Workshop Report: Diaspora-oriented Peacebuilding Training

10 – 14 October 2016
The Hague
Acknowledgements

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1. Introduction

Background
This report captures the proceedings of the fourth Peacebuilding training workshops hosted through the Diaspora Academy project. The Diaspora Academy (DA) project was launched in May 2014 by the African Diaspora Policy Centre (ADPC) in cooperation with The Hague Academy for Local Governance (THA) and The Network University (TNU). The overall objective of the DA is to upgrade and strengthen professional skills and competences of diaspora organizations in Europe engaged in improving the social and economic conditions and communal harmony in their countries of origin.

Within the project capacity building for diaspora organizations focuses on three thematic areas: Peacebuilding, Advocacy & Lobbying and Smart Partnerships/Networking. The project offered 4 peacebuilding workshops in total which trained 10 diaspora organisations per training. The Diaspora Academy project will run until April 2017.

Welcome Remarks
Welcome remarks were provided by the Director Dr. Awil Mohamoud. In his remarks, he emphasized the importance of the training workshop which was to equip the participants with knowledge, skills and tools to enhance their ability to contribute effectively towards peacebuilding and conflict resolution in their respective home countries. Jasmin Nordien, lead trainer for the workshop welcomed participants and took them through the programme overview, the course contents as well as the objectives. Constance Formson, ADPC’s Programme Coordinator, also welcomed participants and provided introductory remarks.

Aims
The workshop was aimed at strengthening the peace-making capacity of diaspora peace activists/brokers, and supporting them in the application of the gained skills in peacebuilding activities that they are involved in their countries of origin. By increasing the peacebuilding capacities of diaspora peace activists, it is expected that diaspora interventions contributing to peace and social stability in their countries of origin will become more effective and enduring. Acquiring adequate conflict transformation techniques, skills and practical tools will enable diaspora peace activists and their counterparts in the home countries to operate more efficiently in their peace making activities. This would also help to widen the number of peace-building actors in the homelands by incorporating the diaspora in the process in a more structured and formal manner.

Target group
The target beneficiaries of the training were primarily African diaspora organizations, organized professional associations, groups and individuals in Europe active or interested in areas of
peacebuilding and post-conflict reconstruction in their countries of origin. In particular, preference was given to diaspora peace activists originating from the Great Lakes and the Horn of Africa regions. The workshop consisted of ten participants.¹

¹ The complete list of participants are provided in the Appendix.
2. Training Description

Training Approach
In this training, the elicitive participatory methodology will be used. The elicitive participatory approach is highly participatory and assumes all participants are resource persons who bring their knowledge, experience and skills to bear in the training and group learning process. The focus is on collaboration and learning together while developing idea(s) into concrete plans, tapping into the groups’ collective wisdom and experience to shape and sharpen the plans.

Through this training participants gained:
- an awareness of the potential strategic role of the diaspora as peace promoters in the diaspora and countries of origin,
- a space for critical reflection on the concepts of peace and peacebuilding
- a better understanding of peacebuilding dynamics and insight into concepts and various approaches to conflict transformation tailored to their specific peacebuilding needs
- knowledge of practical tools to contribute to the process of conflict transformation, that can enhance the capacity of diaspora peace activists to operate more efficiently in their peacebuilding endeavours
- an introduction to potentially strategic partners and networks necessary for an effective peacebuilding operation
- examples and lessons learnt from experiences of peacebuilding endeavours that diaspora organisations, groups and individuals initiated to transform conflicts in their countries of origin.

At the end of the training it was expected that participants are familiar with:
- The current discourse on peacebuilding
- Conflict transformation concepts, approaches, and frameworks
- The strategic role of the diaspora as peace promoters in the diaspora and countries of origin
- Gender and conflict, specifically integration of gender into peacebuilding
- Peacebuilding activities and interventions
- Potential strategic partners and networks that can support their peacebuilding endeavours
Training Content

The training, covered four modules namely: i) Peacebuilding discourse; ii) Conflict and stakeholder analysis; iii) Interventions and skills and; iv) key issues. In brief the four modules will be respectively covered:

**Peacebuilding discourse:** The objective of this module was to introduce participants to various aspects of peacebuilding processes. This module addressed: Peacebuilding concepts, approaches, frameworks and interventions. Diaspora in the context of peacebuilding was also covered here.

