

PEACE CULTURE!

International civil society organization for conflict resolution action through art, culture, sport and media



PEACE KENYA!

NEWSLETTER 1

01/02/2008

SUMMARY

PEACE CULTURE! PEACE KENYA!.....	3
CHOOSE THE LOGO.....	4
EDITORIAL: Kenya, the darkest moment	5
IMAGES OF A TRAGEDY	6
ANALYSIS OF THE SITUATION IN KENYA	8
<i>Violence in Kenya may be awful, but it is not senseless “savagery”</i>	<i>8</i>
<i>Elections alone won’t resolve our institutional problems.....</i>	<i>10</i>
<i>Greatness is demonstrated at times like this</i>	<i>11</i>
THE PEACE KENYA! INITIATIVE	13
THE SATIRE'S CORNER	16

PEACE CULTURE! PEACE KENYA!

In this beginning of 2008, the earth is shaken.

How many crises, how many zones of tension exist in the world?

The International Crisis Group (ICG) issued an updated list in its Crisis Watch Newsletter of January (<http://www.crisisgroup.org/home/index.cfm?id=5247>).

In this beginning of 2008, according to the ICG, the situation is improving in Nepal.

The situations in many countries remain unchanged and need monitoring: in Afghanistan, Albania, Algeria, Angola, Armenia, Azerbaijan, Bahrain, Bangladesh, Belarus, Bolivia, Bosnia and Herzegovina, Burundi, Cameroon, Central African Republic, Chechnya (Russia), Colombia, Côte d'Ivoire, Cyprus, Democratic Republic of Congo (DRC), Ecuador, Egypt, Ethiopia, Ethiopia/Eritrea, Georgia, Guatemala, Guinea, Guinea-Bissau, Haiti, India (non-Kashmir), Indonesia, Iran, Iraq, Israel/Occupied Territories, Kashmir, Kazakhstan, Kosovo, Liberia, Macedonia, Mali, Mauritania, Moldova, Morocco, Myanmar/Burma, Nagorno-Karabakh (Azerbaijan), Niger, Nigeria, North Caucasus (non-Chechnya), Northern Ireland (UK), North Korea, Peru, Philippines, Rwanda, Saudi Arabia, Senegal, Serbia, Sierra Leone, Somalia, Somaliland (Somalia), Sri Lanka, Sudan, Syria, Tajikistan, Thailand, Timor-Leste, Turkey, Turkmenistan, Uganda, Ukraine, Uzbekistan, Venezuela, Western Sahara, Zimbabwe.

Deteriorated situations are in Algeria, Basque Country (Spain), Chad, Kenya, Kyrgyzstan, Lebanon, Pakistan. If in the DRC, the recent peace talks in Goma on the situation in Eastern Congo have reignited hope, according to the ICG, Pakistan and Kenya are in state of “conflict risk alert”, which means that “new or significantly escalated violence is feared”.

Maybe the ICG is not informed about what is going on in Italy. In our beloved country, the cradle of the best and of the worse, that has expressed the Res Publica as well as “cosa nostra”, the Renaissance as well as the culture of wild unauthorized building, the Divine Comedy and the human tragedy, we sink in the garbage, we tolerate those who incite to armed revolution, our modern slaves burn in the fire of Thyssenkrupp or suffocate in the hold of a ship in Marghera, private blackmails dismantle the State, the conflict between private interests and public good is everywhere.

While all this happens, problems not so different from ours are igniting the war in Kenya, where, together with some 30 million Kenyan, several thousand Italians also live. We, well-wishing people, have decided to say NO to this new tragedy, and we believe that by organizing our action to help Kenya, maybe we will save ourselves.

PEACE KENYA! PEACE CULTURE!

The staff of friends of PEACE CULTURE!

CHOOSE THE LOGO

Starting from the first edition of our Newsletter, we propose this section, dedicated to the choice of the official Peace Culture! and Peace Kenya! logo. Every Newsletter cover will propose a new graphic artwork. Proposals can come from anybody and anywhere. We have already contacted artists in Italy, Kenya, Angola, Rwanda and the US. Anybody interested should feel welcome to participate in this important aspect of our initiative.

You can send your logo proposal to the following address: peaceculture.artproject@gmail.com.

The selection procedure will involve the opinions of the Newsletter's readers and will be communicated as soon as possible.

Romina Germani
Copertina della Newsletter n. 1



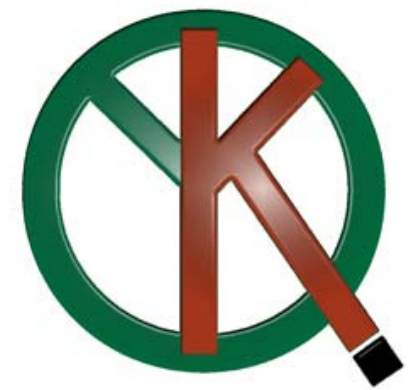
Andrea Grillenzoni n.1



Andrea Grillenzoni n.2



Andrea Grillenzoni n.3



EDITORIAL: Kenya, the darkest moment

Since the crisis in Kenya has erupted (the immediate cause being the contested elections, but the root cause being a deeper and older social disquiet), some 800 to 1,000 people were massacred in various parts of the country and over 250,000 were chased from their homes. A tremendous, multifaceted crisis (having social, humanitarian, political, and human rights dimensions) is ongoing, threatening a country that only one month ago was considered a ray of hope in the Eastern African region (a region composed by countries like Rwanda, Burundi, the Democratic Republic of the Congo, Uganda, the Central African Republic, Sudan, Eritrea, Ethiopia, Somalia, where genocide and conflicts imposed a heavy toll on populations).

