

## REACH SECOND QUARTERLY REPORT 2014 (April to June).

### Introduction .

The work of REACH in the last three months (April - June 2014) concentrated in Eastern and Southern provinces where unity group members have been empowered in their social and spiritual development activities. Seminars for healing and reconciliation have also taken place and some good results have been achieved. A New apartment of 2 levels (storeys) has been completed and furnished, now ready to be used.

In the Southern Province, Busasamana Sector in Nyanza District, a seminar on unity and reconciliation was organized for women whose husbands are in prison because of the genocide crime together with the widows of the genocide.

The construction of a 2 floor Building (storeys) that started in March was completed and the building is now in use. It is now fully equipped, the 2<sup>nd</sup> floor is an apartment while the 1<sup>st</sup> floor has been designed as an office.

The present report is composed of five major chapters:

1. REACH Activities during this 2014 second term,
2. REACH in the Southern Province,
3. CUP-Kiberinka Business.
4. Acknowledgements and General Recommendations.

### Chapter One: REACH ACTIVITIES FOR April to June 2014 (SECOND TERM)

#### 1- Monitoring and Evaluation of REACH activities in the Eastern Province.

##### *a- Pig Firming project and beneficiaries:*

Kavuzo and Rugando Cooperatives are made of 37 people and it is being implemented as a result of reconciliation. **Members of Cooperatives are:** Genocide survivors, Released genocide prisoners, other people who joined REACH, relatives of the genocide perpetrators who died before they repented or those who are still in prison; because they say, “even though we are not among the perpetrators; still those who committed the genocide against Tutsi are our brothers” and we have to do it on their behalf.

***REACH support to this Pig Project:***

The coordination of the project: The Field officer's salary; fuel and maintenance for the motorbike he is using,

- The construction of a hangar where to host pigs,
- A water Tank,
- 30 pigs among which 15 pigs handed to each project site (14 females and one male)
- A veterinary hired on a regular basis, two night guards and Food for the pigs.

***Beneficiaries input in the project:***

- A land where the project implemented (given by one member).
- They provided the project with some trees to build the hangar,
- Man power during the construction of the hangar and pig shelters
- Guardianship and care giving during day time.

***Numbers of the Pig and piglets***

Cooperative Site	Nb pigs	Nb/ piglets	Nb/sold Piglets	Nb of the remaining	Nb/new born	Nb of pregnant
Kavuzo	15	36	27	5	19	7
Rugando	15	29	12	17	19	9

***Each pig gives birth twice a year between 5-8 piglets each time.***

***Dates and Training sessions.***

<b><i>Date</i></b>	<b><i>Topic</i></b>	<b><i>Impact of the training.</i></b>
07 May 2014	Book Keeping and Management of a Pig Farm	Trainees expressed their great joy of knowing how to handle the book relating the life of a pig since the conception till it is no longer breastfed
21 May 2014	Care giving to and feeding of a pig	They now know much about how to measure the weight using a rope of a pig and how to feed it accordingly
04 June 2014	Planning on how to launch a pig livestock project	A guest from Japan visited the project during the seminar
18 June	Accountancy in Pig	Trainees now know basics on financial

2014	Project	management of any project and are implementing what they have learned.
02 July 2014	Basic emergency medical treatment for a pig	They now know how to assist a pig in difficulties before the arrival of the veterinary and this is being applied.

***Impact of the pig project on unity and reconciliation among beneficiaries.***

The members have now become friends (the former genocide perpetrators and genocide survivors), and have and manifested much commitment and zeal while working together on this project. Some of the ex-prisoners found the project very encouraging and see it as a way of reconnecting with the survivors whose families they murdered and therefore to them the project becomes an opportunity. The project became a channel to reach a genuine repentance and forgiveness. They expressed needs to make the pig project sustainable:

- The cooperative members remain together giving their contribution in the life of the project and living unity and reconciliation while doing the work for their common interest,
- They are now free to express openly their wishes in order for them to make their pig project sustainable.