**Conflict and stakeholder analysis:** In this module, the focus was on how to analyse the causes, actors, and dynamics of conflict as part of being able to provide context specific responses. The module covered: Conflict analysis and tools; Stakeholder analysis and tools and the role of the Diaspora.

**Interventions and skills:** This module provided participants with the opportunity to develop their Back Home Action Plan. In doing so, participants covered: Problem solving: process and skills and; Presentation and feedback skills.

**Key issues:** This module provided participants with a sense of the issues to be considered during post conflict development. Within the module participants discussed: Peacebuilding; Integration of gender into peacebuilding.
3. Summary of the Sessions

DAY 1: Monday, 10 October 2016

**Diaspora Soft Power in Peacebuilding**

*By Dr. Awil Mohamoud*

This session highlighted the unique position and the strategic role diaspora hold in the context of peacebuilding in their homeland. The session stressed the potential and power of diaspora to make socio-economic contributions.

Moreover, the issue of power and its different forms were explained as participants gave their own conceptions of power. In particular soft power, which is the ability to get things done through persuasion rather than force, remained a key part of the presentation. Using different case studies and world renowned persons, like Nelson Mandela and Mahatma Ghandi, the session demonstrated the soft power that the diaspora yield and how it can be utilized in their peacebuilding interventions.

Information was also underscored as an important aspect of soft power. In this regard social media was cited as an influential tool in facilitating transfer of soft power across space and time. Other sources of soft power include education, diplomacy, government, cultural heritage, business innovation as well as networks.

**Summary of discussions and Lessons Learnt**

Discussions focused on the fact that the use of soft power should yield mutually beneficial outcomes. Soft power can result in greater leadership and creativity in order to influence communities, individual and policy makers. The discussion turned to the point that soft power can be used collectively by united diaspora groups. Therefore, the individual interests need to be overcome and a clear collective vision and mission need to be defined. The different forms of soft power can be used by diaspora groups to broaden the network and to influence the government and local people. However, it is also mentioned that soft power can have negative influence on peacebuilding. The different approaches of soft power need to be understood in order to enhance peace building in conflict regions. The use of soft power is also related to stronger responsibility; therefore a long-term vision and mission should be defined for the benefit of the whole community or nation.
Peacebuilding Concepts, Conflict Analysis Tools, Applications

By Jasmin Nordien

This module was intended to expose and provide participants with skills in analyzing conflicts to enable them to contribute effectively to its resolution towards peace. It begun with participants giving their own conceptions of conflict, the causes and kind of feelings experienced during a period of conflict. It was understood that theoretically, conflict is an expression of difference, and that it is neither good nor bad. It is one’s response to conflict that makes it positive or negative. In the same way, violence is just one way of responding to a conflict situation and comes in different forms. Conflict analysis is not a neutral activity. It is a contested issue and can be approached in ways that do not cause harm to the conflicting parties.

The participants were encouraged to define their values and assumptions about peace and to point out their most strategic actions towards peace. Therefore, tools for a conflict analysis were provided: the understanding of the underlying causes of the conflict, the conflict dynamics and power relations are key points to develop strategic actions towards peace. The participants were also asked to set priorities for their actions, to define their circle of influence and concerns and no concerns and to develop actions according to them. The different levels of conflict were presented, such as conflicts can occur on individual and societal level and between persons or groups. The causes of conflicts are often related to relationships, different values, information, resources and structures in the society. Further, the different responses to conflicts were clarified which are related to the value of the relationships among individuals or groups in conflict and the content of the conflict. The different responses are competition, avoidance, accommodation and collaboration. However, these responses are related to the value of relationships and content of the conflict, the individual personality also plays a key role in the response to the conflict.

