



GLOBAL VOICES: THE TOOLKIT OF A PEACEMAKER

ROB LANCASTER FROM AUSTRALIA WAS ONE OF THE TEAM RESPONSIBLE FOR TRAINING THE PEACE AND RECONCILIATION MOBILIZERS IN SOUTH SUDAN. THIS WAS HIS SPEECH TO THE GRADUATES OF THE FOUR-WEEK COURSE WHICH CONCLUDED ON 1 MAY (SEE PAGES 2-3).



There are many South Sudanese in Australia right now, playing a part in writing the newest chapter in Australia's multicultural history. So it's a pleasure to be here in South Sudan and playing a small part in writing this the newest chapter in South Sudan's history. Thank you.

There is training everywhere in the world. There are as many training programs as there are tadpoles in the puddles around Juba right now. We often go to trainings looking for answers from the trainers. But we say the answers are not with us, the so-called 'trainers'. The answers are, rather, within us, between us, and among us.

Building bridges between people, the theory is very clear and very simple. But without a renewed spirit of hearts and attitudes in people, that theory amounts to nothing, which is why our whole training has primarily focused on the qualities of a peacebuilder. This is the first dimension of the training. Am I ready to be open to others, to give others credit, to trust others? Am I ready to let go of power and pride? Am I willing every day to look first to where I am not living with integrity, rather than pointing the finger at those around me?

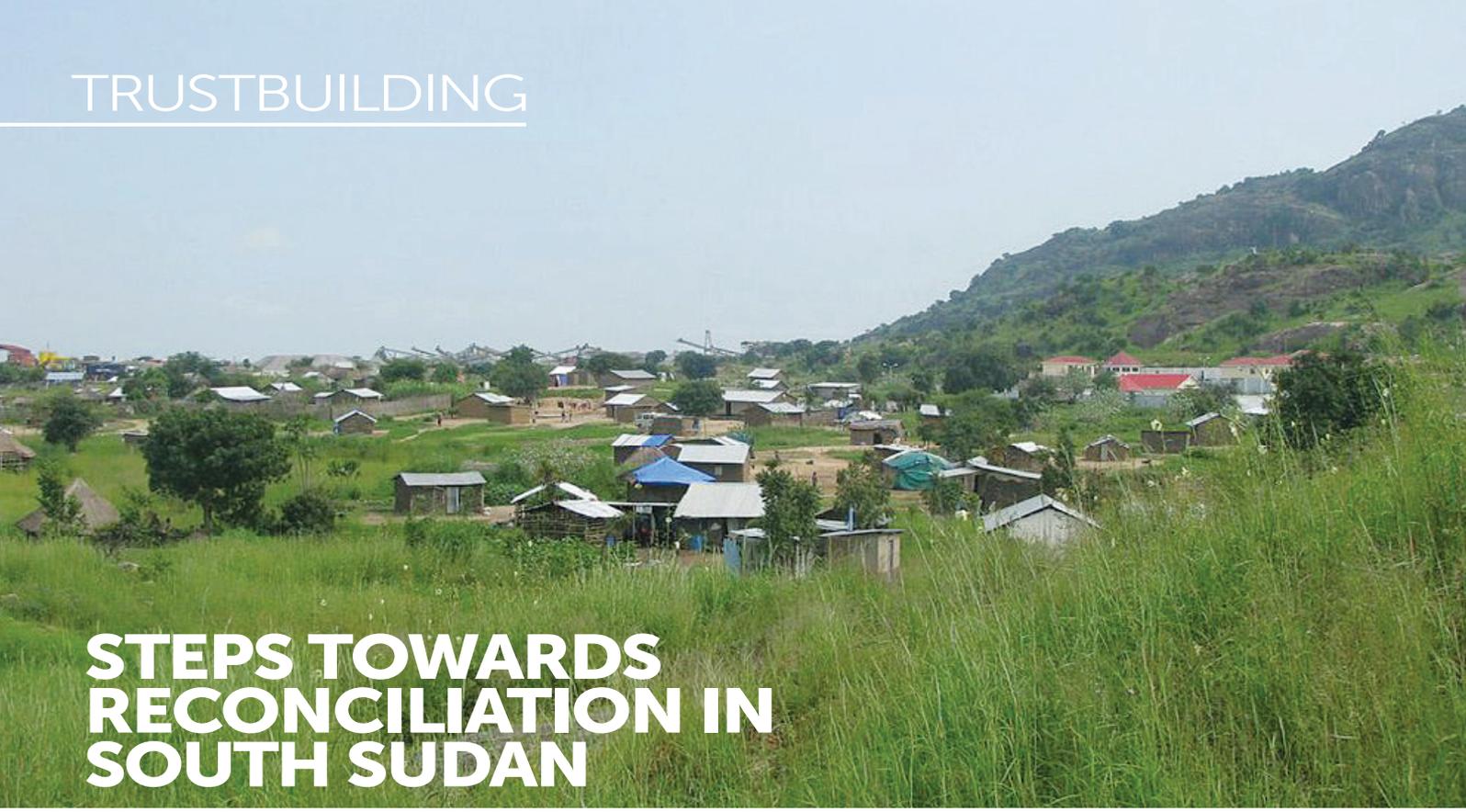
And then the toolkit of a peacebuilder: the second piece of the training program. With that spirit of selflessness, how can I draw on story-sharing, different facilitation techniques, dialogue circles, conflict mapping exercises, and so on, to invite others into that same journey.