**Those wishes are:**

- A land with a wider area where to cultivate food for pigs,
- A Toyota pickup vehicle to transport food for pigs and ensure communication in other areas wherever and whenever the project requires;
- Iron sheets to repair or rebuild their shelters as they continue to be re-integrated into the community (especially the released prisoners);
- Released prisoners requested REACH to provide for the construction material so that they could continue support shelter project for the genocide survivors whose houses have been destroyed or made or became fragile during the 1994 genocide committed against Tutsi;

***b- Abavandimwe (Sisters) Cooperative in Kirehe.***

This cooperative is made of 52 members (Women), they are now registered as a cooperative, and their main work is to make and sell handcrafts to various customers including tourists. Now that they have their own boutique where they sell their items, now they got more clients than before; and over 15 new members have joined them; and these have expressed their great desire to be trained in REACH seminars for healing and reconciliation.

They also expressed their appreciation to Sally Botteley who brings some samples of handcrafts from different countries for Abavandimwe to learn more in order to increase their markets. Sally is also one of their biggest client who buy their crafts and sell them back in the UK for promoting their work

### **C- REACH WORK IN KAYONZA.**

Kayonza Youth Center(KYC) is a place where Many people now come especially young people for their interaction in different ways such as dancing, singing, playing football and other games, worship, prayer meeting and other kinds of meetings, training and learning. The existing unity groups are as follow:

*Abakundamuco (Dancing club), Football teams, choir, tailoring group, Pastors' fellowship group, Ubumwe group, Peace Makers group and Ruganeheza groups*

All these groups use the centre for different functions as a way of promoting unity, and reconciliation and peace-building. Through their various activities, some of these unity groups have their Bank accounts and get some income in which they use for their needs (individually and collectively).

The house club is now furnished with chairs and hosts several events. A projector has been purchased and some TV equipments to show some films, the international football tournament and championships etc! The work of Renovation and painting the club house is completed. The ground in which basketball and volleyball are to be constructed has been levelled and compacted.

A portion of this ground is being used by a local driving school and this pays 40,000frs per month for the use of this place. Some public toilets have been constructed and completed. Though these were built on REACH premises by the government's support, REACH will do all the managements and logistics on how these public toilets will be used. Our prayer is that one day KYC will be able to self finance.

#### **Prayer requests for Kayonza:**

- Provision for continuous trainings for future generations and new members who join REACH so that the history of Rwanda cannot be distorted in-between ages.
- Needed equipments for training seminars in production and keeping audio and video material for testimonies about the 1994 genocide committed against Tutsi for future generations.

- Initiating a Vocational Training Centre for Unity Groups in order to keep them united around activities of common interests and put reconciliation into actions.

**c- Restorative justice programme in Bugesera District.**

REACH has been implementing a restorative justice programme initiative through Shelter Project in Kirehe where the released prisoners of the genocide crime volunteered themselves to build houses for the survivors of the genocide whose assets were destroyed during the genocide of 1994. The project was successful and not only over 52 shelters were constructed but also the hearts of the former enemies were united. Now the same model is applied in Kanzeze sector in Bugesera District where one house was built, completed and inaugurated in November 2013. The house beneficiary's name is Immaculate Mukanyarwaya and she has now settled in her house together with her orphans and her thanksgivings are beyond her comprehension

**The house construction of Laurent Ngarambe (a survivor of the genocide).**

Twice a week, 20 people (Ex-prisoners) join together to build a house for Laurent. They are divided into two groups of 10 people. Laurent is a genocide survivor, and some of those who are constructing him a house were involved in the killing of his family. After their reconciliation, REACH provided some construction materials for them to build him a home.