Summary of discussions and Lessons Learnt

The discussion turned around the concept of circle of concerns. Many participants mentioned that they are passionate about many different issues but that they would need to set priorities and make clear decisions about issues of concerns. By concentrating on key issues, diaspora can be more powerful, strategic and influential. Thereby, it is important to understand the interest of the different stakeholders and to put the energy in the circle of influence. The participants assessed their power in their ability to choose their response to conflicts. Their choice for
certain social behaviour can have a great influence on the conflict situation. The participants raised different notions of peace while discussing the question if the absence of violence stands for peace. They clarified that also the lack of food, water, education and social security are forms of violence which hampers the achievement of peace.

The different levels of conflict were discussed, thereby the conflicts caused by contested resources and structures within the society were highlighted. In particular, the conflicts around water and land resources were stressed. While new land policies and land evictions increase conflicts between nations and communities, the structures in the African society often deepen the conflicts around resources. The conflict around water, in particular rivers which cross different countries, increases the hostility among communities. In addition, Africa is a place of competition for foreign investments, such as for Chinese and Europeans. Participants mentioned that European companies are mainly focusing on the national resources, while Chinese are contributing to the development of infrastructure. The participants agree that the infrastructure built by Chinese is visible, however, the trade deal and the agenda of Chinese is not visible – the way around exploitation is to influence the African leaders in order to serve in the interest of their own people.

The conflicts based on structures in the society, such as slavery, caste systems and injustices were illustrated. Thereby, the gender inequality was pointed out. The leadership is often taken by men. The participants agree that the source of the conflict needs to be identified in order to influence groups, the origin of the conflict need to be resolved in order to achieve long-term peace.
DAY 2: Tuesday, 11 October 2016

Conflict and Stakeholder Analysis Tools

By Jasmin Nordien

The session started with the concept of peace from the perspective of the human security paradigm which places “humans” at the centre of security. This is opposed to the traditional definition of security which is shaped according to the needs of the state. Again, the state is the only actor allowed to use violence to protect its territory. The presentation underlined the role of states towards peacebuilding and conflict resolution as mandated by the UN 1992 Agenda for Peace.

The notion of culture was defined. Culture is described as interplay of values and shaped practices related to a certain environment. Thus, a group of people develop practices according to their values; the group of people change their practices according to new situations and the environment. This definition guided the participants towards the understanding of different forms of violence. While direct violence between individuals, groups and nations was clear to most participants, the definition of cultural violence raised discussion points. Cultural violence refers to aspects of culture used to justify or legitimize differences. Thus, certain forms of violence are culturally accepted and direct violence is legitimated through culture. Different forms of cultural violence, such as Female Genital Mutilation (FGM), domestic violence, caste systems or slavery, were mentioned. Another form of violence is the structural violence which creates injustices and inequality within the society. The structural violence is injustice in the society caused by the underlying structure of the society, such as social justices, domestic violence or racism.

The session ended with two different notions of peace – positive peace and negative peace. The participants were asked to reflect on the questions ‘What seeds of peace are we planting for our future generation?’. While positive peace focuses on the root causes of the conflict, the transformation of relationships and the whole process of peacebuilding, negative peace is defined as absence of violence. The participants highlighted that the civil society needs to be empowered, to be strengthened and that peace processes need to start at grassroots level.

Summary of discussions and Lessons Learnt

The discussion turned around the notion of cultural violence. The idea of different cultural practices and their underlying principles and values was discussed. In particular, the following questions were raised: What are the underlying principles and values of a conflict? How can we
change cultural practices? How can we cooperate and develop new practices that are meaningful for our values and principles? These questions are important for the young and old generation of diaspora who often do not cooperate. These two generations need to build one unity and develop common peace practices. Thereby, the position of peace builders as mediator between two sides is also important. In order to move forward, peace builder should take conflicts not personally but try to understand the conflicts from a neutral position. The importance of artists in the peacebuilding process is also mentioned. Artists have can help the parties in conflict to envision a different future, to think outside the box and to challenge people to think differently.

