



University for Peace



AFROSCOPE

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AFROSCOPE

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EDITORIAL

By Assong J. Undah Jr.

There are not many things on which the world agrees; but everyone, I think, acknowledges the importance of culture. Rarely in history have brutal facts so dominated thought or have widespread, individual virtues found so dim a collective focus. The fearful question confronts us; have our problems got beyond our control? Undoubtedly we are passing through a phase where this may be so. We who have marvelled at the triumphs of medicine and science, we who have aimed at justice and freedom for all, have nevertheless been witnesses to famine, misery, cruelty, and destruction before which pale the deeds of Attila and Genghis Khan. And we who, first in the League of Nations, and now in the [United Nations](#), have attempted to give an abiding foundation to the peace of which men have dreamed for so long, have lived to see a world marred by cleavages and threatened by discords even graver and more violent than those which, twice in the last century rocked humanity to its foundations.

Whether this trauma lives on as culture or neurosis, in a constructive or destructive form in world societies remains elusive in our time. To a person susceptible to such ideas, it might appear a well-designed plan of divine Providence that we should fall from a state of inflated arrogance into this extreme of despondency and feebleness which is now the permanent condition of the world.

However, we have also found ways to cast the light of hope on those somber walls which are quite accustomed to somber episodes of conflict and strife. Ours is a perpetual quest for a culture, the culture of peace. Afroscope is a modest expression by the UPEACE African Community, of that quest, in a multi-cultural context, welded together by a common purpose. We hope, therefore, that this compendium of people, events and imaginations will serve as a reminder of the glorious side; the rationale for existence.

A maiden edition of anything always labours under the blessing and the curse of experimentation. Our hope is to see this effort sustained and improved by succeeding African students. As we enjoy the contents of Afroscope, may we also confront the clatter

and rigidity we see around us with tolerance, variety, and calm? We know this magazine could be better, but if you have no misgivings, we shall have none. Gracias!!!



African Community at EARTH Fair with African Flags



Relaxing at EARTH Fair (L-R:Perry, Dean Edith, Lillian & Undah).

THE DIPLOMATS SPEAK

Nigerian Diplomat Graces African Day with a Presentation on Africa-Latin American Relations and their Contribution to Global Peace.

On the occasion of the Africa Day, organized by the UPEACE African Community, H.E Ambassador (Prof.) Iyorwuese Hagher, Nigeria's Ambassador to Mexico, Guatemala, Costa Rica and Panama delivered a lecture as guest speaker. In his conclusion he summarised the tenor of his paper thus:

Peace, flows through the riverbeds of justice and irrigates the barrens plains of inequity to flourish and burst forth with vitality. Peace makes it possible for the poor to shed off their rags for rich mantles of dignity and the idle to pick up implements for growth and industry.

Peace makes it possible for the lion and the lamb to lie down together and feed at the same trough, each with his food, and not one for food the and other for terror. This peace cannot exist without Joy or Happiness as partners.

Globalization in the world today, has given a spin to unemployment. It has spread poverty and brought death through pandemics and other diseases. It has manifested environmental degradation, ignorance and lack of resources. Globalization is stealing global peace.

Let Africa and Latin America brace their wounded and bleeding backs to the violence of yesterday that is gone forever. Let Africa and Latin America lift the prostate form of dying humanity searching for global peace, to a new horizon, to see peace...

In concluding thus the ambassador had sought to delineate an agenda for Africa-Latin American (South-South) relations and the challenge of peace, which, according to him, is peculiarly similar in the two continents from the global perspective. In what appeared as pragmatic recommendations for progress and transformation he said:

Africa and Latin America, should open greater trade with one another and expand direct flights between their countries. Similarly, direct shipments between the ports of Africa and Latin America should commence without delay.

The two continents should encourage greater cultural cooperation among their people. They should encourage the movements of their people, especially of students, artists, scholars, and sportsmen and women, to foster greater understanding and co-operation ... Africa and Latin America should encourage the emergence of a new civilization of peace by training a new leadership class in their countries. This leadership should be schooled in the responsibility and sacredness of leadership as service and sacrifice. This leadership should reposition the suffering humanity of Africa and Latin America to resist the invidious threat to re-colonize the south by the north in this 21st century

The session ended with a beguiling question and answer session and lots of applause.



African Day Panel (L-R: Dr. Adedayo, Dr. Valle, Mr. Tsai, H.E. Prof. Hagber, Dr. Natukunda, Mr. Stander).

Algerian Ambassador Visits UPEACE

Tuesday November 30, 2004 was a special day for those who managed, in spite of time constraints, to attend the public lecture delivered by H.E., the ambassador of Algeria to Central America, Mr. Abdelkader Taffar.

Having made the late afternoon journey to Costa Rica, H.E gave us the very rare treat of a talk on “Development Strategies of NEPAD” in English!! After painting the factual image of Africa today, in terms of adequate growth, low health and social service indicators and high demographic expansion, the ambassador went on to trace the genesis of NEPAD from an initially limited number of heads of state initiative to a collectively-negotiated framework for Africa’s economic development, soon to be integrated as a mechanism of the African Union.

Although the reduction of conflict points on the continent have dropped from 19 to 3 and the establishment of the Peer Review Mechanism and of the Council of the Wise for conflict resolution were cited as successes of NEPAD, many controversies and inadequacies were indicated in this regard. It was noted for example, that NEPAD, being primarily a heads of state initiative, did not quite demonstrate its connection with the grassroots. It is also based on north-south multilateral partnerships instead of concentrating more on strengthening south-south cooperation. If multilateral partners have set in motion several platforms of support, isn’t that rather an indicator of the lack of focus of NEPAD? Some leaders who were at the initiation of NEPAD are now criticizing it for lack of effectiveness. Is this an S.O.S signal?, is NEPAD losing its orientation? Are the wise, who are supposed to prevent conflicts or resolve them peacefully, really wise?

These and many other questions showed the interest of the audience in understanding the operation of NEPAD. But beyond the academic interests of UPEACE Staff, Faculty and Students, was the indication of the importance of re-thinking the community’s role in NEPAD. One could observe that members of the audience, especially those from Africa, having listened to such a lecture, were advocating a more structured and formal platform of participation in NEPAD.

These are not easy questions to discuss: it is surprising, therefore, that it took an afternoon of practical skills of the ambassador and the fluidity and persuasion of his diplomatic language to understand, peacefully, a few of NEPAD’s development strategies. At the close of the talk, a few of us were wondering whether what was starting as a small NEPAD club can serve as a community Feedback Channel on Africa’s economic development.

The afternoon closed with more interactions and a cocktail outside classroom 2. Mr. Abdelkader had been invited by the UPEACE African Community under the auspices of the Dean for African Studies.



The Movers of the UPEACE Africa Programme speaking to African Students (L-R: Butera, Jutier, Edith, Ameena)

ARTICLES

ECOWAS, A Tool for Regional Development

By Emmanuel Ojo

The Economic Community of west African states which was founded in 1975 under the leadership of the Nigerian government, with the huge support of other west African countries, to develop the region economically, has drifted away from its founding aims and objectives which were primarily to build and solidify agriculture, economic, commercial, and telecommunication integration between and among states, by cutting tariffs and allowing free frontier movement of people, and goods in the region. This was basically because it turned out to become a political tool used by the leaders to perpetrate their stay in office rather than a way forward to achieving our regional development.

This is still why the region and Africa at large still remain a weak institution despite its huge and enormous natural resources.

Thus, the region has its own endemic problems such as cultural, language and religious diversity which has really impeded the growth and development of the region but nevertheless, if proper cooperation is put in place among states the result can be achieved.

Therefore, with the advent of the millennium development goal project which has been launched by the United Nations and incorporated into all national growth and development programs to eradicate poverty in the global society needs to be absorbed as a tool by this regional body towards eradicating poverty, by making sure there is strict compliance among regional government and allow for full private participation of the civil society with this organization towards pressurizing the public sector to achieve the promises they have made on behalf of their countries at the international level towards reducing poverty by half before the year 2015.

UPEACE to Reach Multitudes

By Samuel Kamanzi

The United Nations University for Peace (UPEACE) will soon start disseminating knowledge for Peace and Development to thousands of people throughout the world via the Internet.

Under a new program known as “International Program on the Development, Sharing, and Dissemination of Knowledge to strengthen Education for Peace (IKDP) scheduled for launching as soon as resources allow, the University is expected to offer an estimated 100 specialized courses by the year 2009.

The program has been developed through research and testing over three years in collaboration with partner institutions of learning in different parts of the world. It will use DVD, CD ROM, the Internet and written materials to reach students and other participants through three related channels.

The first channel will be the “Teaching Materials Dissemination Program”, which provides Universities, Colleges, and Schools with packages of rigorous and tested teaching materials to enable their students to study issues of peace and development in their home countries.

The second channel will be through the “UPEACE Distance Education Program (GLOBAL-ED”, which provides individuals through out the world with learning opportunities directly via the Internet.

The third channel will be through the “UPEACE- Distinguished Guest Lecture Series” which is based on sharing knowledge and experiences with distinguished academics and other world opinion leaders drawn from all corners of the world.

The introduction of the Program estimated to cost 11,200,000 EUs over five years was based on the realization that the only way to effectively prevent conflicts, promote Human Rights, build peace and sustainable development in the world was to reach as many people as possible and arm them with knowledge and skills in these critical areas.

According to Dr Peter Cookson, the Director of the Centre for Education and Information Technology at UPEACE whose department is directly responsible for the implementation of this program, “prospects for peace in the 21st century lies in the education of many people throughout the world to acquire the skills, values, understanding, expertise, and motivation

to struggle for Human Rights, tolerance, solidarity, good governance, sustainable development and peace”.

The IKDP is an intervention measure aimed at addressing the critical problem of shortage of qualified teachers, essential course content, and access to international knowledge and expertise suffered by educational institutions that are trying to impart these skills worldwide.

