second of the twelve guides of Transforming Power: "Reach for that something good in others."

I have been using [Guide #2] especially in *Gacaca*. One may have killed a lot of people, and I can see how people would say this one should be killed too. But when we stop and think, 'Now, what is good in this person—what is he able to do beside killing?' And when we recognize how important he is to the community, we think maybe we should use a different correction for him, in order that he not be killed. *Epaphrodite*

Women

One aspect of the Rwandan social hierarchy is gender. In Rwanda, especially in rural areas, women manage most of the home responsibilities and have the most limited of opportunities. Women are socially more isolated than men and receive less respect. Therefore, AVP's emphasis on social equality, and that each of us has the answers to our own challenges, subtly subverts the Rwandan patriarchy.

AVP gives the right to women to express themselves, and to help others reach reconciliation. We can even help reconcile men. It really gives the power to the woman.

Marthe

Typically, only one quarter of the workshop members are female, even when coordinators consciously work to recruit more women to participate. To counter this, AVP-Rwanda has run workshops only for

women and has sought to cultivate more female AVP facilitators. In the case of *Gacaca*, while some women have been elected to serve as judges and as administrators, Louise described finding themselves overlooked.

When they chose the trustful people to be *Gacaca* judges, some of us were not chosen. After the AVP training, they were saying some of the widows know how to deal with the hard situation we are in. “Look how they have been changed by the workshop.” We were appreciated by our community. Some of the men in *Gacaca* said, “Umhh, these women know what they are doing. They show a new behavior.” *Louise*

Immaculee was one of a few women to become a facilitator when AVP first began in Rwanda. Her comments perhaps speak most profoundly to how the workshops are challenging gender roles.

From AVP, as a woman, I get this freedom, and a feeling of being an important person. I get this openness. I get to know other parts of Rwanda and not feeling shame in front of others, getting to make friends with different people, and feeling that I have the capacity to teach and help other people. *Immaculee*

Family

Whether observing distant countries or our own neighborhoods, the public’s eye easily focuses on the dramatic and tragic while overlooking the more mundane and predictable. Yet, no matter how extensive the political violence perpetrated intermittently in Rwanda over the last nine years, the majority of conflicts and challenges for which most people seek assistance takes place in the family and in the immediate community. Overshadowed by the drama of *Gacaca* and the memories it is in the process of resurfacing, people still most need to negotiate the conflicts of their own home. Though they may not be matters of life and death, the resolution of these conflicts is what maintains the social fabric of the community and the security of the home.

As outsiders and visitors, we confess to, at times, catching ourselves overly oriented to the horrific events that unfolded in Rwanda in 1994, as well as to the subsequent tragedies in the north in the following years. On a few occasions, someone we were interviewing gently reminded us that, while AVP is a great complement to *Gacaca* and to helping people move toward reconciliation after witnessing or suffering atrocities, AVP also serves the common domestic dispute. Louise described how what she learned in the workshop had helped her find resolution with her mother-in-law and her husband.

I want to share with you my family situation, a personal situation. My mother-in-law had been saying things against me to her eldest son, who is my husband. The husband would come back home and beats me. Really, there was no understanding. I was just running and sometimes was afraid to stay in the house. I was in hell. Every time, I met my mother-in-law, I couldn’t continue in the same direction. I had to turn around and run into the bushes. I couldn’t support seeing her anymore. But after the workshop, when we talked about being patient in a difficult situation and how you can go forward and resolve the conflict, I thought, “How can I apply this in my life with my husband.” So, the next time I saw my mother-in-law, I said, “Oh, she is the mother of my husband, and this a very good thing. I will go to her. If she greets me I am going to greet her. If she doesn’t I will just keep quiet.” We didn’t greet that time, but we did pass each other. When she was saying bad things against me, I just kept quiet without reply as I used to do. After a few more weeks, she came to my house asking for fire. In the tradition, you go to other people’s house for fire, but only to those with who you have very good relations. So, she came to my house for fire, and we reconciled and now things are okay. Two weeks ago, my husband came home, after having left me for some time. He stays at the house now. I would like to see my

husband take an AVP workshop. It would help to further improve our relationship. I teach to him about listening. This was really the key lesson I learned. I say to him, “Please listen to me. I have been missing you a lot. You are my only husband, you are the one who can advise me and understand me. I would be happy if you listen to me even though sometimes we argue.” And now, my husband appreciates the skills I learned in AVP. He’s pleased. I think that that is why he gave me money for transportation to come here today. He said, “Just go and be with others – don’t just stay at home. I know you are going bring back useful things for our family.” *Louise*

Men also described how the workshop content had assisted their efforts to resolve conflict in the home and to be a more responsive husband and father.

