



Afrinspire Newsletter

May 2006

Afrinspire began with the exchange of visits between Africa and the UK. As early as 1993 a relationship sprung up between this mountaintop community on the Uganda/Rwanda border and



Histon/Impington village in the flatlands of Cambridgeshire. Links to Zambia and Ethiopia were embraced when Afrinspire registered as a UK charity in 2002. Afrinspire has steadily grown since. Our strength is our relationships within Africa and this was evident at the first Afrinspire Conference held for our African partners in Uganda in February 2006.

Depths and heights

On the opening evening, in the semi-darkness of a candle lit room, while inconvenienced by a power-cut, stories were shared. It brought together the lives of fourteen delegates who had lived through civil war in Sudan,

genocide in Rwanda and Congo, border wars, murder of close family, deprivation, poverty, the struggles of disability and humiliation by oppressive regimes, The troubles were not exaggerated but from the normal run of life as it has happened in East Africa. And yet these were more than stories of survival. There was the story of a life turned around, from the desire for murderous revenge, by the overwhelming forgiveness of God, transforming life into one of service and forgiveness to others. There was gratitude, hope and confidence in God who had brought people through it all. There was a desire for development and progress beyond the hardship. The two English delegates were left in no doubt about how life in Africa is so often lived on the edge. The depth and height of the life stories of the delegates from Uganda, Sudan, Rwanda and Tanzania was a privilege to hear. And there was so much hope, positive hope. We will be publishing some of these stories in our newsletter and begin with Zadok Kamusiime (far right of the group) in the centre page. Zadok is the descendant of a ruling clan in the mountains who had an alliance with the Batwa (pygmies). A supremacy turned upside down by the British colonists.

Evidence and Affirmation

The Conference was a time of evidence and affirmation. 'Development is the way out of abject poverty' said our partners 'and evidence on the ground where it matters is what counts'. Numerous examples of tangible progress were recounted. 'You don't act like other donors who come and go away, but you are listening and staying' said one delegate about Afrinspire. 'You are staying with the low class people, eating and sleeping with them instead of enjoying the facilities of five star hotels' added another. 'Thank you for appreciating us, to accept and come to work with us' added yet another. The Afrinspire strategy is not to arrive with plans and lay them down but rather to support the programmes from the indigenous leaders themselves. Resources are deployed behind those who have vision and ability to deliver with integrity. Our partners were very familiar with agencies that come in with only training and no resources to implement. They summed this up in the words 'Literacy and a hoe are needed'. The Conference was a place for our partners to meet, many for the first time. Field visits before and after the Conference produced several joint ventures and co-operation. The Conference was a milestone in the life of Afrinspire.



The Afrinspire Conference delegates were the first to enjoy these newly completed accommodation blocks at the Development Studies Centre in Mbarara. They are the result of an Afrinspire fund raising campaign over the past six months, which has yielded the target of £12,500. This amount will be doubled by a Trust. These seven twin rooms of a high standard will become fourteen very soon. Already the DSC is able to accommodate trainees for courses and the Centre has begun a new phase of service and sustainability. Thank you everyone.



Alan Thomlinson asks the question

What is poverty?

Is poverty simply about money or is it also about the lack of access to services and the ability to fully participate in society on all levels, economically, socially and politically?

In a study conducted by the University of Birmingham a member of a poor community said that poverty is “when you can’t eat on the days you don’t work”. However others have said that poverty is ‘when you can’t eat on the days that you do work.’

A growing understanding

The early debates in poverty through the 1960s saw poverty as an issue of income. If your level of income was below what was seen as the basic minimum you were considered to be poor.

The 1970s saw the poverty debate move forward to include non monetary aspects to define poverty, such as the failure of people to keep up with the minimum standards of living within a given society, and more widely of people’s ability to meet their basic needs and ability to access services such as health and education.

The 1980s were to see further non monetary aspects being added to the definition of poverty with issues of powerlessness, vulnerability and isolation being further explored to understand their effects on the poor. In particular there began an attempt to understand how relationships between groups can impact on poverty.

The 1990s saw the definition continue to grow with the idea of well-being coming to signify the absence of poverty. The emphasis of the debate moved to understand how the poor themselves defined their lives.