UPEACE is the only University in the UN family authorized to offer courses at Masters and PhD level. So far 7 courses whose content is interdisciplinary, problem oriented and multicultural because “no single approach, however strongly held can respond to the wide diversity and histories, cultures, circumstances, and aspirations of a pluralist world”, are offered.

Also in the offing at UPEACE are three additional Masters Programs at the request of the United Nations General Assembly which will be started as soon as resources allow. These are: M.A Disarmament and Non Proliferation, M.A Development, Peace and Security, and M.A Media, Peace and Security.

Currently UPEACE is offering high quality graduate Programs to students from 38 different countries in International Peace Studies, International Law and Human Rights, International Law and Dispute Settlement, Gender and Peace-building, Peace Education, Natural Resources and Sustainable Development, and Environmental Security and Peace.

Tam-Tams and Ululations for the Priestess of the Green Gospel

By Edith Natukunda

What would have changed a successful, rare, accomplished African biological and environmental scientist into what skeptics would rate as a relatively low profile preacher of the Green Belt Women s Movement? Her enigmatic smile, her sense of African style and well-groomed corporate profile could have graced many regional interview panels thin combing Africa for confident, high esteem international cadres supÃ©rieurs !!

Indeed, the experienced academic administrator and world-known researcher on environmental issues Prof. Wangari Maathai would have found a better place to preach than the penitentiary cells which she visited frequently under the Kenyan President Daniel Arap Moi’s regime or the streets of Nairobi where she has led women s environmental protests, using the last weapon they had to avert sinister development plans: their nakedness!!

Certainly, many of us, put in Prof. Wangari Maathai s place would have chosen in the high altar that her qualifications and professional experience seem to suggest. But such is the modesty and selflessness of the Great Priestess of the Green Gospel for

harmonious coexistence and balanced environmental management, that she chose to nurture the depleted natural resources in order to empower the environmentally and economically deprived, starting with her deforested birth hills of Nyeri.

From her founding of the Women's Green Belt Movement, through her popular campaigns that thwarted many harmful land policies and development plans, to her outstanding educational and sensitization programmes that have empowered millions of women in Africa and beyond, where there was no government security force or political opposition diehards that could deter the powerful message of the Priestess of the Green Movement!! It has been a long and ugly road from the days of her numerous media images of rough clashes and injuries from the forces of law and order to the smiling warm face of the first African Woman Peace Nobel Prize Winner 2004.

When agricultural production was dwindling to its lowest in the countryside, when urban migration, like a magnet, was pulling all the men to the capital city of Kenya, Nairobi, when the feminization of poverty was at its highest, it took the bold step of Baba (sister) Wangari Maathai to say: No! This is enough! We must do something to improve our lives and she linked up with other people, making capital use of her charisma with women, and her gift of a lasting nurturing African mother's love

The University for Peace has been blessed to have linked up with Prof. Wangari Maathai through the sister programme of the Earth Charter Initiative where she is a Board member of the Earth Commission and member of its Steering Committee. Her close associate, Mirian Vilela, the Executive Director of the Earth Charter Initiative described the enigmatic environmental activist as follows: A down to earth person, bringing high level philosophical discussions to real concrete actions all inspiring with an amazing sense of humility.

In an environmental documentary produced by the Earth Council, entitled: A quiet revolution, Wangari Maathai clearly revealed her evangelist-like appeal, when she said everyone of us can make a contribution. Very often we are thinking of big things forgetting that all of us can contribute wherever we are.

Such is the characteristic modesty of the now worldwide acclaimed environmentalist who was recently awarded the 2004 Nobel Peace Prize!! For the people of the Great Lakes Region, we can certainly rejoice with tam-tams and loud ululations for Baba from the high plateau of Nyeri, near the second highest African Summit Mount Kenya, who

has attained the befitting acknowledgement of the Great Priestess that she is, of the Great Gospel that encompasses sustainable development, democracy, justice and women's rights!!

Dr. Edith Natukunda-Togboa is Dean of African Studies and Head of Department of Peace and Conflict Studies at the University for Peace. Her previous post was at Makerere University in Uganda.

Women Emancipation in Uganda

By Lillian Mwandha

The regime of the National Resistance Movement (NRM), since 1986, provided a relatively free atmosphere for civil societies to flourish compared to other previous regimes in Uganda. Women civil society organizations in Uganda have contacts with grassroots and are engaged at least to some degree, in advocacy activities on behalf of their constituencies, and this has greatly helped women to air their views.

Progressively, the status of women in this country has made some progress in certain spheres of society in the last nineteen years. For instance, women are visible in formal decision-making institutions both at the national and local government levels, thanks to the gender-friendly Uganda's 1995 Constitution. The constitution provides that "Women shall be accorded full and equal dignity of the person with men," and as such provides the legal basis for equality between the sexes. It also introduces affirmative action in favour of women. An extra 1.5 points or credit was awarded to girls to increase the number of female students in professional courses at Makerere, the oldest and biggest public university.

Even before the NRM seized power more than 20 years ago, one of the most extraordinary aspects of the National resistance Army, (the military wing of the NRM), of the Museveni administration was the presence of women soldiers fighting alongside men in the bush, to liberate the country. With these female soldiers came legendary female fighters, Lieutenant-Colonel Nalweyiso and Captain Zizinga.



UPEACE-EARTH African Family

Since president Museveni came to power in 1986, a number of action plans, including the 1999 National Action Plan for Women and the 1997 National Gender Policy were proclaimed to help women achieve equal opportunities. They outlined the strategic actions Uganda had to implement to transform the 1995 Beijing Platform for Action into a reality.

With the appointment of the first female vice-President Dr. Specioza Wandira Kazibwe, Rebecca Kadaaga as the Deputy Speaker of Parliament, the first deputy Chief Justice Leticia Kikonyogo and other women as cabinet ministers, President Museveni's government recognized women's roles in development and Museveni became very popular with women in Uganda. They have therefore been voting massively for his movement Government for two consecutive terms now. In turn, the Ugandan leader announced that a third of all government jobs should be filled by women. The constraint, however, is that there are no government jobs for women to fill.

Moreover, although the policies of the Museveni leadership take some credit in creating an enabling environment for accelerating women's progress towards their emancipation goal, several other forces were at play, such as pressure from the women's movement, political expedience, opportunism, etc.

Dr. Sylvia Tamale, Dean of Law school Makerere University asserts that, “Yes, it is true that one state machinery may offer better opportunity for marginalized groups like women to advance their cause than the next. But women understand that at the end of the day, under conditions of patriarchy, they have to fend for themselves.”

Her views are reiterated by those of Hon. Lady Justice C.K. Byamugisha who says...*“I believe that liberation is internal and individual. We cannot expect that the efforts of the government will be the sole providers of women's emancipation. And although this is welcome and cherished, in order for a woman to be truly liberated she has to change the way she thinks about herself and not depend on others' opinion of her.”*

The state, by its patriarchal nature, is neither a promising nor consistent ally of women.

Uganda, like many other patriarchal African societies, has its share of customs which deny women their basic and equal rights. Women still have to contend with a whole raft of discriminatory cultural practices, such as female circumcision, the basic aim of which is to control women's sexuality. Despite the full and equal dignity to both men and women proclaimed by the constitution, non-consensual polygamy is still legally recognized, subjecting the more than one wife to paying allegiance to their one husband.

Further, while the law of succession provides that a spouse and children below 18years shall be entitled to the occupation of the residential house, including the household chattels therein, normally occupied by the deceased prior to either's death, widows and orphans are often thrown out of their homes as soon as their deceased husbands have been buried.

Widowers are never subjected to such treatment even if the residential houses may have been built by their deceased wives.

The 1996 children statute provides that either parent can have custody of the children, the guiding factor being the children's welfare: at the death of either, separation or divorce of the parties. However, culture demands that children belong to the men lineage and many women have been denied custody of their children on patriarchy grounds.

These practices are so deeply embedded in people's minds that it will take time for them to change. For instance, in traditional Ugandan culture, women do not have the right to own land and yet they are the ones who till the land.

According to the Ugandan constitution, "All cultures and traditions which are against women should be outlawed". But the stiff resistance to women's family land rights is one

case in point that illustrates the discriminatory cultural practices that are deeply embedded in the minds of even decision makers. Married women's legitimate demands for joint ownership of the matrimonial home are deliberately distorted to appear like; the commercialization of marriages. The Domestic Relations Bill, a progressive law in favour of women's rights, has gathered dust for almost two decades now, without being passed into law.

None the less, Ugandan women have not stopped running just because no one has realized that their race is worthwhile. The women movement in Uganda is growing in numbers and strength. There is hope for Ugandan women to consolidate the gains made in the last two decades.



Samara & Undah Posing with Panamanian Dancer at EARTH

PROFILES

Many People in UPEACE were instrumental in one way or another in our activities as an African and student community, moreover, but particular people must be recognized for their special attachment and commitment to our community. We say Gracias por Todo!

Dina Rodríguez,

Ms. Rodríguez is a Peruvian. She holds a Masters Degree in Education, University of Texas, United States; a Bachelor of Science, Alverno College, Wisconsin, United States; a Bachelor of Arts in Education, University of Education, Lima, Peru. She was President of the UNESCO International Jury for the Human Rights Education Prize (2000-2003), director of the Area of Education at the Inter-American Institute of Human Rights (IIHR), Costa Rica (1997-2000). Head of the Center of Educational Resources of the IIHR (1992-1997). Was responsible for the International Conference dubbed: "Health, Political Repression and

Human Rights”, Costa Rica (1989). She did Research on the topic: “Analysis of the secondary data for qualified manpower demands” OIT/Government, Brazil (1978-1979). She had also worked at the Ministry of Education in Peru (1974-1977). Appointed for several international consultancies about: Education; Human Rights Education; Culture of Peace; Gender issues; Production of educational materials and has participated in several training activities. She has also directed and prepared many educational texts and audiovisual materials for multicultural and ethnic groups. She has experience in designing and administering Projects, Budgets and Evaluations.