In AVP, you realize that there are many potentials you did not know before. You realize you are able to do something. My behavior has changed. Now there is safety in my heart. Transforming Power was something I knew about, but before the workshop, I didn’t know it was in me. You know I am the father in my family, and I am supposed to make the decisions and recommend what to do. When there is a conflict in our family, I feel the Transforming Power pushing me down and to be calm—not to use my power—and to be quiet – not just giving order, but to go slowly and to resolve the problem. My wife appreciates how the situation is now. When I told her I was going to attend this AVP meeting, she was quick to help me get my clothes ready. She said, “Go and participate.” In families, conflicts are common. When conflict erupts, I take my card and look at it. There are some of the twelve guides that help me a lot – think before reacting – listen well – things like that. I really use them. After I look at the card, I deal with the conflict, and I go to bed with a happiness I have not known before. *Joseph*

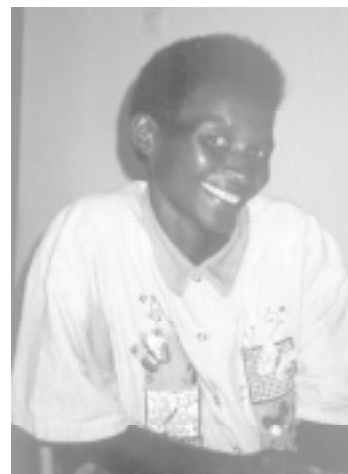
Religion

Not uncommonly, people drew connections between what they discussed in AVP and what they feel called to do as members of a faith communities (almost all of those who we interviewed were affiliated with Catholic or Protestant denominations). Even though Transforming Power was not always the most referenced element of the workshop, people clearly felt that workshop content included a spiritual dimension.

You can be a Christian, but even as a Christian, you can become involved in a conflict and just react in a bad way. AVP helps us to turn back to our Christianity. We are now following the right way. I can say that by using AVP skills, we are now better Christians. *Joseph*

I won’t say that churches don’t teach us very well, but it takes a long time for people to really know how Christians should be. But in AVP, it is really quick. As soon as you are at the workshop you discover what you are to do and how you are to practice. I’d say that if many people attend AVP, even the churches will change. *Etienne*

People found novelty in how AVP welcomes diversity and equality across socio-economic levels, gender, ethnicity, and religious traditions. Participants seemed to value the spiritual yet secular tenor of the workshop. While refraining



Louise Niyonsaba



from presenting AVP ideas in a Christian context, church leaders who worked as workshop facilitators, also saw AVP as an extension of some of the fundamental principles of their faith.

AVP touches people's hearts without using biblical references. In the church, when we talk about faith in Jesus, it is just for Christians. But in AVP, anyone can be used by Transforming Power, and those who don't believe in Jesus can be used by Transforming Power. I am a pastor in the Friends Church and when people come to our church, we teach them how Friends are, and what we believe as Friends. Still, there are other ways to help people reach peace or to make peace. That is what we are doing with AVP. *Jean-Paul*

The church community has been the original and natural network by which AVP has been distributed throughout Rwanda. As the original request for training came from Rwanda Yearly Meeting (Quakers), their membership has had a significant presence in both participation and facilitation. However, to the credit of church leadership, those outside of the church do not seem to perceive AVP as a "church program."

Constructive Criticism

We asked each interviewee for suggestions for improving the workshop content as well as the organizational structure of AVP. Critiques on content were very hard to elicit; this is perhaps a shortcoming of the evaluation effort. We were troubled that we could not elicit more constructive criticism from either participants or facilitators. The responses we did receive are represented in the selections below.

Some people suggested running more Advanced and Training for Facilitator workshops while others felt the committee should focus on doing many Basic workshops to achieve as wide a distribution as possible.

People (outside of Kigali) frequently expressed disappointment that they had not yet had the opportunity to continue training beyond the Basic workshop. "People in Kibuye are upset not to have received the promise of more workshops."