The five dimensions of poverty

Robert Chambers referred to the idea of poverty as a multidimensional issue, reflecting clusters of disadvantage. His theory covered 5 dimensions of poverty which could on their own or together make an individual or household poor. These were *poverty proper*, *physical weakness*, *isolation*, *vulnerability* and *powerlessness*. Each of these aspects of poverty is itself a cluster of disadvantage which can act as a deprivation trap locking people into poverty.

Poverty proper or 'income poverty' often refers to the World Bank definition which sees poverty as being “an inability to maintain the minimum standard of living in terms of consumption and of the income needed to support consumption” (World Bank Development Report 1990: Poverty.)

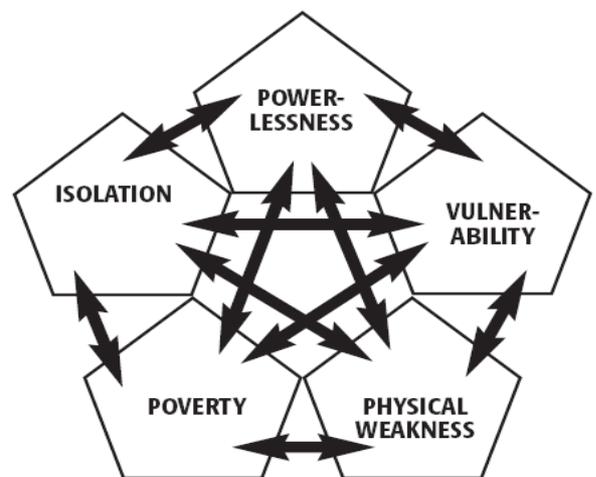
We are grateful to Alan Thomlinson who has spent three months working as a volunteer with Afrinspire in Uganda and in the UK

Physical weakness, this refers to ill health, disability or under nutrition. All of these can have the effect of reducing the capacity of individuals to work and earn an income. They can also create dependency issues with other family members having to look after sick relatives preventing them from finding work.

Isolation- relates to physical and social isolation or exclusion. People can be physically isolated by the remote locations that they live in. Many rural settings in the developing world lack adequate road and rail links not to mention electricity and phone lines leaving areas difficult to reach or even cut off from the outside world.

Isolation can also occur within communities e.g. women are often excluded from accessing goods and services. This can also include access to education and information leading to illiteracy and ignorance.

THE DEPRIVATION TRAP



Rural Development, Robert Chambers

Vulnerability- looks at the idea of people being vulnerable to shocks, emergency or unanticipated events, which can include floods, drought, crop failure, famine, deaths and or illness. An individual's or household's ability to deal with these shocks can be the difference between falling into poverty and survival.

Powerlessness-this refers to individuals or groups that have no say on all or some aspects of their lives leaving them at the mercy of existing social, economic or political structures. This can result in issues of dependency for weaker groups or individuals, on more powerful groups to allow them access to goods and services.

These dimensions of poverty can impact on one another to intensify the experience of poverty and make it even more difficult for people to overcome them.

Only by understanding the causes of poverty can poverty reduction strategies have real impact on the lives of the poor and not simply address the symptoms.

Acknowledged References:

- Chambers, R (1983) Rural Poverty: putting the last first. Longman
- Simon Maxwell. 3: February 1999. ODI. The Meaning and Measurement of Poverty.

Sinigize impfubyi



I DIDN'T CHOOSE TO MAKE MYSELF AN ORPHAN

reads the title to this sculpture in the Genocide Memorial in Kigali. The genocide in Rwanda and AIDS in Uganda has produced many orphans. Almost every family has adopted extra children. Sometimes the oldest children of twelve years will be the heads of their households. Association Misericorde in Rwanda began a programme to help 300 orphans. Afrinspire is currently the main financial supporter for these orphans, 250 are at primary school and 50 are at secondary school. Our target is to send £9,000 during 2006 to keep these children in school. A more detailed progress report is available to anyone who requests it. We need more monthly sponsors for the orphans. Thirty seven of the orphans attend the Association Misericorde Secondary School. The rest are in a variety of government schools. Most of the children are about three to four years behind, so are starting secondary at the age of 14 years. The missing years are due to the disruption of the genocide.



Mawa is a highly trained orthotic technician who makes special shoes, artificial legs and wheelchairs for the disabled. He is pictured here with Shantari who is a victim and survivor of the Rwandan genocide. Her whole family was killed. Shantari was brought from Rwanda at the age of two and is cared for by relatives in Uganda. She was one of the children who received corrective surgery at Kisizi Hospital by visiting British doctors in 2004. Shantari is attending the workshop for an assessment for her special shoes. Shantari is also being sponsored at secondary school by an Afrinspire supporter.