She is currently the director of the Department of Gender and Peace Studies at the University for Peace since 2001. She is responsible for the design, coordination and oversight of the academic content and administrative support services of the programme. Works to ensure that students learn the skills and tools that will enable them to serve as gender trainers or officers, to participate in peace negotiations, to solve conflicts through the gender perspective and to work in international organizations, humanitarian aid agencies, and governmental institutions. In addition, she is the focal point for UPEACE projects on “Children, Adolescents and Youth in Conflict and Peace” and “The Inclusion of Disabled Persons for Peace”. Currently, she is also developing packages of educational materials on gender and peace building that will be distributed worldwide via DVD and CD-ROM.

Her fine words of encouragement and constant support endear her for a long time to come.

Tatiana Benavides:

Before becoming Instructor of the Programme of International Peace Studies, Ms Benavides worked as Programme Officer at the Department of Peace and Conflict Studies/Office of the Dean of African Studies. She is a Political Scientist specialised in democratisation; governance and political institutions in Latin America (especially in Central America). Ms. Benavides has worked mainly as a researcher and consultant for several organisations as UNDP, International IDEA, Fundación Arias, and ‘Estado de la Nacion’ of Costa Rica. She has been also a lecturer at the Universidad de Costa Rica and at the Universidad Nacional of Costa Rica.

As administrative assistant to the Dean for African Studies, it was often that she put herself at the disposal of the African community; her assistance always and her warm disposition created an infectious radiance and made life easy for many. We salute you.



A cross section of the African students on the African Day

Georges Tsai

He obtained his B.Com. at the Collège St-Michel, Fribourg (Switzerland), 1962, and in 1968 he got his Licence ès sciences politiques, Université de Lausanne. He later did PhD courses in political science at the same institution in 1969. Much later, from 1990-91, he attended the Advanced Management Program for Assistant Deputy Ministers of the Government of Canada.

Mr. Tsai has had a long and diverse professional career spanning from the late 60s to the present. He has, in particular, served at the ministerial and other high levels of the Canadian government. Since 2001, he is a senior visiting fellow at the Canadian Centre for Management Development in Ottawa. He is also currently, the vice rector of the University for Peace.

Mr. Tsai's commitment to issues related to culture and peace is unequivocal. He has demonstrated this in his support for the cultural initiatives of the UPEACE African community throughout the year. His continued presence was an inspiration and an honour, to have come from the highest quarters of the University administration. For this and for all, we say Merci!

AFRO POEMS

The Journey to Inequality

By

Olumide Olaniyan

Before we were literate
When development was a stranger to our land
Happiness of one another was our goal
Communality was our ethos

In unity we conquered seas
And mountains and wildernesses
The inalienability of our rights was undocumented
Yet, they were not violated
We were a united humanity

In our endless search for civilisation
We developed science and letter
Men then subjected the women
Whites then enslaved the blacks
North then sat on the south
Oldies then bullied the young
Able-bodied then oppressed the disabled
The canny then subjugated the meek

We struggled to rule others
Sacrificing liberty for power
Keeping bullets in barns of grains
Fighting two wars in one century
Killing some for their beliefs and religions
Enslaving others for their colour and location

Today, we have outlawed barbarism
The blacks have been emancipated
Women are conquering patriarchy
The rest are accusing the north
Freedom is returning into our midst
We are becoming human again

(February, 2005.)

Libations for the Nyeri Hills Heroine

By Edith Natukunda

Had she not excelled as a female pioneer in the biological sciences,
Had she not put the theory of her knowledge in the environmental sciences to practice,
Had she desisted from extending practice to community outreach,
Had she not envisioned of linking up with others to mobilize a Women's tree planting
movement,

We wouldn't be here today to say "Asante Baba!!" (*Thank you Sister!!*)

Had she kept the message of care for the environment only in her homeland,
Had she not spread it to other regions of Africa and the world,

Had she not been committed to sensitization for environment concerns,
Had she not linked local advocacy to the global policy,
We wouldn't have known her in the Earth Charter Initiative in UPEACE,

Had she not linked poor resources management and community poverty,
Had she not connected bad governance and bad resource utilization,
Had she not associated lack of democracy and abuse of human rights,
Had she not seen through anti-people land policies as causes of conflict,
We would have not seen her popular protests as effective peaceful tools for sustainable development.

But now that we know her selfless commitment to the community and humanity,
Her tenacity in combining her mother, professor, environmental activist and consultant roles,
Her charisma and integrity as founder of the Women's tree planting movement in Africa and beyond,
The global recognition of her drive for peace and justice,
We can celebrate and say "Wangala Baba!!" (*Long live Baba!!*)

ASCENDANCES (*For my gone Patriarch & mentor*)

By Assong J. Undah Jr.

Long, long ago,
In the pristine beginnings of time,
In the great bosom of innocence, of darkness,
Puerile cries, wailing mother, toiling father, raving beasts,
Naked children wading in the baptismal rain,
All commingled in a black drama,
In the glorious cycles of transformation and happiness.

In that land of origins,
Where birth, death, life, love,
Lived in harmony with the living, the unborn,
The broken calabash, the fractured arrow,
Hot cocoyams, cowries, palm oil, cola nuts, kernels,
Seminal conduits, pathways to TEGUUM,
Prince of justice, prince of peace, prince of hope.

And then we celebrated and yelled,
Under the fecund face of the moon,
The joys of our lives,
The death of loved ones,
The birth of good and evil children,
The unresolved uncertainties of our destinies and identities,
The good and bad harvest,
The gory chimes of infinite time.

And then one day, a cosmic day,
Into the living depths of the earth,
Invading the collective essences of the land,
Destroying the unborn foetus of teeming fertility,
The dead, living and unborn trapped,
Trapped in a weird delirium of history,
Oh dripping breast of a motherless Niobe.

We became mad,
We ran to the market place to remain mad,
We chose to die, but we were inflicted with life,
Deadly life, dead life, living death,
Partial life, simulacrum of existence.

Oh sacred memory and true,
Only child of a hallowed womb,
Relic of the collective soul,
Latent life of Ancestral promise,
Arise and breathe in your own,
Sleeping spaces of crude power,
Oh, Great land of timeless potencies,
Deign, dearest TEGUUM, to rise, to rise, to rise...

(UPEACE, 29th Oct.04)



Collins, Yas & Titi

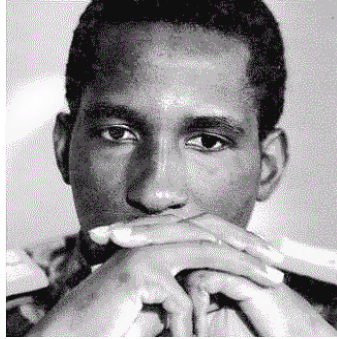


Sunday in full Yoruba splendor



AFRICAN HEROES

THOMAS SANKARA



The man

Born in Yako in the Upper Volta (now Burkina Faso), Sankara embarks on a military career, notably in Madagascar, where he takes part in the revolutionary overthrow of the colonialist regime. His ideas about a “popular and democratic revolution” are born. On his return to his country, he becomes secretary of state for information under Serey Zerbo (1981), but later resigns. He becomes PM under Ouedraogo (1983). The word “people” features 59 times in his installation speech. In 1983, he meets Fidel Castro and Samora Machel in New Delhi. He is later imprisoned by Ouedraogo, but liberated by his companion, Blaise Compaore (present head of state), he moves on to become the president of Upper Volta.

The Revolution

His zeal to improve the social conditions of his people assumed epic proportions. He sought to restore the dignity and economic independence to his country, then one of the poorest on the planet. He rejected the historical domination of his country by the Western powers. He propounded a theory according to which his people would be self-reliant and live to the extent of their means. His achievements could be chronicled as follows:

- A major anti-corruption drive began in 1987. The tribunal showed Captain Thomas Sankara to have a salary of only \$450 a month and his most valuable possessions to be a car, four bikes, three guitars, a fridge and a broken freezer. He was the world's poorest president.
- Sankara refused to use the air conditioning in his office on the grounds that such luxury was not available to anyone but a handful of Burkinabes.
- When asked why he had let it be known that he did not want his portrait hung in public places, as is the norm for other African leaders (and as Blaise Compaoré does now), Sankara said 'There are seven million Thomas Sankaras'.
- **Feb 1984** Tribute payments to and obligatory labour for the traditional village chiefs are outlawed.
- **4 Aug 1984** All land and mineral wealth are nationalized. The country's name is changed from the colonial Upper Volta to Burkina Faso, words from two different local languages meaning 'Land of the Incorruptible'.
- **22 Sept 1984** A day of solidarity: men are encouraged to go to market and prepare meals to experience for themselves the conditions faced by women.
- **Oct 1984** The rural poll tax is abolished.
- **Nov 1984** 'Vaccination Commando'. In 15 days 2.5 million children are immunized against meningitis, yellow fever and measles.
- **3 Dec 1984** Top civil servants and military officers are required to give one month's pay and other civil servants to give half a month to help fund social development projects.

- **31 Dec 1984** All domestic rents are suspended for 1985 and a massive public housing construction program begins.
- **1 Jan 1985** Launch of a campaign to plant 10 million trees to slow the Sahara's advance.
- **4 Aug 1985** An all-women parade marks the anniversary of the Revolution.
- **10 Sep 1985** The mounting hostility of the region's conservative regimes is revealed at a meeting in Yamoussoukro, Côte d'Ivoire.
- **Feb-Apr 1986** 'Alpha Commando'. A literacy campaign in nine indigenous languages involves 35,000 people.
- **End of 1986** A UN-assisted program brings river blindness under control.
- **15 Oct 1987** Sankara is assassinated in a coup d'état along with 12 aides. His body is unceremoniously dumped in a makeshift grave which quickly becomes a shrine as for days thousands of people file past it to pay their respects. Popular feeling forces the new regime to give Sankara a decent grave.