***Testimony of Laurent Ngarambe (75 years old)***

"I felt very amazed and happy when I heard that REACH was going to assist me with a shelter which I was in desperate need. None of any other organisations dealing with genocide survivors were able to help me with a house. Where I am staying now is not safe and the house is falling apart. My new house now is under construction, and it is nearby the road and I am glad that once it is finished I will come out of isolation.

Once moved into the new house, I am hoping to undertake some small business that may generate income for me to continue my life. I do appreciate the leadership of REACH for having remembered me and would request them to pray for me as I remain physically helpless. The decision to forgive my former enemies who killed my family helped my soul and my spiritual life has been renewed.

***Prayer request for Ntarama group.***

- Some released prisoners expressed their great needs for iron sheets to cover their old houses, cement for repairing their old shelters,
- As a cooperative, they requested financial support for carrying out a crop trade activity as an income generating activity helping them to meet their family basic needs.

***d- Nyamata Soap making Project***

The group is still making good progress *and can* produce over 1000 soaps per week. However nowadays they have not enough clients and their market is low thus, they request REACH headquarters to help the cooperative members in finding a market for their products. The Cooperative members are happy to having been enabled to meet their family basic needs such as medical insurance, clothing for their families, their children's school fees etc. They have hope that in a short future they will be able to purchase a modern machine as required by the Rwanda Bureau of Standards (RBS) in order for their cooperative to be recognized technically among other factories making soaps. The machine costs almost 3 million Rwandan Francs.

**e- Rwamagana Unity group.**

The group is still doing their handcrafts and train some young children to dance and teach them the civic education, training them to become peacemakers. They also have a pig firming project which started with 5pigs, and the 2 of them are pregnant. The group has a challenge of a place to meet for their prayers, fellowship and group activities.

## **Chapter Two: REACH IN THE SOUTHERN PROVINCE**

### **1. A Seminar held from 21 to 24 May 2014 at Nyanza District in the Southern Province**

***Target Group:*** Widows of the genocide committed against Tutsi and women whose husbands are in prison because of the genocide perpetration. The seminar was well attended and the local government leadership appreciated the work of REACH especially for gathering women from different backgrounds and denominations who have suffered from the aftermath of the genocide. The seminar was officially opened by the government sector leader.

*Number of participants: 60*



**Theme:** Unity and Reconciliation Since this was the first seminar, the following topics were shared and discussed.

- The Root causes of the genocide committed against Tutsis,
- The involvement of the Church in the division among Rwandans,
- What the Scripture says about Unity and Reconciliation,
- What believers can do in consolidating Unity and Reconciliation
- Brief on Unity and Reconciliation

**Some Testimonies:**

**Mujawamariya Eugenie**, a woman whose husband is in prison, expressed her joy as she acquired new things through learning the history of Rwanda and received the Word of God that comforted her heart. She said that all sides were wounded because even oppressors have been wounded, seeing how their family members or wives have to carry to them food in prison. She said thanked REACH for the training that gave her a new revelation and a commitment to go forward in the reconciliation process with her fellow women.



***Mukankuriye Pelagie***, a genocide widow, asked for prayer so that she may become a church member, She says she would appreciate every one's prayers for her to become a committed Christian. whereas ***Mukarugabiro Ancille***, a woman whose husband is in prison, asked whether she could carry the notes she took from the training to her husband in prison so that he can repent of the evil he committed. " I found this training very helpful, I was wondering why we have been hating each other while we belong to one family" Now I decide to spread the message to my families and friends and tell them that we are all one in Christ.

***Uwimana Costasie***, a woman whose husband is in prison, said that she got married to her husband in Nyanza five years after the genocide (in 1999), that was the same time I came to live in Nyanza as I was Cyangugu. One year after our wedding my husband was brought to justice through Gacaca courts, and was sentenced 20years in prison. It is now about 15 years in prison and I almost left Nyanza to go back to Cyangugu and separate with him but I am still waiting and waiting, and maybe God will help me to be patient until he comes back from prison, please pray for me. Then she said, 'I do not feel any guilt before the population of the Nyanza about what my husband might have done, because I was not staying there at that time; but I feel so painful, shameful, and so discouraged with sorrow of what our husbands did against Tutsis'. Therefore my dear Tutsi sisters, I ask you for your forgiveness of what our people have done against you.