Mawa has remained working as a volunteer at the Orthotic Workshop in Kabale for the past eight years after the major funding for the Foundation of People with Disabilities came to an end. FPD is a large organisation of disabled people across the south of Uganda. It has survived but was fading without resources. Afrinspire has partnered with FPD and Voluntary Service Overseas to find a way forward. Joerg Rottmann, a business consultant from Hamburg, has taken seven months off from his normal job. He has spent time with FPD to produce an Organisational Capacity Assessment. This will be used for making strategic choices, changes and planning for the future. A second volunteer, chosen to match the forward plan requirements, will spend two years with FPD, starting in July 2006. VSO are meeting the cost to get the volunteer there, but Afrinspire is providing the local funding for the volunteer placement. We need to provide about £1,000 every six months starting from this July. In the future there may be other things in the plan which will require funding.



RWANDAN WOOD CARVING



This is an attractive wooden carving of Africa to hang on a wall. It is hand made in Rwanda. The small one measures 20cm x 20cm and is sold at £10. The large one measures 36cm x 40cm and is sold at £25. All profits will go towards

supporting Rwandan orphans. The small one has countries named in English and the large one has countries named in French.

CHORAL AGAPE

We have a music CD called 'Choral Agape' with twelve songs of Christian worship sung in Kinyarwanda. It is contemporary and spiritual worship. We have the lyrics translated into English. These words are moving words and can be described as 'touching heaven' because they are born out of the spirits of those who have been through the genocide. The cost of a CD is £10 which will come with a full words translation. They are not commercially produced but are being sold with permission and all proceeds will go towards supporting Rwandan orphans.

Send your request for any item and a cheque made out to 'Afrinspire' to the address on the back page..



AFRUDA - The Agency for Rural Development in Africa, which actively relates to the Batwa for development, and is supported by Afrinspire.

AFRUDA is based on the Uganda/Rwanda border where both the Bakiga and Batwa (pygmies) live. The Batwa move around and migrate between groups and move back and forth into Rwanda through the rainforest. But there are several settled groups. There is a particular affinity between the Batwa and some Bakiga, which is explained in the story of the Kanyanjoka Incident. This story also explains why this particular clan became backward in development. The border area has also been a neglected area.

A VISIT TO THE BATWA

It is a special occasion when Afrinspire visits the Batwa. There is a community gathering with introductions, discussion, gift presentations and dancing.

In February 2006, three Batwa communities met together with an Afrinspire team. The team delivered a simple message about immunisation, education, agriculture, land use and hygiene as requested. It was also important to be physically present in person to carry out all the transactions between Afrinspire and the group in public. The local AFRUDA extension workers acted as translators. There is a strong memory in the group, who can recall previous visits of development workers and what has been done before.



One lady in the UK gave her Christmas present to these Batwa and they chose sheep. The gift of sheep goes to the heart of the Batwa culture because they symbolise motherhood. The Batwa don't eat them but keep them. A presentation took place and a fair distribution of the sheep was made.



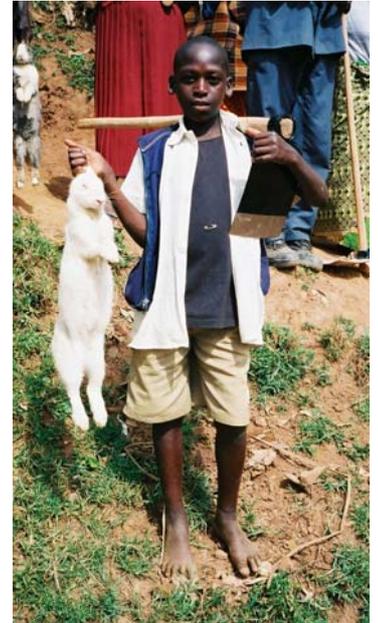
African hoes had been given out on previous occasions. There were still not enough as sharing was taking place when they went to hoe the fields. So, 48 extra hoes were distributed, one to each family. Extension workers, who are not paid, also received hoes, and one young boy of twelve years old.

He had been orphaned and was surviving on his own. Because he was keeping up with tending the fields and attending school the whole community wanted him to receive a rabbit and a hoe as encouragement.