Having marked the post colonial landscape in an extraordinarily altruistic and visionary way, Sankara's ideal, which continues to inspire millions who seek an end to the misery and injustice, perpetuated by imperialism in Africa and around the world, could be summed up in these words of the meteoric icon in 1985:

I would like to leave behind me the conviction that if we maintain a certain amount of caution and organization we deserve victory... You cannot carry out fundamental change without a certain amount of madness. In this case, it comes from nonconformity, the courage to turn your back on the old formulas, the courage to invent the future. It took the madmen of yesterday for us to be able to act with extreme clarity today. I want to be one of those madmen. We must dare to invent the future.

MWALIMU JULIUS NYERERE



Julius Kambarage

Nyerere was born on April 13, 1922 in Butiama, on the eastern shore of Lake Victoria in north west Tanganyika. His father was the chief of the small Zanaki tribe. He was 12 before he started school (he had to walk 26 miles to Musoma to do so). Later, he transferred for his secondary education to the Tabora Government Secondary School. His intelligence was quickly recognized by the Roman Catholic fathers who taught him. He went on, with their help, to train as a teacher at Makerere University in Kampala (Uganda). On gaining his Certificate, he taught for three years and then went on a government scholarship to study history and political economy for his Master of Arts at the University of Edinburgh (he was the first Tanzanian to study at a British university and only the second to gain a university degree outside Africa. In Edinburgh, partly through his encounter with Fabian thinking, Nyerere began to develop his particular vision of connecting socialism with African communal living.

On his return to Tanganyika, Nyerere was forced by the colonial authorities to make a choice between his political activities and his teaching. He was reported as saying that he was a schoolmaster by choice and a politician by accident. Working to bring a number of different nationalist factions into one grouping he achieved this in 1954 with the formation of TANU (the Tanganyika African National Union). He became President of the Union (a post he held until 1977), entered the Legislative Council in 1958 and became chief minister in 1960. A year later Tanganyika was granted internal self-government and Nyerere became premier. Full independence came in December 1961 and he was elected President in 1962.

Nyerere's integrity, ability as a political orator and organizer, and readiness to work with different groupings was a significant factor in independence being achieved without bloodshed. In this he was helped by the co-operative attitude of the last British governor – Sir Richard Turnbull. In 1964, following a coup in Zanzibar (and an attempted coup in Tanganyika itself) Nyerere negotiated with the new leaders in Zanzibar and agreed to absorb them into the union government. The result was the creation of the Republic of Tanzania.

Ujamaa, Socialism and Self reliance

As President, Nyerere had to steer a difficult course. By the late 1960s Tanzania was one of the world's poorest countries. Like many others it was suffering from a severe foreign debt

burden, a decrease in foreign aid, and a fall in the price of commodities. His solution, the collectivization of agriculture, villagization (see Ujamma below) and large-scale nationalization was a unique blend of socialism and communal life. The vision was set out in the Arusha Declaration of 1967 (reprinted in Nyerere 1968). Further, In the *Declaration of Dar ès Salaam* Julius Nyerere made a ringing call for adult education to be directed at helping people to help themselves and for it to be approached as part of life: 'integrated with life and inseparable from it'

Liberation Struggles

A committed pan-Africanist, Nyerere provided a home for a number of African liberation movements including the African National Congress (ANC) and the Pan African Congress (PAC) of South Africa, Frelimo when seeking to overthrow Portuguese rule in Mozambique, Zanla (and Robert Mugabe) in their struggle to unseat the white regime in Southern Rhodesia (now Zimbabwe). He also opposed the brutal regime of Idi Amin in Uganda. Following a border invasion by Amin in 1978, a 20,000-strong Tanzanian army along with rebel groups, invaded Uganda. It took the capital, Kampala, in 1979, restoring Uganda's first President, Milton Obote, to power. The battle against Amin was expensive and placed a strain on government finances.

In 1985 Nyerere gave up the Presidency but remained as chair of the Party - Chama Cha Mapinduzi (CCM). He gradually withdrew from active politics, retiring to his farm in Butiama. In 1990 he relinquished his chairmanship of CCM but remained active on the world stage as Chair of the Intergovernmental South Centre. One of his last high profile actions was as the chief mediator in the Burundi conflict (in 1996). He died in a London hospital of leukaemia on October 14, 1999.

Arguably a great leader, in spite of the failure of his socialism as a means to solve the poverty in Tanzania. His altruism and love for the people make him distinct.

NELSON MANDELA



Mandela's words, "The struggle is my life," are not to be taken lightly. Nelson Mandela personifies struggle. He is still leading the fight against apartheid with extraordinary vigour and resilience after spending nearly three decades of his life behind bars. He has sacrificed his private life and his youth for his people, and remains South Africa's best known and loved hero.

Mandela has held numerous positions in the ANC: ANCYL secretary (1948); ANCYL president (1950); ANC Transvaal president (1952); deputy national president (1952) and ANC president (1991).

He was born at Qunu, near Umtata on 18 July 1918. His father, Henry Mgadla Mandela, was chief councillor to Thembuland's acting paramount chief David Dalindyebo. When his father died, Mandela became the chief's ward and was groomed for the chieftainship.

Mandela matriculated at Healdtown Methodist Boarding School and then started a BA degree at Fort Hare. As an SRC member he participated in a student strike and was expelled, along with the late Oliver Tambo, in 1940. He completed his degree by correspondence from Johannesburg, did articles of clerkship and enrolled for an LLB at the University of the Witwatersrand.

In 1944 he helped found the ANC Youth League, whose programme of action was adopted by the ANC in 1949. He was elected national volunteer-in-chief of the 1952 Defiance Campaign. He travelled the country organising resistance to discriminatory legislation.

He was given a suspended sentence for his part in the campaign. Shortly afterwards a banning order confined him to Johannesburg for six months. During this period he formulated the "M Plan", in terms of which ANC branches were broken down into underground cells.

By 1952 Mandela and Tambo had opened the first black legal firm in the country, and Mandela was both Transvaal president of the ANC and deputy national president. A petition by the Transvaal Law Society to strike Mandela off the roll of attorneys was refused by the Supreme Court.

In the 'fifties, after being forced through constant bannings to resign officially from the ANC, Mandela analysed the Bantustan policy as a political swindle. He predicted mass removals, political persecutions and police terror.

For the second half of the 'fifties, he was one of the accused in the Treason Trial. With Duma Nokwe, he conducted the defence.

When the ANC was banned after the Sharpeville massacre in 1960, he was detained until 1961 when he went underground to lead a campaign for a new national convention.

Umkhonto we Sizwe (MK), the military wing of the ANC, was born the same year. Under his leadership it launched a campaign of sabotage against government and economic installations.

In 1962 Mandela left the country for military training in Algeria and to arrange training for other MK members. On his return he was arrested for leaving the country illegally and for incitement to strike. He conducted his own defence. He was convicted and jailed for five years in November 1962. While serving his sentence, he was charged, in the Rivonia trial, with sabotage and sentenced to life imprisonment.

A decade before being imprisoned, Mandela had spoken out against the introduction of Bantu Education, recommending that community activists "make every home, every shack or rickety structure a centre of learning".

Robben Island, where he was imprisoned, became a centre for learning, and Mandela was a central figure in the organised political education classes. In prison Mandela never compromised his political principles and was always a source of strength for the other prisoners. During the 'seventies he refused the offer of a remission of sentence if he recognised Transkei and settled there.

In the 'eighties he again rejected PW Botha's offer of freedom if he renounced violence. It is significant that shortly after his release on Sunday 11 February 1990, Mandela and his delegation agreed to the suspension of armed struggle.

Mandela has honorary degrees from more than 50 international universities and is chancellor of the University of the North. He was inaugurated as the first democratically elected State President of South Africa on 10 May 1994 - June 1999. Nelson Mandela retired from Public life in June 1999. He currently resides in his birth place - Qunu, Transkei.

PATRICE LUMUMBA



Born on July 2, 1925 in Onalua, Belgian Congo [now Congo (Kinshasa)], Lumumba was an African nationalist leader, the first prime minister of the Democratic Republic of the Congo (June-September 1960). Forced out of office during a political crisis, he was assassinated a short time later in January 1961. The following is his independence speech on June 30, 1960 which, somehow, summarizes the man and his mission, and perhaps explains why he died:

Men and women of the Congo,

Victorious fighters for independence, today victorious, I greet you in the name of the Congolese Government. All of you, my friends, who have fought tirelessly at our sides, I ask you to make this June 30, 1960, an illustrious date that you will keep indelibly engraved in your hearts, a date of significance of which you will teach to your children, so that they will make known to their sons and to their grandchildren the glorious history of our fight for liberty.

For this independence of the Congo, even as it is celebrated today with Belgium, a friendly country with whom we deal as equal to equal, no Congolese worthy of the name will ever be able to forget that it was by fighting that it has been won [*applause*], a day-to-day fight, an ardent and idealistic fight, a fight in which we were spared neither privation nor suffering, and for which we gave our strength and our blood.

We are proud of this struggle, of tears, of fire, and of blood, to the depths of our being, for it was a noble and just struggle, and indispensable to put an end to the humiliating slavery which was imposed upon us by force.

This was our fate for eighty years of a colonial regime; our wounds are too fresh and too painful still for us to drive them from our memory. We have known harassing work, exacted in exchange for salaries which did not permit us to eat enough to drive away hunger, or to clothe ourselves, or to house ourselves decently, or to raise our children as creatures dear to us.

We have known ironies, insults, blows that we endured morning, noon, and evening, because we are Negroes. Who will forget that to a black one said "tu", certainly not as to a friend, but because the more honorable "vous" was reserved for whites alone?

We have seen our lands seized in the name of allegedly legal laws which in fact recognized only that might is right.

We have seen that the law was not the same for a white and for a black, accommodating for the first, cruel and inhuman for the other.