Some participants, mostly from the side of the genocide widows, expressed their concern about some released prisoners who still manifest a spirit of recidivism and would suggest that seminars should be conducted on their behalf so that they might be taught about their conduct in their village. As an example, ***Niyonsaba Donatile*** said that one of the released prisoners told to her son who was physically wounded during the genocide, 'Those who attempted to cut your neck didn't do it properly, but I will kill you by cutting you into three pieces'.

### ***Feedback and impact of the seminar.***

Anyone could see out of the tempers of participants that the testimonies brought all the participants into the same mood of desiring to get reconciled to one another. Tutsi felt comforted to hear that among Hutus there are some who gave their life to save innocent Tutsi. Hutu were proud to hear that not all Hutus were involved in the genocide, and therefore no one should say that the genocide was done by all the Hutus; there have been some even who were lost their lives trying to save innocent Tutsi.



Hearing this message, *Mr Canisius Kayigamba*, the representative of IBUKA in Nyanza District and member of Nyanza REACH Committee, said that there is a problem because of perpetrators who acknowledged their sins whilst in prison, asked for forgiveness in Gacaca Courts but they never approached their victims for reconciliation. As member of the Genocide victims, he said, “We are ready to forgive those who killed our family members, but they do not appear”. To this question, Reverend Fidèle Mugengana said that, in such situations, there is a need of a mediator. He gave an example of a young man who, during the genocide, killed his friend, his football player mate. Even though he had confessed his sin in prison and Gacaca, he could not dare approach the parents of his victim until he used a mediator. This is a case of Kirehe healing and reconciliation events where confessions were made. The mediation issue will be discussed again in the 2<sup>nd</sup> seminar.

*Mukansanga Violette* appreciated the way these teachings on the history of Rwanda built a new thing in her in relation with unity and reconciliation. As women from different church denominations, she liked the way, during the seminar, love was taught in a way different from that used in churches. She therefore suggested that the teachings could go forward and reach the higher religious and political levels.

## **2- Reaching the people of South Sudan in Kakuma Refugee camp in Kenya**

In May, Philbert was invited by a friend of his ( Rev. Jeff Gill) from Seattle in USA who was appointed by the Episcopal Church in USA together with the office of the Anglican communion in London, UK to go to Kakuma Refugee camp to lead a workshop on the culture of peace in South Sudan. The participants were pastors mainly from the Anglican church who are refugees, some of whom have been there for over 20years. Kakuma is a big refugee camp which has over 100,000 refugees

from South Sudan. The camp has more other refugees from Ethiopia, Somalia, DRC, Burundi and Rwanda.



**Report on the Kakuma Peace workshop for building the culture of Peace in South Sudan (Rev. Philbert Kalisa reflection)**

When Fr Jeff Gill invited me to go along with him to Kakuma Refugee Camp for the pastor's training in reconciliation and peace-building, I had no idea where Kakuma was and what to expect. No idea about the distance from Nairobi, climate and the challenges that those refugees are facing. When I arrived, I couldn't believe how many refugees were in that Camp and the lack of their basic needs was overwhelming.

However watching the pastors fellowships in worship and praises and thanksgiving gave me hope for those refugees. Only God can heal their hearts and grant them peace and joy despite their hundreds of challenges they are facing.

It was not a coincidence that I was invited to assist Fr Jeff Gill to share my experience in the ministry of reconciliation that I have been involved in Rwanda since 1997. When I started sharing my personal experience of being a refugee from birth up to my 29<sup>th</sup> years of age, my brothers and sisters present in the training were so touched because I could understand better their situation. My connection with them was automatic.