Four Batwa homes now have corrugated sheet roofs. These were all in one location and so money was left for a further seven roofs, so that the progress can be spread to the other larger community.

The Batwa children are encouraged to go to school but this is a new idea. A distribution of exercise books and pencils helps keep them in school.

Many of the Batwa are now sitting clothed as compared



to only five years ago when many had only rags. A heap of knitted jumpers sent from ladies in Cambridgeshire were left for distribution.

We were shown the food store and the timber store and the land which is rented by Afrinspire so that these landless Batwa can adapt to agrarian culture now that they are no longer allowed in the rainforest. The dancing was the finale before we left.

THE KANYANJOKA INCIDENT IN 1914

Told by Zadok Kamusiime

Kanyanjoka is a compound word in Rukiga. The two parts are KANYA-NJOKA. KANYA means or stands for 'a small' and NJOKA means 'Snake'. Therefore it means "of a small Snake". Kanyanjoka is a hill in Kashaasha, near the Uganda-Rwanda border and near Echuya rain forest.

My great grandfather, Katuregye, was a great warrior in the former Kigezi district. With his Batwa warriors he had plundered far and wide in the current districts of Kabale and Kisoro. They achieved dominance by using the bow which made them superior in battle to those who fought with spears. In those days the BATWA were called the "BATWAALE" meaning 'leaders'. But now the word Batwa means poor people or poverty itself.

When the British colonialists came to Kigezi, Katuregye welcomed them and they were at peace with him for sometime. In 1912, the British called a meeting in Rubanda (one of the counties then and even now) for all clan leaders. Many attended including the giant warrior Katuregye.

Geographically, Katuregye had his headquarters in Kashaasha which is 60 kilometres away from Kabale town. Kabale was the Headquarters for the British colonialists. They sat at Makanga Hill which is now the centre for administration in Kabale District. In that 1912 meeting, the British imposed a Musigy, another clan leader, to become the head of Kigezi District. Katuregye questioned such an appointment. This was because, traditionally, the most powerful could lead. But a minor warrior had been given a higher post than Katuregye who was widely feared and respected by all the Bakiga because of his military strength. Katuregye was silenced by the British and was forced to respect what had been done. Katuregye boycotted the meeting and left in disagreement.

On reaching Kashaasha, his Headquarters, he summoned all his formidable commanders, most of them Batwa for a briefing. He ordered them to kill every Muzungu (white person) found in his territory. He explained to them how they (the British) had demeaned him and promoted a minor, from another clan. All the canoes on Lake Bunyonyi which belonged to the British were destroyed. A serious hunt against the Bazungu (British) started in Katuregye's territory. This caused great tension and mistrust. Attempts were made by the British to kill Katuregye but were in vain. Katuregye deserted Muremure, his original headquarters and made Kanyanjoka his new home and headquarters as a tactical withdrawal because of the tension that was prevailing.

Finally, in 1914, having bribed some neighbouring clans to collaborate, the British invaded Kanyanjoka at night. They shot Katuregye, who later died.

After his death, our clan was widely hated by all clans in Kigezi who had suffered under his rule. We developed a serious inferiority complex and decided to disassociate ourselves with colonial policies like education, working for money, migrations to better areas and others programmes of the British. This tendency left us behind, very much illiterate and poor. We looked at those policies as new tricks to trap and kill us. We developed a negative attitude about everything of Muzungu origin. Many people from our clan scattered all over the district. Some became houseboys to missionaries or to other clans.



My grandfather, the elder son to Katuregye, and his younger step-brother remained at our current home. The British tortured them, with the assistance from our enemy clans. Those clans were pressing the British to kill him but they didn't. Many Batwa commanders with their battalions, escaped to Rwanda plus other areas, where the British could not reach them. The royal family (our family) was the target. This reduced our members and wealth considerably. We now have the highest illiteracy percentage in the area. The former royal family is now the smallest in numbers in our clan. The majority of the members of the royal family scattered as far as Rukungiri in North Kigezi, Rwanda and other parts of Kigezi district. Zadok (myself) is the

first member of the royal family to attain a diploma (1990) and recently a degree. There are also four other diploma holders and two Grade Three teachers.



ESSENCE OF THIS STORY.

- How our under development started.
- How we lost control on Kigezi district
- Explains why our family members are few in number.
- Explains our low-levels of education.
- Strong attachment between the Batwa and us.