We have witnessed atrocious sufferings of those condemned for their political opinions or religious beliefs; exiled in their own country, their fate truly worse than death itself.

We have seen that in the towns there were magnificent houses for the whites and crumbling shanties for the blacks, that a black was not admitted in the motion-picture houses, in the restaurants, in the stores of the Europeans; that a black traveled in the holds, at the feet of the whites in their luxury cabins.

Who will ever forget the massacres where so many of our brothers perished, the cells into which those who refused to submit to a regime of oppression and exploitation were thrown [*applause*]?

All that, my brothers, we have endured.

But we, whom the vote of your elected representatives have given the right to direct our dear country, we who have suffered in our body and in our heart from colonial oppression, we tell you very loud, all that is henceforth ended.

The Republic of the Congo has been proclaimed, and our country is now in the hands of its own children.

Together, my brothers, my sisters, we are going to begin a new struggle, a sublime struggle, which will lead our country to peace, prosperity, and greatness.

Together, we are going to establish social justice and make sure everyone has just remuneration for his labor [*applause*].

We are going to show the world what the black man can do when he works in freedom, and we are going to make of the Congo the center of the sun's radiance for all of Africa.

We are going to keep watch over the lands of our country so that they truly profit her children. We are going to restore ancient laws and make new ones which will be just and noble.

We are going to put an end to suppression of free thought and see to it that all our citizens enjoy to the full the fundamental liberties foreseen in the Declaration of the Rights of Man [*applause*].

We are going to do away with all discrimination of every variety and assure for each and all the position to which human dignity, work, and dedication entitles him.

We are going to rule not by the peace of guns and bayonets but by a peace of the heart and the will [*applause*].



Cross section of African Students at meeting with Africa Programme team in UPEACE.

And for all that, dear fellow countrymen, be sure that we will count not only on our enormous strength and immense riches but on the assistance of numerous foreign countries whose collaboration we will accept if it is offered freely and with no attempt to impose on us an alien culture of no matter what nature [applause].

In this domain, Belgium, at last accepting the flow of history, has not tried to oppose our independence and is ready to give us their aid and their friendship, and a treaty has just been signed between our two countries, equal and independent. On our side, while we stay vigilant, we shall respect our obligations, given freely.

Thus, in the interior and the exterior, the new Congo, our dear Republic that my government will create, will be a rich, free, and prosperous country. But so that we will reach this aim without delay, I ask all of you, legislators and citizens, to help me with all your strength.

I ask all of you to forget your tribal quarrels. They exhaust us. They risk making us despised abroad.

I ask the parliamentary minority to help my Government through a constructive opposition and to limit themselves strictly to legal and democratic channels.

I ask all of you not to shrink before any sacrifice in order to achieve the success of our huge undertaking.

In conclusion, I ask you unconditionally to respect the life and the property of your fellow citizens and of foreigners living in our country. If the conduct of these foreigners leaves something to be desired, our justice will be prompt in expelling them from the territory of the Republic; if, on the contrary, their conduct is good, they must be left in peace, for they also are working for our country's prosperity.

The Congo's independence marks a decisive step towards the liberation of the entire African continent [*applause*].

Sire, Excellencies, Mesdames, Messieurs, my dear fellow countrymen, my brothers of race, my brothers of struggle-- this is what I wanted to tell you in the name of the Government on this magnificent day of our complete independence.

Our government, strong, national, popular, will be the health of our country.

I call on all Congolese citizens, men, women and children, to set themselves resolutely to the task of creating a prosperous national economy which will assure our economic independence.

Glory to the fighters for national liberation!

Long live independence and African unity!

Long live the independent and sovereign Congo!

Cross section of UPEACE Community at Afri. Night

Flash

Dr. Obiojofor Aginam was in UPEACE as a visiting professor for one week in the Department of International Law where he taught a course on Human Rights and HIV/AIDS. Dr. Obi (*fondly called*) is a Nigerian by origin. He obtained his LLB in Nigeria and later qualified for the Bar of Nigeria where he practiced until 1995 after which he left for further studies in Canada. He did his MA in international environmental law at Queens University and later moved to the University of British Columbia for his Ph.D. with a focus on public health. Meanwhile, he served at the World Health Organization in Geneva for two years as a legal officer, on regulatory and legal approaches to global disease surveillance. He returned to academia in 2001 as assistant professor of law at Carleton University, Ottawa, Canada.

His interest in international public health law is quite apparent from his work. His research is concentrated on global Malaria and HIV/AIDS policies and how international institutional mechanisms are deployed to meet health challenges on a global scale. Thus, he is very familiar with the international trade mechanism and intellectual property rights under the TRIPS agreement. He has written on a wide variety of health and human rights issues

including traditional medical approaches to malaria in his native Nigeria. He has traveled widely and hopes to return to UPEACE soon.

INTERVIEWS

In an exclusive interview granted to Afroscope by the out-going Rector of UPEACE Martin Lees, this is what this distinguished Scotsman had to say after five years at the helm of the UN-affiliated institution.

Afroscope: Could you give us a brief history of UPEACE?

Martin Lees: Well, the University had a lot of problems until about 1999 when Kofi Annan decided that it should be expanded and revitalized. When I took over as Rector at the beginning of 2001, having developed the programme during the year 2000, I discovered that there was teaching going on here, but the quality was so bad that we basically terminated both the Master's programmes and Doctoral programmes. So we restarted in the year 2001, with almost no students. We had to build a completely new academic programme that started, as you know, with three students who came here on the Dual Degree programme with the American University. That enabled us to start up the whole teaching process, the academic administration and the management. In the second year we had more than 25 students which was still very small, followed by 70 in 2003 and now we are over 100. With our 7 MA programmes in the coming academic year, we will have probably more like 120/130. The target agreed by our Council in November 2000 was that we should have around 140 students on seven MA programmes by the end of this 5 year period, so we are exactly on track to achieve our objectives.

Afroscope: How would you account for the spectacular expansion of the UPEACE student body from 3 to the over 100 we have today?

Martin Lees: the secret of having so many students now is that we have developed high quality programs which students actually want to study. Because you cannot make students come here, they have to want to come here. And they will only come here if they believe that the degrees that they will get through UPEACE are worth something. So you have to be sure that the programme is of high quality. And we have worked very hard in the last five years to develop high quality programmes. They are independently evaluated as you know; we have peer review from people of different cultures from all over the world, before we launch any programme, and so I think our programmes are very interesting. And judging from the number of applications we are now getting, which is over 700 this year, the interest and the demand of young people to come here to study is great. So we are being, as they say, demand-led. And I'm very proud that the quality of the students who are applying to come here is very high indeed. So I think the first answer to the question is that we have a programme now which attracts students from all over the world, and it will get better in the sense that more and more will apply. And we will expand our programmes.

Afr: What correlation would you make between bringing an African student here at UPEACE and developing the Africa Programme and by extension the peace mission of UPEACE?

M.L.: Easy question, difficult answer. Let me try to be clear. Kofi Annan, when he asked me in November 2000 to take this over, indicated that Africa must be one of our top priorities, and it is. We, therefore, launched an African Programme with Dutch support where we traveled round something like 11 countries, we sent missions in-depth to African countries to ask them what they wanted and what they needed. So we didn't invent our Africa Programme in Costa Rica, we got the advice, knowledge and skills and needs of Africans of all kinds all over Africa and then we developed a programme which was approved by a group of some 60 scholars and experts in Maputo in 2002. The purpose of the Programme is to help institutions and individuals of organizations in Africa to build their own capacities to prevent conflict and build peace. So we are helping partner Universities all over Africa to develop their own teaching capacities and in this way we can imagine thousands of young Africans getting the benefit of knowledge and qualifications and skills in all the fields that we are talking about. So our long-term purpose is to help Africa to create the human resources which Africa desperately needs to manage and solve all these problems.

Afr: On UPEACE Programmes

M.L.: Looking at UPEACE programmes holistically, it has three components which reinforce each other; one of them is the face to face teaching at Headquarters, another is the Regional Programmes which extend into the real world and help us to understand the needs and the postures, the history, the institutions in the places where people are going to teach, and the third component, which will become the biggest line of activity of UPEACE, is to take the knowledge that we generate through our teaching programme once it has been tested on students, and then to package it using modern technology and make it available through our regional partnerships to universities that can then teach in their own environments. The face to face teaching to test the content, the regional programmes to make you culturally relevant and honest, and the technology which enables you to distill the content here and get it out there. The face to face teaching to test the content, the regional programmes to make you culturally relevant and honest, and the technology which enables you to distill the content here and get it out there. Now, in order to develop good courses in the modern world, there have to be, in my opinion, multi-culture, it's not a question of me or some other clever westerner, saying I know what the problems are in human rights or gender or economic issues, we don't know, we have made huge mistakes and created big disasters

Afr: On the Department of African Studies.

M.L.: The question is can we bring different ideas together from all over the world and create multi-cultural courses which respect and understand diverse opinions. So our courses are multi-cultural. And this is why it is so important to us to have a significant group of African students here in Costa Rica so that everything we teach, everything we develop, everything we learn reflects African viewpoints, African culture, African needs. And for this reason as part of our Africa Programme, we have recruited a Dean for African Studies to be

at Headquarters to ensure the linkage between what we are teaching and learning at HQ and what we are doing in Africa. So you should see UPEACE not as one place on a hill in Costa Rica, but as a system of cooperating institutions all over the world, feeding information backwards and forwards so that our courses are completely different from what we would get from the normal national universities.