Finally, an action plan. Time will tell how we go with that.

But the foundation of our training has also been that the greatest action plan comes not directly from a template, or a model that is taught, but from searching daily for a wisdom beyond each of us – correcting where we are going off course, and finding an inspired, selfless direction forward.

As we leave, let's be real. Incredible things have happened this month. But this will only translate into peace and reconciliation for South Sudan if a committed group takes it forward. And a committed group doesn't wait for finances, or an official plan. Perhaps we can ask ourselves as we leave today: is my commitment to reconciliation in South Sudan conditional – on money, on being recognized, on being given a position? Or am I absolutely committed to this – such that I will work for unity in this country whatever obstacles come my way?

Reconciliation, to my mind, is part of the mandate of being born. As one of the facilitation team, this month has been part of a journey of healing for global reconciliation. The history closest to our conscious memory is often linked with a national narrative. At the same time, we are all connected by deeper and longer narratives. And the peace of the world will only bring us closer together, physically at least. Our journeys of reconciliation nationally – be they in South Sudan, Australia, or wherever else – will teach us lessons, not just for putting right the past, but getting right the future of our relations with those whom we perceive as different. That is a journey for us all. Thank you to all the participants and to the Government of South Sudan for allowing us to share in this chapter of that global journey with you.



STEPS TOWARDS RECONCILIATION IN SOUTH SUDAN

‘DISAPPOINTMENT IS A FACTOR OF EXPECTATION,’ SAID ACUIL MALITH BANGGOL, VETERAN OF SOUTH SUDAN’S LONG MARCH TO INDEPENDENCE AND NATIONHOOD, SUMMING UP FIVE MONTHS OF THE GOVERNMENT-LED INITIATIVE FOR NATIONAL RECONCILIATION.

An impressively tall 2.1m, ‘Comrade’ Banggol saw much of that long march as a foot-soldier in the Sudan People’s Liberation Army (SPLA). In the late Eighties, he was transferred to lead its relief and aid wing, keeping populations alive through years of hardship. Today he is a Secretary of the SPLM, the political party now in power, responsible for Popular and Syndicated Organizations.

With some 2.5 million dead and untold stories of suffering, Banggol and his comrades witnessed a multitude of ‘disappointments’ before they could reach their ‘expectation’ of independence in July 2011. Real peace is yet to come.

Which is why, on 24 November 2012, the then Vice President Dr Riek Machar Teny announced that ‘the leadership of the 15-month old nation’ would organize a first-ever peace and national reconciliation conference ‘to try and heal the mental wounds that have visibly divided some of the communities over the years’.

IofC International was formally invited to partner in the project. In February 2013 an advance team of eight arrived to support the local team of IofC South Sudan and the Organizing Committee appointed under the Office of President to plan the conference.

But because of the shut-down of oil exports through Sudan, severe austerity measures meant that none of the USD 2.6 million allocated by the Government could be released. By mid-March, it became obvious that, even with a substantial grant from the Swiss government, lack of

finance, combined with lack of organizing capacity on the ground, meant that the conference for 1,500 national and international participants originally planned for April would have to be postponed.