UNDER A THATCHED ROOF

The coolest place is under a thatched roof. Travelling north in Basoga to reach the Bugaya farmers, we gathered in a low roofed thatched community meeting hall. The heat outside was withering and everyone was



in the shade. The farmers introduced themselves and explained how they were organised into groups and had been using information provided by Uganda Development Services to improve their agriculture. They



also spoke about the desperate need for water. There were bore holes every four miles but at each borehole a queue of 40 people with jerry cans. Some trees and bushes were green but the ground was very dry. The severe drought affecting Kenya, Somalia and Ethiopia was not far off reaching this area and they needed rain very soon. The Afrinspire team comprised Ugandans from the south who had never seen Bugaya before. After leaving the farmers these Ugandans were deep in thought before coming out with their ideas. Questions were asked about the neglect of this area in the north. The south, itself, an area where abject poverty is the norm, is rich by comparison. What could be done? One suggestion was to divert a water tank building programme from Mbarara. Not yet started in Mbarara and some pressure was on to begin. The conclusion was unanimous "They need this more in Bugaya than in Mbarara". The outcome is that **a team of Bugaya farmers is now in Entebbe learning how to build the water tanks for catching rain. A tank costs about £125 to construct and this team will be able to build two tanks per month. They have little money and their inputs will be sand, nails and labour. Donations to Afrinspire to put a tank into a homestead will be one small step to bringing tangible improvement to these well organised but poor farmers. If you can sponsor a tank please do.**

Rita Mijumbi speaks with the farmers. She is equally comfortable taking part in major international conferences, and was a Ugandan representative invited to the Tunisian Summit on the 'digital divide' in November 2005. Heading up the work of Uganda Development Services, Rita has been applying technology to reduce poverty. The objective of using information to help people is the main aim of UDS. This involves getting information to these farmers; bringing an internet connection to the Kamuli District for the first time; developing visual learning CD's to help illiterate women and advocating for the poor at an international level. Afrinspire has supplied computers to UDS and is an active partner. Rita was a delegate at the Afrinspire Conference and UDS have used the new facilities at the Development Studies Centre.



Rita tells us what the Tunisian Summit was all about

The World Summit on the Information Society (WSIS) was held in Tunisia from 14th - 19th November 2005. I received a scholarship from the International Development Research Centre of Canada (IDRC) and the Global Knowledge Partnership (GKP) Secretariat of Malaysia, to attend the Telecentre Leaders Forum. Sixteen Telecentre Leaders from different countries were awarded the same scholarship and we came from Uganda, Mozambique, South Africa, India, Burkina Faso, Nigeria, Mali, Sri Lanka, Ecuador, Chile, Philippines, Bolivia and Latin America. I attended the first phase of WSIS in Geneva in December 2003, where 175 countries adopted a Declaration of Principles and Plan of Action. Measures were taken to bridge the digital divide and hasten the achievement of the Millennium Development Goals

with the help of Information and Communication Technology Centres (See www.itu.int/wsiv)

The second part in Tunis was to assess the outcomes. It was a series of 2-hour long participatory workshops for telecentre and networks leaders, policy makers, researchers and grassroots practitioners to share experiences, inspiring stories and practical ideas that they can use in their day-to-day work. Issues discussed included internet connectivity and the sustainability of Telecentres. I felt engaged in this forum and there was a lot of learning. I was asked to facilitate one of the groups and our topic was, 'How do you develop services that are responsive to community needs'. The UDS experience came in handy here because we've been doing this all these years - establishing services that respond directly to community needs. I found the training on blogging interesting and feel it is a good way of sharing experiences. The forum laid foundations for a global network of networks supporting the Telecentre movement. Telecentre.org is going to initially invest in networks in Mozambique, South Africa, Chile, India, Sri Lanka, America and Uganda. UDS will explore the benefits of becoming a member of this Telecentre network in Uganda.

WHERE DID THE CARPENTER'S WORKSHOP GO?

Or rather, where did the carpenter go to? The empty shell of the workshop near the Church looked like another good idea which had run its course. But closer enquiry revealed that the trees ready for felling around the first workshop had all been used up. The visiting carpenter had trained another and they had both moved to where there were more trees growing. A short walk around the hill and standing in a small wood was the workshop in current use. The carpenter followed the timber and the money to pay for his services, and when it was seen how fast the wood was used up the Tree Planting project was born.