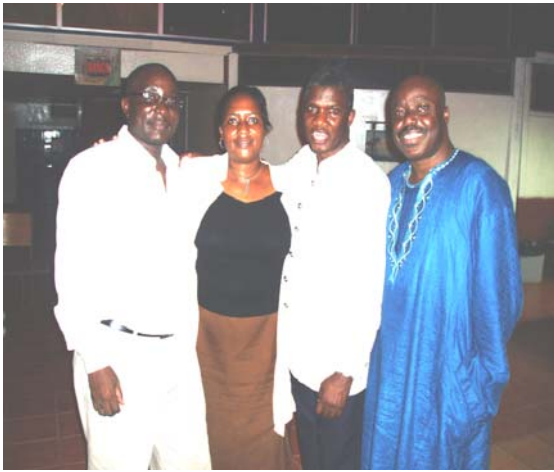
Afr: On the Africa Programme.

M.L.: I am happy to say that this is moving very nicely and we have just recruited the Director for the Africa Programme. The HQs in Addis will be launched this summer in June or July. So we will then have an Africa Programme running out of Africa with African participants and even African students in Africa, taught on the Campus of Addis University and linked to our multi-cultural programmes that we are developing here to bring the best international knowledge and practice into Africa and African experience and methodologies and ideas into our programme. So your question was very simple but the answer is rather complicated.

Afr: You have been the brain behind this success story. What are your expectations, especially with respect to the Africa Programme, as a new rector takes over? Any dramatic changes?

M.L.: First of all I have to say that Julia Marton-Lefèvre, whom I know very well for many years, knows what to do and that she will continue the growth and activity and innovation of UPEACE. That doesn't mean that she will simply follow the track that I have started, because everybody has their own opinions, fortunately, and she will bring additional new ideas and different opinions, and that's life. Institutions always change when the management changes. I happen to believe that we have got a very good formula, a good methodology and donor governments appear to agree with us, and also academics who visit us. And also students who come here all seem to feel that we are on the right track. But certainly Rectora Julia Marton-Lefèvre will have her own opinions; I know that she is wise enough not to make dramatic quick changes. You should also understand that the Rector is the visible person but the Council actually makes the decisions under the Charter of the University. And I have had the privilege of working within this Council in fact for more than four years, since the whole new life of the university began, and we now have a new Council with very experienced and tough people who know what they want. So what I have been doing is implementing decisions which have been decided by the Council in the revitalization programme. And Julia will do the same. The Council will meet this fall, probably in Costa Rica, and will give its instructions for the next three year phase of developing UPEACE and the Rector, by and large, sticks to that. Of course the Rector can influence the views of the Council, because the Council wishes to know what the Rector thinks, but ultimately it's the Council that decides. And so I don't anticipate any dramatic changes at least for some time. What I would say is that we have been obliged to expand fast, because we had to prove that the institution could be credible and effective. It couldn't, we didn't have the option of just sitting around and moving slowly, because we would not have generated finance and enthusiasm for our activities except by moving fast. And we have taken some pretty horrendous risks over the past five years, we've committed to all sorts of expenditures and expansion even before we knew we could fund our operations. By doing that we've attracted the support and the interest of the intellectual community and the

donor community which has enabled us to get as far as we've got. So I think that we should now have roughly a year of consolidation, that doesn't mean stopping, it just means going a bit more slowly, or growing a bit more slowly so that we can improve the quality of our services, strengthen our faculty, improve our courses. Just make everything more solid. Then we will continue a further two years of expansion to add some additional MA programmes. In one case we have been asked by the General Assembly to launch a MA programme on Disarmament and Non-proliferation and we are moving on two other themes, economic development, peace and security, which for Africa is very key issue, and the role of the media in regard to peace and security. So that could be three additional MA programmes in three years from now and then we will have completed the development of a coherent MA graduate programme.



Samara, Lillian, Thomas & Isreal during Afr. Night



Two Ugandans at EARTH-Richard & Sam

Afr: Recently you have espoused the idea of systems thinking as a basis for understanding and solving the world problematique. Could you relate it to the issues of peace and conflict?

M.L.: Well, Systems Thinking is not going to produce sudden quick solutions to the terrible problems which afflict the world. What systems thinking does is it gives you an ability to look at complicated problems and find a way of understanding them and breaking them up into manageable pieces. If you can't understand the problems you are dealing with, then the chances of being successful in your policies are very small. One of the first things I would say about systems thinking is that once you understand the concepts in the field of systems analysis you wonder how you managed to understand problems without them. They are so powerful that you realize the limits of other approaches. We know, for example, that we live in an inter-dependent world, everybody says that every five minutes, we know that globalization is making things come together, especially in Africa. The national economies are not strong; they are victims of what goes on in the rest of the world in regard to things like commodity prices and finance. So if you are trying to understand the world you live in, you've got to find a way of thinking which allows you to understand in an orderly way the different pressures and relationships between the different actors and institutions and nations who are all operating together. And therefore in my judgment the concepts of systems analysis are fundamentally important to reduce the failure rate of policies. Thinking first of all helps you to disaggregate complicated sets of problems. You define the system

you are talking about very carefully, you look at the effects which cross the boundaries of the system very systematically. And then you start worrying for example about changes in time. Systems thinking almost makes you think about time. Whether things are changing fast or slow. What is the reaction of a population in Nigeria to rapid change. It's quite different from the reaction of slow change. We've seen that. When the pressures of westernization go too fast, the local cultures react. They don't want to be pushed around by these pressures. Whereas if the same changes come more slowly, people have more time to adapt. So the pace of change, the rate of change is important. And systems thinking has all sorts of tools for dealing with that. So time is one thing, systems boundaries, what we are thinking about, how systems relate to each other is another, the third factor is the scale of what we are talking about. When we change the scale of something, not something that's bigger, it's quality changes as well. Excepting a few very unique situations. Most people don't understand that. They think if something gets bigger so what, it's just a bit bigger than it was before. But in most real world situations change of scale has effects in terms of the quality and nature of the phenomena. So these are some of the ideas in the field of systems thinking and perhaps the most important is that you begin to see how and where and when you can intervene to make things better. And that's the problem for most people.

Afr: On Africa, Systems Thinking and UPEACE.

M.L.: I know Africa quite well, not as well as you do but quite well. There are a lot of very clever and motivated people in Africa. In fact Africa has the capability to pull itself up and start progressing far better than it has in recent years. And I just hope and pray that for the sake of Africa that the capacities and skills and brains and energies of Africans can be better mobilized to create a better future for the African people. It is not just a question frankly, of accepting western models and development, and trying to be like ducks. Africa must develop it's own pattern which will be different from ours. And I hope it's different. In Africa the family, the group, the human relations are very important. We in the West have developed a style of society which destroys these relationships. So Africa should not make that mistake. It should build on its own history, ethics, and culture, behavior to find its own path, rather than simply assume that there is one path called development to be followed. What that other path is is a question beyond what we can discuss now. But I hope that Africa will find it's own path and mobilize it's own people to solve it's problems. Now, what UPEACE can do about that is not marginal, the UPEACE has been through a bad time, it's a small and fragile institution. But It's getting there. And we have got in my view a philosophy which can help Africa a lot. At least we can help Africans to help themselves. And the idea very simply is that we can provide knowledge and skills in was which Africans can use. And that's a serious point. It's no good saying here's wonderful stuff on the internet if 1% of Africans have access to the internet. We have to find a way of getting this knowledge into the grass-roots of the country to the brains of hundreds of thousands of Africans. And if we can do that, then you can build human capabilities to manage and solve your problems. And actually there is no other way. Soldiers don't solve problems. Money doesn't, if people don't know how to use it correctly, ethically and effectively. So where are these people going to come from? For example good governance is a buzz word. Wonderful idea, to think about it doesn't mean anything at all. What is good governance? in one culture it's one thing and in another culture it's another. But whatever it is it will only arrive if the people want it and understand what it is and fight and struggle for it. And where

are these people going to come from? Well they have to come from African countries. So our task is to provide knowledge on a vast scale, to people across Africa who can then use it to improve their societies. Not in general but in very specific t... They must learn how to prevent conflict, how to promote human rights and gender equity, how to preserve the environment and build environmental security. These are the kind of solid practical questions where you need people. And you need expert people to do that and that is the task of UPEACE to help your universities and schools and institutions and NGOs to build this human base on which the whole thing depends. So that's one challenge for Africa and where UPEACE is trying to help. The second related challenge is, even if you produce lot's of experts, that's jolly good. That's not enough. You have to change the attitudes and behavior of whole societies. You got to get the whole mass of people to change their ideas. And that's what you do through peace education, through civic education, through media, through television, through radio. But all of that is simply another way of saying; we have to give ideas and knowledge to Africans that they can use. And that's what the mission of UPEACE is.

Afr: On the UN Crisis

M.L: I would like to stress the importance of the UN. We are of course a part of the UN family, and the UN is having a bad time in some parts of the world, notably in the USA where it is under attack. But the fact that one or two countries for whatever reason or at least certain groups in one or two countries find it necessary or convenient to attack the UN does not mean that globally, the UN is in trouble. There are hundreds of millions of people all over the world who believe and see the UN as the only hope for building a more just and stable world of cooperation and progress. The fact that there are some advanced countries that are attacking the UN doesn't change that in the slightest. The ultimate truth is terribly simple. That if you live in an interdependent world, where what happens in one place is determined by what happens in a different place, you have to cooperate. Not because you like other people necessarily, but because there is no alternative. And what is now becoming clear to many people is that the need for cooperation is increasing spectacularly at a time when some countries reject the idea of collaboration and international law. Just to give you one or two stupid examples, take the case of health. We saw what happened with the sars epidemic which hit principally in Asia but also in Toronto. The biggest industry of the world now is tourism. That means people moving from one place to another. How do you manage tourism and avoid terrible problems if you don't cooperate? So the world is moving to the point where collaboration is going to be as important and in fact, already is more important than most national policies. You see this in Europe, where economies and policies of national governments are now part of a much bigger picture. Whatever Europe does is determined by international flows of capital, investment, trade and so forth. So we are living in an interdependent system and if we don't understand it, we are not going to make it. So I would say, in your lifetime, if not in mine, you will see the UN becoming stronger and more important. That doesn't mean world government at all, that's just nonsense, but it does mean a much more effective process of collaboration on concrete issues which threaten the future of humanity.