The Organizing Committee, which now included representatives from the Sudan Council of Churches, civil society and non-government ‘intellectuals’ like Acuil Banggol, revised the plan to a smaller ‘consultative conference’ in June to be followed by an extensive process of consultation across all ten States culminating in the formation of a non-government National Council for Healing and Reconciliation by the end of 2013.

By then, an experienced IofC International training team, including eight from the IofC Workshop for Africa programme, was already on the ground preparing a four-week training of 200 ‘Peace and Reconciliation Mobilizers’. It had been requested at short notice by the Vice President. A dozen local facilitators were being trained in the basics of IofC and team leadership. Following laid-down criteria, a selection team worked for days to select 15 representatives from each State, as well as 50 more from civil society and faith-based groups. Coordinating and transporting them on the United Nations system of interstate flights in time for the start of the training in early April was a logistical nightmare, assisted by the government’s Peace and Reconciliation Commission. With not much more than promises of finance being raised by IofC South Sudan, booking accommodation and training facilities became a leap of faith – or, some felt,



Launch of the training of 200 peace and reconciliation mobilizers



Organizing Committee meeting with the Vice President (Photo: Mike Brown)

recklessness. As participants arrived – including a Bishop, a SPLA General, an MP, political activists and village farmers – adapting to cultural perceptions and pressing medical issues presented daily obstacles for the training team.

Yet a month later, when the Minister for the Office of President, Emmanuel LoWilla, handed out graduation certificates, the lives and relationships among most of those 200 were significantly impacted. Several from opposing clans and ethnic groups had found trust and forgiveness for the first time, dissolving prejudices. One political party activist, highly critical of the training during the first weeks, apologized to someone of another ethnic group, causing a storm of reactions. Another man phoned an enemy who had beaten him when he was young, seeking forgiveness for his hatred. The stories continued in feedback for weeks after the programme ended.

It was, according to Presidential Advisor Tor Deng Mawien who chaired the Organizing Committee, 'a great achievement... peace is moving across South Sudan on 400 feet.'

Presidential decrees

Half way through the training programme, however, it was in danger of being cancelled. On 15 April, just days before 33 international speakers and facilitators were due to arrive in Juba for a range of IofC training programmes and events, a decree from HE President Salva Kiir Mayardit was read on national television, suspending the National Reconciliation conference and dissolving the Organizing Committee. Next day, in an atmosphere of uncertainty and tension, the programme for the 200 Peace and Reconciliation Mobilizers stopped for a day until a further communicate from the President directed that it should continue to its conclusion. Participants leapt with joyful dancing and singing.

No reasons were given for the suspension, though criticisms of the reconciliation process, and political issues around its leadership had been mounting for some weeks. However, reconciliation remains solidly on the national agenda. A week after his first decree, President Salva Kiir issued a subsequent order for the 'formation of the National Reconciliation Committee for Healing, Peace and Reconciliation Conference, 2013', led by Archbishop Daniel Deng Bul and three other Churchmen, a representative of the Muslim community, one person from each of ten

States, and representatives of women's, youth and civil society organizations.

Days later, the President received four of the IofC International team in his office, thanking them for their efforts. Stressing the importance of 'an inclusive and people-driven process', the President said he was concerned that, without neutral non-political leadership, the reconciliation process would not achieve peace. Those who had a history in the conflicts of the struggle, himself included, may be required to testify as part of the process, so it needed to be led completely independently of national politics.

Since that time, the political landscape of South Sudan has polarized sharply with President Kiir's dismissal, on 23 July, of his entire government, including the Vice President, and appointing a new cabinet team some days later.

The reconstituted Committee for National Healing and Reconciliation, meanwhile, launched its campaign with a day of national prayer on 8 July, on the eve of Independence Day celebrations, and has been establishing sub-committees to advance their strategies for a national movement. Madame Angelina Teny, who is president of IofC South Sudan, has been asked to serve on the new Committee. And Archbishop Daniel Deng Bul wrote on behalf of the Committee inviting IofC International 'to help facilitate in the area of training... organized at the grassroots from boma (village) ... up to state and national level'. Those from IofC International are evaluating these further requests and challenges ahead, together with their partners in IofC South Sudan who have established a strong network over these months.