The only specific critique to content came with reference to the Adjective Name Game. Some facilitators expressed thinking they had to use the English format of tacking an adjective to one's name that has the same initial sound as the name. In fact, the syntax and spelling of the Kinyarwanda language does not lend itself to that game as easily as English. Additionally, participants were often confused by the purpose; some wondered if it was some kind of second baptism. Facilitators should take the liberty to make significant changes to this exercise while still preserving its purpose – to help people know each other better and to establish a reference for affirming ourselves and each other throughout the workshop.

A number of people felt that AVP should pursue official registration with the government.

There were also isolated suggestions (one or two people) for the following:

- AVP should train demobilized soldiers
- Facilitators should be able to visit participants and see how people are using the skills months later.
- AVP should establish its own office not under the domain of Rwanda Yearly Meeting of Friends. They should consider affiliating with a large NGO like World Vision.
- AVP should provide some funds for participants in need.

Concluding Remarks

By Adrien

It has been a big pleasure for me to participate in this AVP evaluation in Rwanda. With my almost two years involvement in AVP as facilitator, I have been discovering, for myself how the program is

capable of guiding one in his inner change especially in time of conflicts. Sitting beside and listening to those who shared during the interview, that fact brought more light and excitement to my commitment to AVP. The deep transformations that occurred in people's minds and hearts were revealed through out their ways of thinking, acting and believing as they expressed themselves. They were eager to testify to how many people have greatly benefited from a humble and simple program such as AVP, carried by dedicated facilitators. A few readers of the report may feel that some of the quotes were to please the interviewers but it should be known that there were many more emotions that can not be put on the paper but which further convinced me of the truthfulness of the stories.

All the people interviewed asked for more AVP workshops not only for them but also for those who did not have the opportunity to participate in any of the workshops. This revealed what a people has judged absolutely necessary for the change they are undergoing. They have discovered that, after having attended an AVP workshop, the capacity of each individual to navigate the road of change is within the person her/himself. Thus, to train more in AVP would be one of the best ways to accompany such brave people who amply are in process of rebuilding themselves and their communities after having passed through the horrible genocide of 94 and the other atrocities that followed.

By Peter

I came into this project two and a half years ago with great enthusiasm for AVP and for the influence it has had on me and on the numerous participants with whom I have shared a workshop space. Arriving in Rwanda in 2001, I had substantial doubts as to how much the program could contribute to such a radically different cultural context. As I watched Ugandan and American trainers (myself included) struggle to convey concepts and philosophy, I continued to wonder. I partially doubted the enthusiastic and sometimes

even joyous reception the program received in Rwanda and in Burundi the following year. I attributed the warm welcome to a myriad of dynamics at work between a country with so many resources and two others with so few. So, the opportunity to conduct evaluative interviews served as my chance to listen more closely to people's impressions of and uses for AVP strategies. Listening to people share their stories was extremely compelling and, at times, very moving. I do believe that a critique that focuses on the dynamics created when people's basic needs are unmet or on the challenges and limitations of translation is justified. Yet, I also believe that to discount the compelling testimonies that people shared sometimes quite spontaneously would be to obviate the value of a program that, on a small scale and under Rwandan care and leadership is contributing to the restoration of peace and security in Rwanda.

Now is a critical time to run more AVP workshops in Rwanda. The National Gacaca Commission and its staff are eager for trainings for the thousands of other judges who are preparing for their trials. Information gathering has been completed, and *Gacaca* is about to fully enter the actual trial stage. Estimates vary, but generally people expect that this will continue for two to three years before *Gacaca* is complete and terminated. Therefore, every AVP workshop can powerfully contribute to *Gacaca* in a way that will not be possible before long. Meanwhile, many facilitators have been trained but have not yet had the opportunity to fully implement and then refine their skills. They expressed being ready, but fearful that without an opportunity soon, their skills will weaken. The basic AVP manual has been translated from English and French into Kinyarwanda and warrants further utilization. Most facilitators expressed great pleasure that the translation had been completed. They described how having the three references together had sharpened their facilitation and must be utilized as *Gacaca*'s momentum grows.



Adrien and Peter

About the Authors

Adrien Niyongabo: Adrien Niyongabo of Burundi was forced out of the University of Burundi in 1996 during the conflict at that time. Since 2000, he has been working in trauma healing in Burundi and Rwanda. He became an AVP facilitator in April 2002 at a training in which Peter Yeomans was one of the lead facilitators. He is married with two children.

Peter Yeomans: For the last five years, Peter has taught in and managed youth programs for non-profit organizations serving the Philadelphia public schools. He has been an AVP facilitator since 2000 at a Philadelphia area prison (State Correctional Institution - Chester). He has trained AVP facilitators in Rwanda and Burundi. He is currently a doctoral student in Clinical Psychology at Drexel University. He is married and lives in Philadelphia.