Afr: Your charisma and pedigree have definitely gone into the annals of UPEACE. What advice would you give to the many young people who will certainly wish to emulate you?

M.L.: My last short message to you as students and to your colleagues is, that whatever changes come about, whatever improvements come about, only happen because people are sufficiently committed and crazy to devote their energies to changing things. It is individual commitment and effort and imagination that changes things, nothing else makes any difference. I'm quite sure that our students, as we send them out into the world every year, one or two hundred from here and maybe thousands all over the world, they are going to have the skills and the tools and the ideas and the moral values to get the grip and change the world. And that's why it was worth fighting for UPEACE because we have that capacity to change the world by creating the people who will do it. So that's my message as I disappear. Thank you.

Afr.: Thank you too.



Richard(foreground) during African Night.



African Night Fever (Lijia in the middle).

The newly appointed director of the UPEACE Africa Programme, Rwandan-born Dr. Jean-Bosco Butera granted an exclusive interview to Afroscope on his maiden visit to UPEACE and had these to say.

Afr: Good morning sir. Could you please start off by telling us a bit about yourself?

J-BB: I'm from Rwanda and I'm joining UPEACE as the Director for the Africa Programme. Until last month, I was vice rector for 8 years and then rector of the National University of Rwanda.

Afr: Congratulations on your appointment. We understand that you had been part of a political struggle. Could you shed some light on that?

J-BB: I was and still am a member of the Rwanda Patriotic Front. This front stopped the genocide of 1994. I was part of it since 1989 and, in 1992, I became its Deputy Director for International Relations. After that I worked as the Director of Cabinet in the new Ministry of Transport and Communication, in the Government that was set up in 1994, for about a

year and a half and then I went to the University as Vice Rector. So that's what I did as political activities.

Afr: What is the relationship between the Africa Programme and the over 13 African partner universities?

J-BB: The Programme started in 2002 with a range of consultative missions in ten countries; now these are countries which were either undergoing conflict or just coming out of conflict and these are countries which expand from Southern Africa to Western Africa. The whole idea was to interact with African people in various circles, from university professors to political figures, to understand better the need for peace. We know we need peace in Africa because we are a continent which has gone through turmoil for a number of years. I really believe that was the best way for UPEACE to start a programme in Africa by consulting the concerned people. After the consultative meetings, the consultative missions, there was an advisory meeting in Maputo in 2002 that brought together most of the people who had been met on the consultative missions, and that they help in defining a five year plan for Africa Programme. So we are working under the five year plan which started in 2003. The whole purpose of the Africa Programme will be really, to strengthen the capacity of the African institution to teach, to do research and to train people in peace related matters.

Afr: What is the relationship between the Africa Programme and the African Union especially as both institutions are based in Addis?

J-BB: Actually, the choice of Addis was based on the presence of the AU there. The Africa Union is the interested organization and while it has already set up a Council for peace and security, we believe that sustainable peace or peace foundation must be taken right from the beginning which is education. That's the kind of complimentary link we have with the African Union, a sort of global mission.

Afr: As director, how do you intend to enhance the programme and what are the challenges that present themselves?

J-BB: First of all I join UPEACE with the conviction that its mission is important for Africa. Secondly, coming from Rwanda, where we have gone through a terrible event, I understand very well the necessity to maintain and to develop peace as a foundation for our societies in Africa. At the same time I see a challenge as how the universities can reach out to the communities. As you know it is said often that universities create elites only. But we want to define that so that at the heart of all universities there is a service to the collectivity which involves reaching out to the grass roots. That will be one of my key challenges. As a personal challenge, I see starting an office as a difficult task. One has to get the right doors to work with 53 countries. I trust that with the spirit of cooperation that the people who went to Africa on consultative missions found, on the aspiration of Africans for peace, we will make it. I trust that I will be able to carry out my task with the help of all the people I'll be working with. And with your own help because you are now undertaking this process. I believe that by the time you go back home, one of your purposes will be to see how you work with your own community to carry the message of peace.

Afr: How is the key challenge to peace in French-speaking Africa where you intend to extend the Programme? How do you foresee the impact of your curriculum-based approach?

J-BB: I believe that one of the key challenges that we have to look at is really, to understand the core reason of any conflict. So, concerning Francophone countries in general, I must first state that in the consultative missions adopted English as the working language is for the moment, and most of the materials are in English. UPEACE has more worked with Anglophone countries, but it is very clearly stated that it opens up to other countries; French speaking and lusophone countries, though we have to do this gradually. My intention is to start with francophone countries as early as January 2006. We may have a small consultative meeting in Addis Ababa to prepare for bigger consultative missions within those countries. However, I may organize a small consultative meeting in Addis Ababa with key French speaking African partners by the end of the year. The key challenge will be to go to the people themselves, the countries which are having these conflicts and let them interact, debate and decide on which is the best way we can work with them to bring, to contribute to bringing peace in those countries.

Afr: We understand that the Programme is offering a scholarship internship in conjunction with UNESCO this year. To what extent does that define the leadership component of your work?

J-BB: I think that leadership is a key component to taking peace to the community. So the fact that we are undertaking this joint venture with this UNDP/UNESCO joint project dealing with development, and leadership development, I think, is a further step into strengthening the capacities of Africans to deal with peace related matters. Look forward to seeing how we can strengthen that aspect because I believe this is the sort of pilot, pilot exercise and from there and we also intend to have during the planning meeting of the UPEACE team, that is taking place in August in Addis, to have a joint project, UNESCO/UNDP team come and share with us their leadership training so that we can study the content and incorporate it into the normal training of our people.

Afr: How do you intend to facilitate the coming of African students to UPEACE, especially in guaranteeing the continuity of scholarship awards?

J-BB: I do appreciate the difficulties that African students have and I have had an opportunity to discuss with the Director of Academic Administration about this. There are different aspects; there is the aspect of visas, and the scarcity of Costa Rican embassies in Africa. We have been discussing on how to assist in reducing the hurdles students go through. I cannot be definite now because I still have to be familiar with the logistical details arising from various countries. This will be part of my mission. Concerning scholarships, I think that first of all we have to say that the Scholarship Programme currently being done for the African students is through funds for the Africa Programme. So it was really raised for the Africa Programme. So there is already a start on this. There will always be a specific effort to get more and more funds to facilitate African students to come and participate in this programme here in Costa Rica. However I must caution that scholarships might not always be available for all, but we will always try to raise as much funds as possible. The second aspect will be to see how some of the courses may be developed or offered in some setup in Africa.

Afr: How would you summarize your perception of what I would consider a kind of new diplomatic twist, a new diplomatic conceptualization for rising leaders on the continent in the light of the complex of interactions that form the basis of your work?

J-BB: I really think that leaders must be party in terms of peace related issues. I have the impression that people have often been on the receptive end. They just try to react to events. Conflicts have been building up but people have not been reacting to how they build up. They see when its erupted and they say lets have peace keeping. We have donors coming in. Peace is supposed to be a daily endeavour. An eminent Kenyan diplomat once told me something that astonished me; that when you go to many ministries of foreign affairs, you never see any endowment for peace. There is no fund for peace efforts, but when there is a conflict, there will be money. There is a willingness to deal with conflict rather than building peace. So we must sensitize people and governments in this regard.

Afr: Could you describe the coordination between your office, the Dean for African Studies and the Geneva office?

J-BB: The Geneva office is part of the process to strengthen the activities and to bring the gist of the peace activities to Africa itself. As you have just indicated the office in Geneva has really been driving these activities and it is a strong component of our undertaking. So you are right it's a question that we have to see how to address the cooperation or the harmonious working relation between the different offices. Our plan is to have the activities gradually centered in Addis Ababa. But in the first phase the Geneva office will maintain its support role since it has the institutional capacity to maintain support for African activities. In Addis Ababa we will start with a limited number of Staff and as we grow strong, most of the activities will be shifted to Addis Ababa. The Dean of African Studies is here to put the African's perspectives in the UPEACE activities at Headquarters. It is the person making sure that African realities are taken into consideration here by also assisting the African Community of students which is growing as you said, so that really, we have an active presence here. The key issue for us will be to harmoniously coordinate this. Thank you.

Afr: Thank you very much.

Dr, Amr Abdalla, Dean for Academic Programmes at UPEACE and great supporter of the UPEACE African community granted this exclusive interview to Afroscope. This Egyptian-born academic and lawyer moreover, oversees the choice and quality of UPEACE academic Programmes.

Afroscope: On the Africa Programme

Amr: I look forward to the expansion of the Africa Programme from its present focus on Sub-Saharan Africa to cover the rest of the continent. I am satisfied that the increased intake of African students and the growing dissemination of UPEACE academic packages in partner universities in Africa. My recent assessment trip to Zambia for example revealed that the materials delivered by the Africa department to partner institutions were put to god use.

We have a long way to go. We have to improve the sharing of these packages. Here we are talking about the sharing of knowledge from all corners of the world.

Afr: On UPEACE and Africa:

Amr: I commend the University for introducing the Africa Programme; it is a unique element that makes UPEACE think African. As Dean of Academic Programs my greatest challenge is to strike a balance between ensuring high academic standards and bureaucratic routines in the execution of my responsibilities. My commitment to the implementation of the Africa Programme, its expansion and the dissemination of knowledge on peace and conflict resolution to the wider world, is total.

Afr: On the Man and UPEACE

Amr: I had been coming to UPEACE as a visiting professor until 2004 when I was asked to take up my present job. I felt that UPEACE had a serious commitment to serve humanity besides offering me an opportunity to practice my ideas about peace and conflict resolution. My interest in issues related to peace goes back to 18 years when I left Egypt for the United States where I obtained my MA and PhD in conflict resolution at the George Mason University. I later became professor in the same university until last year.

Afr: On his life at UPEACE.