Some of the training team for the peace & reconciliation mobilizers

INITIATIVES FOR LAND, LIVES AND PEACE



On George Kwopin's land
(Photo: Alan Channer)



Comparing grazed & ungrazed land
(Photo: Alan Channer)



George Kwopin showing improved
grass seed (Photo: Alan Channer)



Luc Gnacadja (centre) in Geneva

ENVIRONMENTAL, DEVELOPMENT AND PEACEBUILDING ISSUES HAVE NORMALLY BEEN DEALT WITH SEPARATELY. HOWEVER, THROUGH A UNIQUE PARTNERSHIP, INITIATIVES OF CHANGE AND THE UNITED NATIONS CONVENTION TO COMBAT DESERTIFICATION (UNCCD) HAVE BEGUN FINDING, AND BUILDING, COMMON GROUND ON THESE ISSUES IN A NEW PROGRAMME CALLED INITIATIVES FOR LAND, LIVES AND PEACE (ILLP).

On March 12, Luc Gnacadja, Executive Director of UNCCD, visited Geneva and spoke at a meeting of people from NGOs and civil society organized by IofC. Both peace and prosperity are rooted in the Earth's soils, he told the group, and both are endangered when the soil is degraded.

Forty per cent of all the world's food production takes place in the drylands, where desertification - 'the Earth's skin disease' - is at its worst, Mr Gnacadja told the meeting, adding that most of the world's conflicts also occur in them.

Dr. Martin Frick, chair of ILLP's Steering Committee said, 'This is where IofC comes in with its holistic approach which focuses on helping people change.' Through trustbuilding, long part of its work, IofC can help build the human connections needed to deal with the issues threatening land, lives and peace and their interconnection. ILLP's pilot programme in Kenya (see below) was mentioned as an illustration of what is possible.

Mr Gnacadja, who invited all at the meeting to the Caux Dialogue on Land and Security which happened 7-11 July, also discussed these issues with representatives of International Organizations and NGOs in Geneva at a lunch hosted by Cornelio Sommaruga, Honorary President of IofC International.

Pilot project in Baringo County, Kenya

Cattle-rustling, which claims many lives in Kenya, is symptomatic of a complex web of inter-related problems affecting semi-arid regions: drought, over-population, land degradation and easy access to automatic weapons. Insecurity and conflict hamper development, yet development is key to resolving the causes of conflict.

A significant breakthrough took place in Baringo, in April 2012, during a two day meeting facilitated by ILLP. Community leaders from the Pokot, Ilchamus and Tugen



Pokot and Ilchamus excited about improved pasture (Photo: Alan Channer)

– the three largest ethnic groups in Baringo – resolved to co-operate and to form an inter-ethnic ‘peace committee’. (See a video about this on the UNCCD website: <http://bit.ly/18JXtAh>)

With support from IofC and the United States Institute of Peace, the group received training from internationally renowned Nigerian peacemakers Pastor James Wuye and Imam Muhammad Ashafa. This is part of a wider project to transfer peace-building methodologies depicted in the film *An African Answer*. They were also introduced to the Rehabilitation of Arid Environments (RAE) Trust, based in Baringo, and to Excellent Development, a UK and Kenya-based charity which trains communities to build sand dams in seasonal riverbeds, which then act like sponges to store water through the dry season.

Eager to take the whole move to resolve cattle-rustling up another gear, the Baringo team hosted a visit by the Nigerians from May 17-20, together with the USIP/IofC project co-ordination team, Dr Alan Channer, Joseph Karanja and Steve Kimaru.

After a meeting with the Deputy Governor of Baringo County, the visitors were taken to a community of displaced Ilchamus who were forced to flee from their homes after cattle raids by Pokots. Sitting under a tall acacia tree, Ashafa and Wuye shared their experiences of enmity and forgiveness. Pastor Wuye showed where his arm had been cut off by Imam Ashafa’s enemy militia. ‘Our prayer is that you will return home,’ he said. ‘Peace can start with your forgiveness,’ urged Imam Ashafa. The meeting ended with a traditional chanted prayer.