The discussion also addressed the cultural practices of female and masculine markers. It raised the question if there are alternative rights of passage for women and men — ‘What are the principles and values behind the female or male makers and how can we translate these values in alternative practices?’ Participants mentioned that cultural practices are not always violent but can also serve a culture of belonging. In order to belong to a group and to gain a status in the society, the women or men need to participate in certain cultural practices. Thus, we should be careful to not impose our values to practices of other cultures.

The discussion highlighted the issue of individual choices: in certain cases, in which women or men have the choice to say no to cultural practices, the practices cannot be defined cultural violence. The Participants agreed that African diaspora are challenged to develop new practices which are relevant to our times and environment. This process is strongly related to education, the education about the possibility of different choices and the possibility to say no to traditions.

The coexistence of different parallel existing justice structures in the African societies was pointed out. The different value systems such as represented by municipalities, courts and traditional leaders can lead to issues: ‘Which one of the different structures can solve the conflicts? How can diaspora create a new model for African experiences?’ The importance of transitional justice and reconciliation was mentioned. Peace can be very artificial for people who have lost loved ones and it can easily turn into new conflicts and violence. Additionally, people do not feel represented by ministers who were war criminals. Where people are filled with anger, justice and peace is not possible. Therefore, it is an important question how the society deals with the history and also how leadership can guide the society through the peace process. The different reconciliation methods, such as tribal laws, customs, and elections were discussed. Participants state that the reconciliation in a traditional way is often more successful than reconciliation led by western. In many cases, the communities do not understand the new
justice systems imposed by western societies. The peacebuilding process can be more successful when it is led by grassroots level. The main issue is how to in cooperate new justice systems into existing structure and how to build leadership in different societies. The peace process needs to be owned by people themselves.

**Case Study 1: Stéphanie Mbanzendore – My journey as a Peacebuilder**

Stephanie’s presentation showcased practical dimensions of women’s involvement in peacebuilding in their homelands. As a conflict induced migrant, the presentation highlighted the transformation of her intrinsic desire to contribute to peace into actual peacebuilding projects. Some of the initial steps include the need to mobilise Burundian women in the Netherlands towards a common voice before engaging in their homeland.

Stephanie underscored the need of winning the support of select political actors, for instance, the First Lady and the Minister for Gender, and their impacts on their peacebuilding activities. They also undertook several capacity building and empowerment activities in areas like domestic violence, gender based violence, and self-esteem. A key aspect of this capacity was to have separate trainings for men and women, before a joint training. This allowed for effective handling of gender based issues which are deeply rooted in cultural practices. They also provided trainings for traumatic experiences, to build trust within the community and to train people to become leaders. The trainings and awareness campaigns for general elections contribute to reconciliation among communities. Poverty is one crucial factor for conflicts. In order to contribute to peacebuilding, the communities need to develop income generating activities. Stephanie involved women in the production of baskets to sell them on markets. The combination of different actions and trainings led to economic and social empowerment of men and women and to peacebuilding in the long-term.

**Summary of discussions and Lessons Learnt**

The discussion turned around the issue of the mobilisation of people for projects. Stephanie emphasised that it is necessary to open the eyes of people, to bring volunteers to the ground, to show them their possibilities to contribute to the bigger picture of peacebuilding. For instance, Stephanie pointed out that, with the establishment of the Centre for Peace training and the library in Burundi, her efforts at gaining the support of other actors were enhanced. This led to the issue of ownership and sustainability where she was able to lobby the local government to own the training centre and even recruit library staff on the government’s payroll. The participants highlighted the necessity to start with your own family and network in order to contribute to change in the long-term. The first step is to create trust and awareness.
among people who you know. It is also good to set clear limits of your focus and your contribution to change.

Stephanie also mentioned that the idea of democracy is too early for Africa; poverty is an underlying cause of conflict which needs to be addressed first. Therefore, the best way to contribute to peacebuilding is to create jobs for people and to stimulate them. She underscored that male involvement in the discussion on women in peacebuilding is important for more effective solutions. The participants agreed with her, however, it was mentioned that the role of women is often not fulfilled. Even if women have positions in institutions and the image of the institution changed, women are still limited in fulfilling their position. They are present but their influence in policy and decision making is limited. The civil society needs to be stronger and to change the position and image of women.