Appendix I

AVP Basic Workshops Conducted by AVP – Rwanda October 2002 – August 2003

Summary

- 19 workshops conducted for a total of 378 participants, October 2002 to August 2003. 315 of the 378 participants were *Gacaca* judges or administrators
- 18 active facilitators from the Training for Facilitation, 2001. 5 no longer active
- 21 new facilitators, Training for Facilitation, Feb 2003

<u>Date</u>	<u>Location</u>	<u># of Participants</u>
Oct 22-24, 2002	Kigali	20
Oct 23-25	Kigali	17
Oct 25-27	Kigali	20
Oct 25-27	Kigali	23
Nov 16-18	Ruhengeri	17
Nov 19-21	Kigali	20
Nov 19-21	Ruhengeri	22
Nov 19-21	Kigali	20
Nov 19-21	Kigali	20
Nov 25-27	Kibungo	16
Jan 7-9, 2003	Ruhengeri	20
Jan 9-11	Kigali	23
Feb 26-28	Kibuye	19
March 5-7	Cyangugu	21
May 8-10	Kibuye	20
May 13-15	Byumba	24
June 3-5	Gitarama	18
June 3-5	Bugesera – Nyamata	17
Aug 6-8	Cyangugu	21

Appendix II


List of Rwandan Interviewees

Kigali

1. Josephine Mukangoga, AVP facilitator (8 Basic workshops); AVP accountant.
2. Eugene Twizerimana, AVP facilitator (1 Basic workshop); facilitator for Change Agent Peace Program
3. Musafiri, AVP Basic Participant; librarian
4. Eddy Kalisa, AVP Facilitator (8 workshops) and Committee President; works for National Unity and Reconciliation Commission and Hope After Rape
5. Adrien Rusururuka, completed AVP Facilitator training; Executive Secretary for Kicuciro Sector (government office)
6. Thomas Ngezahayo, AVP Basic Participant; *Gacaca* judge in Karambo cell
7. Innocent Rwabuhiri, AVP Facilitator (16 workshops), youth sports director and former soldier
8. Marc Gahutu, AVP Basic Participant (Feb 02); farmer; *Gacaca* judge for Karambo cell
9. Pascal Nkubito, AVP Basic Participant (Feb 03); shopkeeper; *Gacaca* vice-president for Karambo cell
10. Joyce Kayesu, AVP Facilitator (16 workshops); church women's secretary
11. Cecile Nyiramana, AVP Basic Participant (2001); secretary to the Legal Representative of the Friends Church
12. Bernard Bucyana, AVP Basic Participant (2001); youth pastor
13. Denis Manirarora, AVP Basic Participant (2001); secondary school teacher
14. David Bucura, AVP Facilitator and Committee Coordinator; Legal Representative of the Friends Church of Rwanda

Kibuye

15. Pierre Muhimana, AVP Facilitator (3 workshops); church pastor
16. Corneille Ndamage, AVP Basic Participant (Feb 02); mayor's office worker
17. Jean Nshimiyimana, AVP Basic & Advanced Participant; youth program coordinator.
18. Diogene Muhire, AVP Basic Participant; school teacher
19. Marcel Iyamuremye, AVP Basic Participant; student

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20. Girbert Mukiza, AVP Basic Participant; photographer
 21. Joselyne Jyambere, AVP Basic Participant
 22. Marthe Mukarurema, AVP Basic Participant, farmer
 23. Faith Karushi, AVP Basic Participant; translator and cashier
 24. Audace Muyuku, AVP Basic Participant (Feb 02); *Gacaca* Coordinator

Byumba

25. Emmanuel Ndamage, AVP Basic Participant (May 2003); *Gacaca* coordinator for Byumba ville
26. Jerome Uribitse, AVP Basic Participant (May 2003); farmer, *Gacaca* judge
27. Louise Niyonsaba, AVP Basic Participant; *Gacaca* secretary, tailor
28. Joseph Bihoyiki, completed AVP Facilitator Training (Feb 2003); shopkeepers
29. Francoise N. Majyambere, AVP Facilitator; church secretary