The climax of the visit was a journey on very rough roads to the homestead of Joseph Kwopin, and a joint RAE Trust

/ ILLP ‘Land-Peace’ project in East Pokot. The Pokot are renowned for being fiercely independent and the men in most households are armed. Kwopin used to carry an AK47 and travel long distances with his cattle in search of dry season grazing. On one occasion, 42 of his cows were stolen. Today, Kwopin manages over 30 acres of pasture. He protects his fields with thorn fencing, sows indigenous grass seed in fields that were once degraded, fattens livestock, maintains a fodder bank in the dry season and harvests and sells grass seed to other farmers. As a result he no longer has to search for grazing in areas belonging to other ethnic groups.

According to Dr Elizabeth Meyerhoff Roberts, co-director of the RAE Trust and a Pokot speaker, the techniques to manage pasture and sustain pastoralist ways of life are available. ‘It is the people factor that is often the most critical for sustainability,’ she said.

The two Nigerians encouraged Kwopin, saying that people in their home state of Kaduna would also be fascinated to see what he is doing. Recent clashes there between Fulani herdsmen and cultivators had caused fatalities.

On their final day in Baringo, Wuye and Ashafa met with the team as they planned the next steps of their bid to end cattle-rustling in the county. In his vote of thanks to the visitors, Paul Keitany, Chair of the local NGO ‘Together Development Programme Kenya, said, ‘You have really helped us. We have *An African Answer*, we have a Chief who knows about sand dams, we are working with the RAE Trust on grass, we have visitors all the way from Nigeria, UK and Nairobi.... Now we are moving. God is helping us and we pray we are going to succeed.’



'DEMOCRACY MUST DELIVER', WAS THE CHALLENGE GIVEN BY PRABHAT KUMAR, CHAIR OF THE IC CENTRE FOR GOVERNANCE, IN THE OPENING CEREMONY OF THE SECOND DIALOGUE ON DEMOCRACY WHICH RAN FROM 1-5 FEBRUARY AT ASIA PLATEAU, THE INITIATIVES OF CHANGE CENTRE IN PANCHGANI, INDIA.



Over 100 people from 24 countries participated. **Professor Rajmohan Gandhi**, historian and noted biographer of his grandfather Mahatma Gandhi, observed that while Indian democracy had a long way to go and was, to some extent, feeble, it had nevertheless survived. He invited the audience to ponder

the question 'Why had it survived?' during the days of the Dialogue, and to take the opportunity to discuss and learn from people from many different countries and backgrounds.

Themes covered included dealing with corruption; the role of the media; the role of civil society; 'Inclusive Governance – reaching the unreached' and the links between rural development and the active democratic participation of the poorest, especially women. Underpinning the whole Dialogue was the concept of 'inner governance', and each day started with a session exploring this.



Prabhat Kumar, Chair of the IC Centre for Governance, former Cabinet Secretary of India and former Governor of Jharkhand: 'Democracy does not automatically mean that the welfare of the people is taken care of ... People lose trust in democracy when it does not deliver.'



Dr Ishtiaq Ahmed, a distinguished political scientist and author from Sweden of Pakistani origin, gave a masterly account of why democracy had somehow survived in India while it had not thrived in Pakistan. He illustrated

that whenever a democracy is qualified in any way by saying that some groups have more rights than others, democracy is diminished.



Marites Dañguilan Vitug, a fearless journalist and editor from Philippines who has faced death threats and libel suits for her investigative reporting: 'The key to building an inclusive democracy is the creation of broad-based

coalitions for change'. The media plays an important role in this by reporting economic and political abuses by those in power.



Bo Bo Oo, a member of Aung San Suu Kyi's National League for Democracy: 'Burma has not had democracy for 60 years. We have had to learn the value of



Initiatives of Change
Asia Plateau, Panchgani, India

patience.’ As a student leader in the 1989 protests against the military dictatorship in Myanmar/Burma he was arrested and spent the next 20 years in prison. Asked how he had survived prison, he replied, ‘through prayer and meditation and the belief that one day we might win.’



Myrna Lewis, founder of the Lewis Method of Deep Democracy: In a situation where many are not used to having their voices heard through democratic means, it is not enough to have a simple vote. Deep democracy works

by actively seeking and encouraging the dissenting voices so that their wisdom can be incorporated into the final decision.