It is not only in this area but the whole of Uganda which is facing a timber shortage. Trees grow fast and easily but they need planting. Revd Guster Bashaija, a pastor but also an agriculturalist and builder, can describe every tree and its uses. He is the initiator of the Kaharo Tree Planting and Food Multiplication Project. The careful management of a tree nursery, tree-grafting knowledge and planting the right trees are all evident at KTPFM. The inputs needed to nurture the trees are knowledge, black polythene bags, wire, fuel, labour and water.

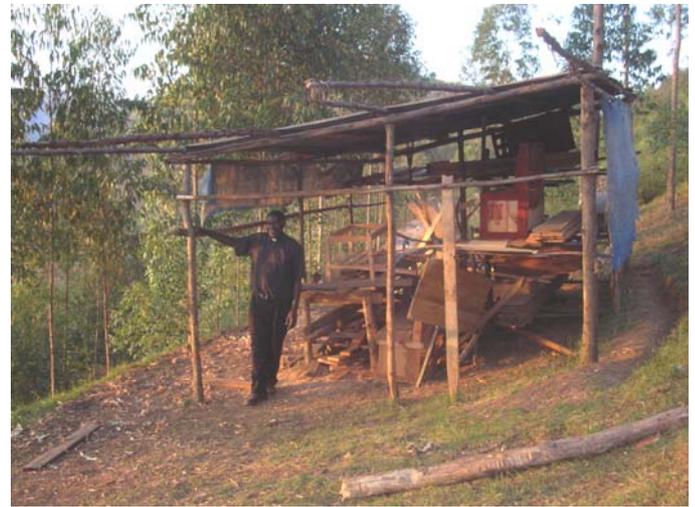
Cypress, avocado, pine patula, carriandra, eucalyptus, bottle brush and more are grown. Experimenting with species in different areas takes place. Many new tree types have been introduced to Rwancereere. There is an attempt being made to introduce cassava into the Kaharo area.



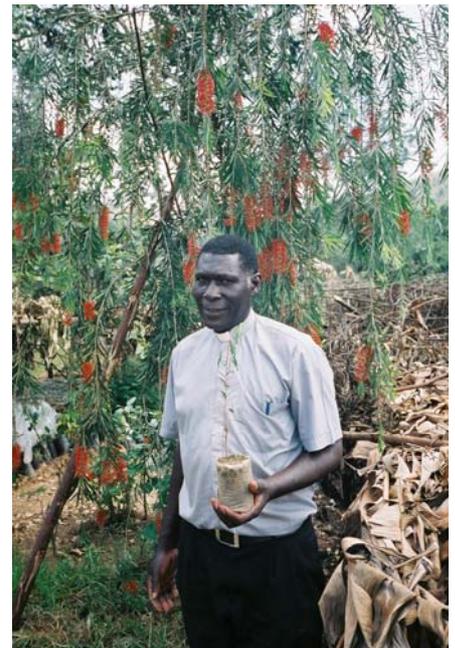
This nursery shows Pine Patula seedlings after potting out into bags. About 100,000 seeds will yield 10,000 trees. These are very popular trees for planting. They grow fast and can be used for timber after 14 years, or in as little as 9 or 10 years if planted in good soil or with other plants around which are cared for. A previous batch of 50,000 seeds produced 5,000 good trees. They are delicate plants to nurture and need soil for the rooting area to be brought from

existing pine patula plantations. Planting out is done in the wet season, and during dry times everything is done to keep the plants watered and growing. Because land is owned by families and stays within the family across generations, the people will understand the long term benefit of planting.

Of great advantage to KTPFM would be a truck. This would take the whole project to a new level in enabling expansion. The truck would be used for bringing root soil, materials and for distribution of the tree plants. The cost for a second hand large truck is 21 to 25 million Uganda Shillings (approximately £8,000). The truck would also be used for many things within the community and would self sustain on an on-going basis once initially purchased. Without assistance from a charity like Afrinspire it is unlikely that the funds could be raised.



Guster standing by a Bottle Brush tree, holding a new baby tree. The large tree is three years old. The leaves of the tree are boiled with salt and a little honey added (optional) and it is used for treating coughs and colds.



ZAMBIA

The micro agricultural project to help families break out of the poverty cycle continues this year. The second batch of eight families are making progress, and the plan is to help another eight at the start of the planting season this coming October.