The question of how to carry on your vision and mission was raised. If you are a leader of a group, it is possible to carry the mission with you – but how if the group dynamic changes or you need to leave your position. The participants discussed that all members of the project need to be involved in the formulation of the vision and mission, that trust and clear understanding need to be built up and that all member need to identify themselves with the vision and mission. These steps could facilitate the transfer of the vision and mission.
DAY 3: Wednesday, 12 October 2016

Active non-violence and Peacebuilding
by Merle Gosewinkel

This session provided insights into non-violence approaches to conflict situations, with a focus on a non-violent approach called Active Non-Violence (ANV) which places respect for human dignity at the centre. Participants were enlightened on the key aspects of the approach which includes, analysis of systems to identify real issues; being proactive rather than reactive; and including all relevant actors etc. Another key aspect of the approach is identifying and tackling the respective power actors linked with a particular conflict.

In particular, the session also demonstrated the relevance of gender-sensitive approaches to ANV (GSANV) in addressing gender-based challenges in peacebuilding. The GSANV approach ensures that men and women are equally involved in peace processes, including the analysis of issues, planning and organization of programmes and events; logistical issues; and roles and responsibilities etc.

ANV is not only about using the safest way, but also the most appropriate way that encourages maximum participation of men and women. Strategies should also take into consideration of the expected reactions from different actors and adaptation mechanisms. The session also highlighted the fact that women can also be violent, just like men. However, it depends on the circumstances; for instance, many forms of violence are in reaction to violence. As part of measures to ensure that actual empowerment and participation of women in leadership, diaspora women were encouraged to organize and groom themselves as leaders; make use of other women in leadership positions, e.g. First Ladies; and establish healthy relationships among themselves.

The media or social media as a tool may not be positive or negative in itself, but it depends on how it is used. Even though it is effective in achieving some ends, the right people from the media must be identified in order to get the right message across. The session also covered the need of addressing issues of masculinity and violence in cultural and childhood practices which reinforce gender inequalities. Furthermore, it was emphasized that the best approach to gender issues should not only focus on women, but also men should be equally factored into programmes and activities.
Summary of discussions and Lessons Learnt
The participants discussed changes in societies, as for instance cultural changes such as the age girls should marry, images of masculinity and femininity and gay marriage. The participants highlighted that knowledge is power. Equal access to knowledge needs to be provided and knowledge and practices of earlier generations can change and adapt to knowledge of current generations. The issue of minorities groups is also stressed. The gender perspective changes to include women but also to open up different perspectives on sexuality, such as inter-sex groups.

It was highlighted that non-violence starts inside a person. It is the question of control, to turn physical violence into verbal violence, to contain a certain language and to start dialogues. Thereby, it is illustrated that physical violence is not just the opposite of non-violence. It involves creativity, mobilisation of people and the understanding of dignity in human beings.

Another point in the discussion is the focus on psychological support within peace building. The participants agreed that psychological support for people affected by war is lacking and more emphasis needs to be put on it.

Case-study 2: Networking, bridge-building and relationship for peacebuilding: Learning lessons from the corporate world (Nigeria)
By Chiemeka Peace Nwosu

Chiemeka shared her experiences as an activist in various gender and youth empowerment programs. Whilst at Shell, she held a key leadership role in nurturing the Shell Nigeria Womens’ Network. She was given the Shell Nigeria Diversity & Inclusion Award in 2004, in recognition of her efforts in fostering an inclusive work environment, at the company. She was actively involved in organising employees in order to advocate for minorities rights, such as gender equalities. In so doing, she set up a shell women network aiming to emphasis women rights in the company.