Dr Jared Buono works with Grampari, the IofC rural development centre based at Panchgani: 50% of all water projects fail within the first few years. Participatory development meant giving people the

opportunity to identify their own problems and find their own solutions.



Sagala Rathnayaka, International Affairs Secretary of the opposition United National Party in Sri Lanka: When opposition from within parliament, the media and even the judiciary has been silenced, it falls

upon Civil Society to speak up for those who cannot, whether they be ethnic minorities, the disadvantaged or the persecuted.

CALENDAR

CAUX, SWITZERLAND
29 June –12 August

Annual Caux Conferences
(see www.caux.iofc.org)

DMZ PEACE-LIFE VALLEY, KOREA
17–24 August

Asia Pacific Youth Conference

GANTIKOW, GERMANY
18–25 August

Building trust across cultural boundaries

PANCHGANI, INDIA
7–11 November

Caux Initiatives for Business, India

PANCHGANI, INDIA
10–14 January 2014

Dialogue on Democracy
– Making Democracy Real

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NEWS IN BRIEF

Trust and Integrity in Liverpool



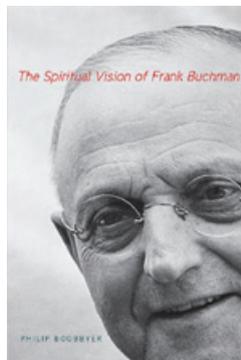
After several annual conferences on Trust and Integrity in the Global Economy (TIGE) in Caux, Switzerland, the TIGE team ran a one-day forum on 19 March at Liverpool Hope University, in the UK's fastest growing city. Keynote speakers included Margaret Heffernan, the Texan businesswoman and author of the best-seller *Willful Blindness*. She highlighted the serious damage to public trust from institutional failings. Her research has helped her find the underlying causes behind these failings, and she prompted the audience to rethink hierarchy, question ideology and start seeing conflict, challenge and difference of opinions as an engine for constructive change rather than a bothersome restraint. Sponsorship for the event included a grant from 'Quakers and Business'.

Security in an insecure world

The Caux Forum for Human Security was featured in the Kiev Security Forum, 18-19 April, hosted by Open Ukraine in partnership with Britain's Royal Institute for International Affairs and others. The 400 participants included many East European political leaders and diplomats.

One of the four expert papers included in the Kiev documents was entitled 'Human security in an insecure world – a people-centred approach'. It was written by international relations student Harpreet Kaur, and outlined the Caux Forum's approach. Plenary speakers at Kiev included Caux Forum participants Senator Bogdan Klich from Poland, Dr Ekuru Aukot from Kenya and John Bond from UK. Harpreet Kaur and John Bond also addressed the youth segment of the Forum.

The Spiritual Vision of Frank Buchman



A new book on Frank Buchman, has been published in the USA. *The Spiritual Vision of Frank Buchman*, published by

Pennsylvania State University Press, is written by Dr Philip Boobbyer, who teaches history at the University of Kent in the UK. The book focuses on Buchman's ideas and spirituality, and has separate chapters on the origins of Buchman's thinking, guidance, personal work, theological questions, strategy and organization, and politics and ideology.

Frank Buchman (1878–1961), was the Pennsylvania-born initiator of the movement known as the Oxford Group and Moral Re-Armament (which changed its name to Initiatives of Change in 2001).

His impact was particularly felt in the areas of conflict resolution between nations and interfaith dialogue. Alcoholics Anonymous also owed much to his methods. Boobbyer's book is the first scholarly overview of Buchman's ideas and is an important addition to the growing corpus of academic literature on his worldwide outreach.

Malcolm Fraser, former Australian PM, launches multiculturalism book



The Rt. Hon. Malcolm Fraser, former Prime Minister of Australia launched *The Promise of Diversity* on 16 April at Armagh, the Initiatives of Change centre in Melbourne, Australia. The book, written by the late John Hartwell Williams and John Bond, both full-time IofC workers, is a biography of Professor Jerzy Zubrzycki, known as 'the father of multiculturalism in Australia'.

Introducing the book, Fraser paid tribute to Zubrzycki and challenged his audience to honour his memory by fighting for the principles he stood for, 'which made it possible for so many people to come here and be welcomed and participate fully and equally in Australian life'. The evening was organized by the Australian Institute of Polish Affairs (AIPA) in association with IofC.

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