Ruhengeri

30. Martine Nasabyimana, AVP Basic Participant (June 2003); nurse, *Gacaca* president for Gashingiro sector
31. Epaphrodite Munyagajuru, AVP Facilitator (1 workshop), *Gacaca* trainer and *Gacaca* committee president for Ruhengeri town
32. Immaculee Uwizerwa, AVP Facilitator (12 workshops)
33. Pierre Damien Byumvuhore, AVP Facilitator (14 workshops); church pastor
34. Etienne Iwahirwa, AVP Basic Participant (June 2003); *Gacaca* coordinator for Nyarubande cell
35. Gedeon Chambaza, AVP Facilitator (3 workshops); primary school director
36. Jean Paul Nsekanabo, AVP Facilitator (8 workshops); church pastor
37. Joachim Mayira, AVP Basic Participant (June 2001 and 2003), *Gacaca* judge for Bushozi cell; church pastor
38. Christine Mukasine, AVP Basic and Advanced Participant, leader of women in church

Appendix III

Interviews Questions

We interviewed 39 people in four different provinces of Rwanda. Below is a set of questions from which we selected according to the role of the particular person we were speaking with. Many secondary questions were asked that are not listed here.

Mostly for Participants:

What do you remember doing, learning, or discussing during the workshop?

Did you learn any skills that you've used since the workshop? Give examples.

What was the most important thing and how have you used it?

What is Transforming Power? Has it been useful to you? How?

Did AVP teach you new things or strengthen what you already knew?

Mostly for AVP facilitators:

Have you ever used the AVP skills that you teach in your own life?

Share a story of the use of Transforming Power that you heard from your participants?

What do you think is the single most important idea or strategy a participant takes home from a workshop?

What is your favorite Transforming Power Guide and why?

Does AVP address needs of people specific to the Rwandan context?

How is AVP different or similar to other peacebuilding programs?

How can AVP better serve its objectives in peace building than it does now?

What are the strengths and weaknesses of the AVP Kinyarwandan translated manual?

How is AVP different from or similar to Rwandan culture?

Has AVP been useful to you, given anything you experienced during the genocide (or in the difficult years in the north that followed)?

Mostly for Gacaca judges and officials:

What is your role in *Gacaca*?

In what ways do AVP and *Gacaca* conflict with each other? How are they similar?

Why is the *Gacaca* Commission encouraging AVP training for its judges?

If we observed an AVP-trained group of *Gacaca* judges and a group who were not trained in AVP, what differences might we see?

Is there any value in training released prisoners in AVP? If so, why?

AVP talks about expecting the best and reaching for the good in other people. In *Gacaca*, some of the accused have committed heinous and murderous crimes? How do you reconcile these two points in your own mind?

What similarities or differences do you see between AVP and religious doctrine?

Closing Questions:

What other criticisms of or suggestions for AVP can you offer us?

Is there anything else you would like to add about AVP, positive or negative, that we have not yet asked you about?

Appendix IV

Guides to Transforming Power

1. Seek to resolve conflicts by reaching common ground.
2. Reach for that something good in others.
3. Listen before making judgments.
4. Base your position on truth.
5. Be ready to revise your position if it is wrong.
6. Expect to experience great inward power to act.
7. Risk being creative rather than violent.
8. Use surprise and humor.
9. Learn to trust your inner sense of when to act.
10. Be willing to suffer for what is important.
11. Be patient and persistent.
12. Build community based on honesty, respect, and caring.

African Great Lakes Initiative

3031 Laclede Station Road

St. Louis, MO 63143



**African Great
Lakes Initiative**

The African Great Lakes Initiative (AGLI) strengthens, supports, and promotes peace activities at the grassroots level in the Great Lakes region of Africa. 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 is an initiative created by the Friends Peace Teams, an organization consisting of sixteen Quaker Yearly Meetings in the United States who have united to support the traditional emphasis of Quakers in promoting a more peaceful world. Since its inception in 1999, AGLI has worked with the people of the Great Lakes region on a wide variety of projects, ranging from international volunteer efforts, to the creation of AVP programs in Kenya, Burundi, and Rwanda, to the introduction of trauma healing work in Burundi, Rwanda, and Uganda.

For further information about AGLI, please contact David Zarembka
or visit our website at: www.friendspeaceteams.org

David Bucura, Coordinator
Alternatives to Violence Project—Rwanda
BP 4678, Kigali, Rwanda
+250 08520862

dabucura@yahoo.fr

David Zarembka, Coordinator
African Great Lakes Initiative
3031 Laclede Station Road, St. Louis, MO, 63143
314.645.0336

davidzarembka@juno.com