Amr: I enjoy free interaction with the University community especially students at all levels be it academic, social, and administrative. I am always available when ever students need me and I am happy they are getting something out of it. My advice to students is that their being at UPEACE was not only about acquiring knowledge but about being trained as conflict transformers and peace builders. The knowledge acquired at UPEACE should change people, to check their prejudices and enhance the ability to restrain anger especially in times of conflict and when under attack. Conflict transformers and peace makers should seek facts before taking action. Dependence on hearsay and unfounded claims is dangerous. Compassion is necessary in human practices.

Afr: On Life after UPEACE.

Amr: I will surely return to Egypt and facilitate the initiation of a course in peace and conflict resolution at the Egyptian school of legal practice, as magistrates and judges need such a course to enlighten them on seeking peace and justice outside judicial practice. My intention is to leave active service 20 years from now and render service as a volunteer teacher to the elementary school which I attended, in order to make it a better place to prepare other kids for the future. Thank you.



Tsion dancing to Ethiopian folksong



Yas displaying African fashion design



Israel & Collins in ecstasy as Sunday and Perry applaud.

Cameroonian-born Assong J. Undah, MA candidate in the UPEACE Department of International Law and Human Rights and Best Oralist at the Costa Rican rounds of the Jessup Moot Court Competition, 2005, accepted to grant this exclusive interview on his distinction and ideological positions on various issues.

Afr: Could you briefly introduce yourself?

Assong J. Undah: I was born some 27 years ago to Cameroonian parents—Grace and Joseph and I have four siblings, two from either sex. I read law in Cameroon and at the moment, I am about to have an MA in international law and human rights at UPEACE. I have taken part in student and pro-democracy activism in my country and I have traveled quite a bit within Africa.

Afr: In February you participated, as part of the UPEACE team in the Costa Rican rounds of the Jessup Moot Court tournament. What did it entail?

AJU: The Jessup was actually a very challenging exercise, especially within the stringent time frame that was available to us to prepare for the written submissions which would be orally presented in a hypothetical court in San José. It is an international competition organized in Washington and teams have to deal with a common set of hypothetical facts. That's it.

Afr: You have participated in several national and international moots before, notably three times in the African Human Rights Moot Court Competition and best oralist in a Cameroonian moot. How would you evaluate the level of preparation of UPEACE?

AJU: Our participation in the Jessup was obviously an afterthought. We decided to take up the challenge in December when teams normally start working in September. This was to tell upon our preparation. We were hardly ever prepared for a competition of that magnitude and that orchestrated the outcome that we all know. However, I think we demonstrated a lot of courage and resilience in doing what we did within that time frame in relation to which we could be said to have been prepared. But that was not enough, I would suppose.

Afr: What was the outcome?

AJU: As you well know, we did not qualify for the international rounds in Washington, partly due to the inadequate preparation I talked about.

Afr: Would you say that the judges were fair?

AJU: It is common knowledge that much of what comes out of the courts is a function of the idiosyncrasies of the judge and I am not so sure to what extent that would not qualify as law. But of course, it is also always a question of challenging the ruling, appealing and all that. To my view, we deserved a little more than we were attributed at the end. As to whether the judges were fair or not, I think, are somewhat non sequitur.

Afr: To what would you attribute most your team's defeat?

AJU: Well, actually, preparing is one thing, but then, quite central to it is what could be termed the team spirit which must prevail. Moreover, I believe that a competition presupposes the desire to win and this desire calls for the best strategy. Thus, for me, the missing link was, perhaps, our failure to understand the total importance of this aspect. Quite frankly, with a little more of it, we would probably have been better armed.

Afr: Be that as it were, you won a personal distinction as the best oralist of the tournament. Were you surprised?

AJU: Not at all, actually. Frankly, I was hoping that we would qualify as a team and go to Washington, which was more important than any other distinction that could have ensued. Consoling, though it was that we did not lose everything. By the way, I must reiterate my dedication of this distinction to all my team mates for our collective efforts. It was not a surprise to me partly because of my long experience in this kind of exercise.

Afr: Without meaning to be repetitive, to what would you attribute your success?

AJU: Some would say the gift of the gab or my background in law. But, over and above these, I think being best oralist is a function of a composite of things: being able to sound convincing and compelling, forcing the court to see with your eyes, it is academic and psychological. So all of that put together probably might explain how someone becomes best oralist.

Afr: What are your recommendations for future UPEACE participation?

AJU: First of all, there is a consensus that it should be a regular feature in the faculty which is good so that preparations could begin early enough. More importantly, I would advise very strongly that the Department should, in conjunction of course with the participants, look at this question of strategy as being central and key to winning. There are no other things to consider, but the fact of winning. Other participants go into the competition with that mentality. So we would be at a loss if we did not realize that. That comes with pragmatic responsibilities and a minimum of subjectivity. So the strategy should include: identifying and relying on the best elements who receive maximum support from the team and consistency of oralists. Truly, it does not pay off just having a composite team or a larger team just for the sake of having everybody talk without thinking of the outcome being heavily dependent on the quality of what is delivered. Often, failure crowns such errors. That is what I mean by strategy.

Afr: As a human rights scholar and activist, moreover, what are your key convictions?

AJU: Well firstly, I think every human being has a right to a decent life, an identity and an environment that does not narrow political existence. These entitlements must defy considerations of knowledge or ignorance of facts. This way we progress while avoiding the invasion of knowledge and the curse of ignorance.

Afr: You are also known to have been involved in student activism, with a particular interest in democracy and the African renaissance. What is your present stance on these issues?

AJU: Actually, now, most of these issues do get problematized time and again. I could sum all these ideals into two words: accountability and truth. We need accountable leadership at all times, leadership that has at the core of its objectives the welfare of the people and the representation of popular will. That, for me is truth and it requires a certain degree of altruism. We have past the time when the leader marches ahead as a luminary; he must march in the crowd. As far as the African renaissance, presently espoused by the African Union, is concerned, I would say that much of the vim and enthusiasm at the incipience of the movement, is history. What we have now is a chimera. What we have now are ambiguous linkages with other forces out of Africa in the name of progress, in the name of development which vitiate that initial idea. But if we can reflect on the vision of men like Sankara, Gaddafi or Mandela, we might have an idea what the starting point is for a more solid Africa.



Israel a.k.a. 50/50 & Kamanzji (background) with fellow Africans at EARTH

Afr: Some people hold that you are obsessed with the plight of the suffering masses of Africa. How do you hope to contribute towards social justice?

AJU: Well, absolutely, as a human rights scholar, as a lawyer, as anything that I might be, the central point is the welfare of everybody. The key challenge for me is how much I channel my inner altruistic dispositions towards collective transformation. I may not talk of an obsession for that bears a sarcastic or reductionist streak. I am just overly concerned. I see no point creating an island of your own, or thinking you are part of an intellectual elite or financial elite. I do not even attribute my passion for the poor people, for the suffering masses, to my own austere beginnings; probably that informs on it, but I think that if I have to talk as a leader, as indeed I think I should become, it should be because I want to transform the lives of people who have lost hope. Unfortunately, we are living the dark ages of leadership in Africa and that accounts for the multiple plagues on the continent. Sankara gave his life to change this and remains a reference point.

Afr: What are your future plans for these masses?

AJU: I look forward to a new kind of leadership which is intellectual but at the same time very basic. Like Foucault, my caveat on this is that the intellectual does not stand ahead and lead the people. He does not stand as a luminary set apart from the people, and theorize to the people. In fact, he meshes into the people by using his intellectual gift, which is supposed to be an advantage to the people, to move with the them in one mainstream towards change. In fact it is essentially a quest; not to empower the people, no, basically it is a quest to bring down power, to kill power and replace it with the people, and people-power is the other kind of power. I am not talking about the total elimination of power, but the transformation of it. Not everybody has the luxury to be an intellectual, but an intellectual becomes relevant only when he identifies with the people. How transformative this becomes depends on the sanity of the intention.

Afr: Where do we start so ambitious a project?

AJU: There is nothing ambitious about it. I mean there are many more things existing now which are of greater magnitude than that and which we can't possibly fathom. It's just

because they are shrouded in so much mystery. The utter misery of the dehumanized African millions is itself a mystery. Transforming this isn't so ambitious to me. It is a question of will and I have just one prescription for that: We have a totally eviscerated leadership and that is the problem. It can lead neither on a moral or political scale. We need people who have no souls to waist, altruists. Everything you do at the UN where you meet other foreign leaders, where you negotiate any deals in any form anywhere, you must know you are not doing it because it's a public relations exercise. You are doing it because there are people on whose behalf you are obliged to act. Young leaders like us must harness all peripheral forces and shun deception. Coming together is not a problem, is it? That is my caveat.

Afr: Any last comments?

AJU: I would say being at UPEACE for me has been an advantage for the simple reason that not quite often have I been exposed to this kind of scholarship which is open to very extended debate, to very wide conceptualizations, re-conceptualizations. It has shaped me for a certain movement which presumably, already exists. I am probably just getting into the mainstream of something or into the periphery of another. But I am getting definitively prepared for a certain mode of power, the kind of power which for me has the moral obligation to overthrow history by genealogical procession. We must overcome materialism, prepedalism, selfishness, hypocrisy and be martyred by truth. I believe that with a modicum of honesty we shall overcome, we shall change, and perhaps next year I'd get married, who knows? (Laughs). Thank you.



UPEACE Jessup Team: (L-R: Venera-Kyrgyzstan, Adib-Lebanon, Gabriele-Italy, Undah-Cameroon, Mohamed-Pakistan).

TRIBUTE

Lillian, from Uganda, is one of the elderly members of the 2005 UPEACE African students community. This mother and wife, moreover, combined the maturity and simplicity of her person with amazing compassion and candour. Her exuberance was an inspiration for many and, as we part, she will be fondly remembered by those who knew her well. Gracias!!



As radiant as ever, tis difficult to be indifferent to her infectious simplicity & friendship.