During her presentation, she emphasised that you have to engage with people individually, in particular with directors and managers in order to have an impact. The support of partner organisations served as resources and as empowerment for their network. One of the key issues was the sustainability of their program. She illustrated the difficulty to sustain initiatives which could be overcome with website maintenance and the transfer of responsibility to different managers.
Summary of discussions and Lessons Learnt

The participants discussed the origin of discrimination. On the one hand, they highlighted that discrimination can be a form of structural violence, and it is not necessary related to the education or knowledge of individuals. On the other hand, it was also mentioned that a system can be built on equal rights; however, the reality is experienced differently due to hierarchies and personal relationships between individuals. Therefore, a system should be responsive; it should be open for feedback and development.

The participants were empowered by the awareness to be part of the society and to be responsible for change. It was mentioned that the society often structures and creates gender concepts. The relationships between men and women, the distribution of power and roles are often defined by outside structures. In order to change roles, the gender perspective should be implemented in every peace project of each participant. Thereby, it is important to include men and women in gender discussions, to advocate for both men and women and to contribute to policy development.

Chiemeka also highlighted the difference between gender equality at the work place and in politics. While women in Nigeria are legal directors of the national oil companies, women are lacking in politics. It is important to start changes within the system, to advocate for women rights within the work place or politics in order to create opportunities for gender equality.

Role of the diaspora: challenges, dilemmas, opportunities and resources

by Abubakar Koroma

The session discussed the wide range of opportunities and resources available to the diaspora which they can capitalize on towards peacebuilding in their homelands. These include, but are not limited to entrepreneurship and investments skills; access to the international community; financial resources and mobilization of funds; links with homeland governments; and knowledge of the local context.

However, while working towards peacebuilding in the homelands, diaspora members must be cognizant that they are carriers of values from another society; that they often represent ‘success’; that they are in positions of power; and have insider-outsider perspectives etc. The key characteristics of diaspora engaged in development are the following:

- Role of Diaspora as peacebuilders
- Capacity building and training (e.g. in areas like leadership, civic and peace education)
- Global vision – different perspectives
• Economic resources (investments/entrepreneurship)
• Lobbying/Advocacy (e.g. peace negotiations)
• Knowledge transfer
• Mediation
• Influence culture

Summary of discussions and Lessons Learnt
The connection between different diaspora groups, as well as the interplay of different generations, was mentioned during the discussion. The diaspora groups as new actors in international relations can be powerful by focusing their attention on strategic policy agendas. In order to be heard, they need to build networks. The communication among different diaspora groups, the creation of networks and their reciprocal understanding still remain as challenges. The participants highlighted the importance of mapping diaspora groups, to connect within and between different African diaspora groups and to interact between different generations of diaspora. In so doing, they could be empowered and strengthen their capacity in peace building. It could also change the build of negative image of diaspora as deserters, spoilers or as unprofessional.

The different roles of diaspora as development actors were discussed. While migration is often described as Brain Drain, the idea of Brain Gain was highlighted. In this way, qualified diaspora contribute to the development of their countries by sending remittances, transferring knowledge, ideas and values. The understanding of migration as Brain Gain is increasing in the field of development, such as international organisations provide more and more development programs targeting diaspora organisations.
DAY 4: Thursday, 13 October 2016

Case-study 3: By Salome Mbugua Establishing Wezesha/ AkiDwa – challenges, dilemmas and resources’ (Kenya/DRC)

Salome shared her work as the founder of two organizations, AkiDwa and Wezesha, which carry out development work in Kenya and the DRC. For example, she created one project which provides women with a starting capital to invest and to create their own income. She highlighted the importance of mobilising women in order to tackle issues of violence and conflict. One of the key issues is how to mobilise men to talk about gender-based violence. The project focuses on male involvement in peacebuilding and women’s empowerment. In Ireland, Salome is engaged in mobilising African Diaspora for fundraising. Her aim is to bring African diaspora together as a united African Diaspora group and to encourage them to share their work and experiences.

Summary of discussions and Lessons Learnt

The charity model was a key point of the discussion. Salome mentioned the challenge of how to contribute to change by maintaining the independence of people. As diaspora, you often deal with many expectations on the ground, such as the request for financial support. The participants advocated to stop the charity model in Africa and to empower people themselves. Therefore, they highlighted the importance of identifying resources even for poor communities.