Though I was requested to speak on some topics relating to healing and forgiveness, I decided to change and only talk about how God changed my life through my refugee struggles and how later God called me into the ministry of reconciliation in Rwanda. My few days in Kakuma changed my life and had a burden for my Sudanese brothers and sisters.

I felt connection already and can't wait for another opportunity to go back and perhaps conduct a workshop or take with me some of the reconciled people in Rwanda (survivors and genocide offenders) to share their stories of forgiveness and confession, and how Jesus changed them.

Though I didn't know anyone at Kakuma before, I realized that the pastors in the camp still have some issues and still divided according to their tribal differences. There are some who openly told me that they were not happy on how people were invited, that the Dinkas were the majority probably 80% while there were several other pastors from Nuer and other tribes who were not invited and wondered how unity and reconciliation could come through this training. Others complained on how the bishop chose the leadership team to coordinate Kakuma peace institute without considering other tribes.

I also noticed that many of the pastors when discussing on their challenges in the camp and how they can overcome them, they didn't have much ideas on what to do; instead they expected God to intervene on their behalf. Yes indeed God could intervene in any situation but something has to be done by themselves, they need to come up with a plan and goals. Unless things change in Kakuma, otherwise their solution should be heading back to South Sudan and Sudan.

If any help or support, it should focus on assisting these pastors to have a dialogue on their issues first, understanding the root causes of their conflicts and how unity and reconciliation among (in Kakuma Camp) them should take place before any joint project. Unless the hearts are together first, otherwise there is no guaranty to develop a project.

As church leaders, they also need to do some analysis on whether the church in South Sudan is part of the problem or the solution; they need to look where the church stands. Is being a Christian more important than being a Dinka or a Nuer or a Murle or a Shilluk or the other way round? If the answer is yes, then the value of being a Christian would make the church an instrument of peace and then play a vital role in reconciling the Sudanese people.

If any long term support, the pastors in Kakuma should be supported to be reconciled first and then assist them to go back with a joint project in which they could mobilize other communities in South Sudan especially young people to rebuild their country. Otherwise if any project at Kakuma, it should be a short term one.

### **Chapter THREE: CUP KIBERINKA BUSINESS**

As reported in the previous report, cup is now under REACH's management and after being renovated, it is now up and running, and more customers are using the centre for several events such as weddings, celebrations, meetings, trainings, parties, accommodation, food and beverage. Jehovah Shalom Ministries International which was renting the hall left last month because their financial challenges and had no dept for REACH. The next step is to get an experienced manager who will be coordinating all the daily management of the centre and look for more clients.

With the new building apartment, we believe that we will generate more income in which will be paying off the loan and sponsor the work of REACH especially the administration costs. The plan is to build a 2<sup>nd</sup> apartment in September. With regards to the revenues from CUP, the details will be found in the financial report.

### **Chapter Four: A WORD OF RECOGNITION AND RECOMMENDATIONS.**

None of the REACH achievements could have been done without the prayers and support of our partners especially from REACH for Rwanda UK, REACHUSA, Japan International Food for the Hungry (JIFH). Their moral support is a great encouragement for us and we take this opportunity to say thank you for their time and commitment to support REACH.

Again we do appreciate all REACH members who are associated in different unity groups who are implementing the vision of REACH in their communities.

REACH would like to take this opportunity to express our sincere gratitude to the local Board, without whom nothing would have been done. Their advice and encouragement gave us a moral support and may the Almighty God richly bless everyone involved with the ministry of REACH either directly or indirectly.

***1 Corinthians 15:58 reads:*** Therefore my beloved brethren, stand firm, let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain.

**Prayer requests:**

Pray for the provision of enough funds for REACH seminars to continue.

Pray for a new manager for CUP-Kiberinka and for more clients to use REACH facilities.

Pray for the board of REACH, members of REACH unity groups and their activities.

Pray for REACH partners in UK, USA and Japan.