A school was started in Kapeshi during 2001 - the first one. Before this there was no education for the children. The villagers have now built their own two room school. School meals are provided daily.



WOMENS LITERACY

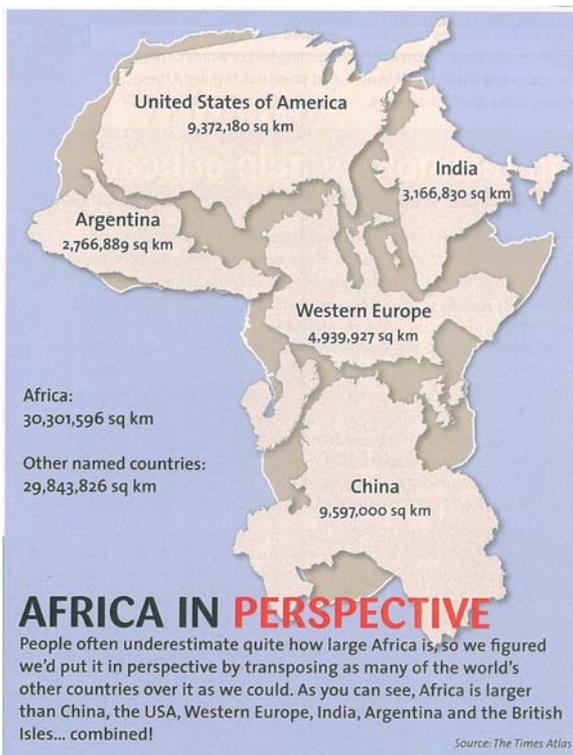
The first class for literacy trainers started in Masindi District in January. As featured in our November 05 Newsletter, these ladies will become the trainers of groups by the middle of the year.

Rose Ekitwe, the programme co-ordinator, has a holistic view of the training. Along with literacy many things become possible.

The set of training manuals in adult functional literacy has been well developed by the Ministry of Gender, Labour and Social Development. The topics around which literacy is learned are appropriate subjects such as agriculture, health, food, water, hygiene, sanitation, rights and laws, home management, national identity, sex education and family planning, gender issues, culture

and civic consciousness. The knowledge and other skills introduced to the group will become a platform for raising the well-being of those trained, their families and homesteads.

The next group will begin in Mbale in the middle of the year. Afrinspire is hoping to raise more funds to support this programme. Each six month training course for forty trainers costs £900. If these two initial courses succeed and there is funding to continue the project could extend to five more districts in 2007. The Baptist Union of Uganda has a network covering sixty districts in eight regions of the country. The BUU is a solid organisation with a network at grass roots level and natural on-going support structure for the trainers. We are enthusiastic about this whole programme. Rose was one of the delegates at the Afrinspire Conference. We are also seeking outlets for handicrafts made by women from the north and the Afrinspire network is being used for marketing and sales.



KEEPING THE GOODS FLOWING

Twenty four cubic meters of Afrinspire goods were loaded onto this juggernaut in November 2005, to set off on the first leg of the journey to Uganda, Rwanda and Tanzania. The shipment comprised mainly of computers and books. The recipients have now received the goods.

Packing towards the next container is well under way. An increased number of donors of computers are also providing small donations of money to help ship them to Africa. This is essential to our operation. Obviously some donors, such as government schools, cannot donate money, and this is why we



need more sponsorship to keep these goods flowing. We send everything carefully into places we know and to people we know. It is very easy to confirm the whole process as we see these goods everywhere we go when we visit Africa. We assist other charities and people with links into Africa. We also want to acknowledge and thank Tools With A Mission for their role in getting these goods to Uganda. We have already arranged to have a seven cubic meter stake in a container to Rwanda in June.

THANK YOU

We are grateful to all our supporters. Your contributions to Afrinspire in the past six months amounted to almost £50,000 This exceeded the amount for the whole of the previous year. We are seeking to support many people and projects and have the contacts to make a big difference. We especially want to thank those who have committed to regular support of people in Africa.

AFRINSPIRE is a Christian charity and action group supporting indigenous African initiatives which relieve poverty. People and projects are supported in Uganda, Zambia, Ethiopia, Rwanda, Sudan and Tanzania.

Afrinspire is a UK Registered Charity Number 1095001.

Donations can be made and further information can be obtained from **AFRINSPIRE**, 22 Melvin Way, Histon, CAMBRIDGE, CB4 9HY, UK

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