Another key challenge is the work between two continents. While the major work is in Africa, you can raise awareness for development issues at a European level. In order to make the work on the ground sustainable, partnerships and resources on the ground need to be identified. For instance, local partners in Kenya and DRC have to be held responsible for their action and have to mobilise funding.
DAY 5: Friday, 10 June 2016

4. Conclusion and Way Forward

Conclusion

It was a successful week of knowledge impartation, skills acquisition and sharing of experiences in peacebuilding. In all respects, the workshop was successful and achieved the following outcomes:

- It provided the space for critical reflection on the concepts of peace and peacebuilding; deeper awareness of the potential strategic role of the diaspora as peace promoters in the diaspora and countries of origin; and insight into the dynamics, concepts and various approaches to conflict transformation tailored to their specific peacebuilding needs.

- The workshop also provided knowledge of practical tools to contribute to the process of conflict transformation. In this way their capacity to operate more efficiently in their peacebuilding endeavours was enhanced.

- Moreover, the training provided the platform for strategic partnership and networks necessary for an effective peacebuilding operation.

- Lessons and practical approaches from the case studies provided much needed inspiration to transform the passion and vision of peace into reality, thereby saving and improving lives.

- The workshop also resulted in the production of Back Home Action Plans (BHAP) by the participants. This was an outcome of applying the theoretical, practical and analytical tools in conflict resolution and peace building discussed in the training. Particularly, BHAPs were also shaped by respective backgrounds, skills and experiences of the participants through constructive criticisms, recommendations, and instant feedback.

Follow up Actions

It is anticipated that participants will further develop their within their respective organisations. The ADPC and the lead trainer expressed their willingness to provide follow up support where possible. As part of maintaining contacts and furthering the exchange of information and ideas among diaspora members, participants will be invited to join the ADPC Peacebuilding Face Book group. The group currently consists of participants from the three previous peacebuilding trainings, and provides a platform wider networking among diaspora peace practitioners.
Recommendations

As indicated above the training was successful to a large extent. However select recommendations were made to improve future trainings. The training revealed that the lack of a database of African Diaspora organisations and their respective projects, especially in the home lands is a huge challenge towards effective coordination, networking and sharing of knowledge. It was therefore suggested that the ADPC could consider setting up such a database. In addition, participants formulated their willingness to support each other’s projects and to exchange resources, material and information about it. They also asked to have particular workshops for smaller groups of people within their own organisations to share the gained knowledge and experiences within their networks.
## Appendix 1: List of Participants

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<thead>
<tr>
<th>Name</th>
<th>Organisation</th>
<th>Origin/Host</th>
<th>Contacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biar Deng</td>
<td>Voice of South Sudanese Diaspora</td>
<td>South Sudan/Finland</td>
<td><a href="mailto:biar.mabior@gmail.com">biar.mabior@gmail.com</a> +358466419403</td>
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<td>Gisma Rupheal Mou Mou</td>
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<td>South Sudan/Sweden</td>
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</tr>
</tbody>
</table>
# Appendix 2: Resource Persons and ADPC Staff

<table>
<thead>
<tr>
<th>Name</th>
<th>Contact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jasmin Nordien</td>
<td>Lead Trainer</td>
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<td></td>
<td><a href="mailto:jasmin.n@mweb.co.za">jasmin.n@mweb.co.za</a></td>
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<td>Constance Formson-Lorist</td>
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<td>Abubakar Koroma</td>
<td>IOM</td>
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<td>Stéphanie Mbanzendore</td>
<td>Burundian Women for Peace and Development (BWPD)/ Multicultural Women Peacemakers Network-Nederland</td>
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<td>Salome Mbugua</td>
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<tr>
<td>Merle Gasewinkel</td>
<td>Women Peacemakers Program</td>
</tr>
<tr>
<td>Chiemeka Peace Nwosu</td>
<td></td>
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<tr>
<td>Inka Mackenbrock</td>
<td>Project Associate, ADPC</td>
</tr>
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</table>
## Appendix 3: Programme Overview

<table>
<thead>
<tr>
<th>Time</th>
<th>Day 1, 10 October</th>
<th>Day 2, 11 October</th>
<th>Day 3, 12 October</th>
<th>Day 4, 13 October</th>
<th>Day 5, 14 October</th>
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<tbody>
<tr>
<td>Focus</td>
<td>Role of diaspora; peacebuilding concepts; conflict analysis and tools</td>
<td>Peacebuilding frameworks and interventions; stakeholder analysis and tools</td>
<td>Active non-violence and Peacebuilding; gender and power; role of diaspora; vision of peace</td>
<td>BHAP - prepare and present</td>
<td>Present BHAP; Implementation support and follow-up, evaluation</td>
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</tbody>
</table>
| Session 1   | Welcome & Introduction 09h00-10h00  
- Welcome by partners  
- Group introduction and expectations  
- Programme, methodology, and learning objectives  
- Agreements  
- Basket issues | Opening Circle  
- Announcements  
- Recap  
- Reflections and questions | Opening Circle | Opening Circle | Opening Circle  09h00-9h25 |
| Session 2   | Back Home Action Plan (BHAP) 10h00-11h00 | Peacebuilding approaches by Jasmin Nordien | Active non-violence and Peacebuilding by Merle Gosewinkel (Women Peacemakers Program) | Outcome Mapping (15min) by Inka Mackenbrock | BHAP presentations |
|             | Tea 11h00 | Tea | Tea | Tea | Tea |
| Session 3   | Diaspora as soft power in the peacebuilding by Dr. Awil Mohamoud | Peacebuilding frameworks and interventions by Jasmin Nordien | Gender and Power by Jasmin Nordien | BHAP presentations² | BHAP: Implementation, support and follow-up by Connie Formson |
|             | Lunch 12h30 | Lunch | Lunch | Lunch | Lunch |

² Presentations are 35 minutes, with 5 minute in between presentations for the next participant to setup their presentation.
<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
<th>Topic</th>
<th>Presenter(s)</th>
<th>Notes</th>
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<tbody>
<tr>
<td>13h30</td>
<td>Session 4</td>
<td>Peacebuilding – concepts</td>
<td>Jasmin Nordien</td>
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<td>Case-Study 1:</td>
<td>Stephanie Mbonzendore – my journey as peacebuilder: challenges, dilemmas and resources (Burundi)</td>
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<td></td>
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<td>Case-study 2:</td>
<td>Chiemeka Peace Nwosu – Networking, bridge-building and relationship for peacebuilding: learning lessons from the corporate world (Nigeria)</td>
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<td></td>
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<td>Case-study 3:</td>
<td>Salome Mbugua – Establishing Wezesha/AkiDwa – challenges, dilemmas and resources (Kenya/DRC)</td>
<td>Lunch</td>
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<tr>
<td>15h00</td>
<td>Tea</td>
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<td></td>
<td>Lunch</td>
<td>Lunch</td>
<td>13h00</td>
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<tr>
<td>15h15</td>
<td>Session 5</td>
<td>Conflict analysis and tools</td>
<td>Jasmin Nordien</td>
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<tr>
<td></td>
<td></td>
<td>Stakeholder analysis and tools</td>
<td>Jasmin Nordien</td>
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<tr>
<td></td>
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<td>Role of the diaspora: challenges, dilemmas, opportunities and resources</td>
<td>Abubakar Koroma</td>
<td>BHAP presentations</td>
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<tr>
<td>16h15</td>
<td>Session 6</td>
<td>Conflict analysis tools, application</td>
<td>Jasmin Nordien</td>
<td>BHAP presentations</td>
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<td>Stakeholder analysis and tools – continue</td>
<td>Jasmin Nordien</td>
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<td>Envision Peace</td>
<td>Jasmin Nordien</td>
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<td>17h15</td>
<td>Session 7</td>
<td>Closing Circle</td>
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<td>Closing Circle</td>
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<tr>
<td>17h30</td>
<td>End</td>
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<td>Dinner</td>
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October 2016 - Diaspora Peacebuilding Workshop Report