Despite the fact that Kofi Annan's intervention in these past days has managed to get the two rivals Kibaki and Odinga to shake hands publicly, a highly symbolic gesture that had raised hopes, the following week saw the intensification and widening of violence: the articles and images that we propose in this edition, taken from international and Kenyan newspapers (and particularly the Daily Nation), are merciless. Tension in Kenya remains very high.

On 28th January, the chances of peace and reconciliation in Kenya suffered a new blow. Mugabe Were, an Orange Democratic Movement¹ MP, was killed at about midnight in front of his home, close to the Kibera slum in Nairobi. The Kenyan MP had lived in Italy for many years, was married to an Italian from Lecce and leaves two children. It is unclear at the moment whether this was an act of political violence or a common criminal act. However, the day after hundreds of demonstrators gathered in Kisumu (an ODM stronghold in Western Kenya): the police dispersed the crowd with teargas. Riots had already broken out in the night in the huge Kibera slum in Nairobi, from which Were originally came. Four to seven people are thought to have been killed in the clashes. The same day, according to press reports, two Kenyan military helicopters opened fire on a rioting crowd that was threatening a police station in Naivasha city, in the Rift Valley.

We have made the decision to show you some harrowing images (that you will find in the next pages). We don't want to turn the Kenyan tragedy into a show, but we think that images are a self-evident testimony of the tragedy which is unfolding.

For this very same reason, before the unacceptableness of these images, we all –by using the huge potential of Internet and of the new communication technologies that we can access today- must intensify our efforts and our attention. By doing so, the network of well-wishing people and of positive initiatives which is growing day by day around the original "Peace Kenya!" idea, will hopefully play an active and important role in the resolution of the crisis.

In this edition, from page 8 on, we have selected some particularly meaningful reflections taken from Kenyan and British newspapers such as the Guardian and the Daily Nation, because we believe they help our readers understand the situation in Kenya better. Later, we will tell you what we think we could do, and how you can help us, if you wish.

PEACE KENYA! PEACE CULTURE!

The staff of friends of PEACE CULTURE!

¹ Raila Odinga's opposition party, which challenges the electoral results that have confirmed Mwai Kibaki in power.

IMAGES OF A TRAGEDY



A barbershop burns in Nairobi's Mathare slum in post-election violence, December 31 2007. Julius Mwelu, IRIN.



A body of a victim of the post election skirmishes lies on Juja Road next to Mathare slums, Nairobi, Kenya. January 2008. Relative calm has returned in most parts of the country. Julius Mwelu, IRIN.



Anti-riot police brought in to control demonstrators during a funeral service for people killed in post-election violence in Ligi Ndogo, Nairobi, Kenya, January 2008. Julius Mwelu, IRIN.

Children line up to receive relief food at the Nakuru show grounds, Kenya. January 2008. Thousands of people have been displaced following the post election violence that hit Kenya recently. Manoocher Deghati, IRIN.

The violence in Kenya may be awful, but it is not senseless 'savagery'

The west's exotic fantasy of Africa means we fail to understand the real reasons for conflict in developing countries

Madeleine Bunting

Monday January 14, 2008

[The Guardian](#)

It will be Kofi Annan's turn tomorrow to arrive in a tense Nairobi, following in the steps of Archbishop Desmond Tutu and John Kufuor, the Ghanaian president and head of the African Union, last week, and US diplomats and the former Sierra Leonean president the week before. As the tourists abandon Kenya's beaches, the country has tragically become the premier destination for a new type of visitor - the international mediator. But so far, all of them have managed no more than what could be described as a minibreak, hastily repacking their overnight bags with nothing to show for their efforts.

Kenya is stuck in a dangerous stalemate, with no point of agreement between Mwai Kibaki, who has claimed presidency in the recent contested election, and his opponent, Raila Odinga, from which to start negotiations on power-sharing. The country is bracing itself this week, when the newly elected MPs are due to take their seats, and there are fears fistcuffs could break out in parliament. Odinga's Orange Democratic Movement is poised to rally its supporters back on to the streets in protest at what they believe was a rigged election by Kibaki.

In London and Washington, not to mention Kampala and Kigali, there is close to panic. London needs Kenya to be an African success story; it gives the country £175m in aid a year. The US badly needs Kenya as a stable ally for its post 9/11 strategy - it is a vital intelligence base for the Horn, Yemen, the Gulf and east Africa. Meanwhile, Africa's landlocked neighbours need Kenya as their link to the world economy; already fuel supplies are running short in Uganda and trade through the port of Mombasa has ground to a halt. No one is underestimating the scale of this crisis.

While western diplomats and aid officials are quietly gritting their teeth with a combination of frustration and anxiety, the media story - with a few exceptions such as Peter Kimani, a Kenyan journalist on [openDemocracy.net](#) - has been simple: utter bewilderment. Here is how the story has been framed: the peaceful Kenya we know and love from our holiday snaps has suddenly erupted in senseless, tribal barbarism.

There are two old elements underlying this perspective. There is the persistent western fantasy of the exotic that we project on to Africa, but the peaceful, palm-fringed beaches of our holiday albums (I have them too) are the creation of our tourist imagination, which strips out what we can't or don't want to understand. They have nothing to do with the tumultuous, violent, rapidly changing reality of Kenya in recent years.

Secondly, the coverage shows how quickly the west reverts to racism. Why is the word "tribal" only used to refer to Africa? Why don't we talk of Belgian tribes or Middle Eastern tribes? No, only in Africa is inter-ethnic violence cast as "ancient", immutable tribalism, associated in the European mindset with barbarism and irrationality. It's a language of self-congratulation - we are civilised, Africans are not. How else could the ludicrous analogies with Rwanda have popped up? Kenya and Rwanda have completely different histories, ethnic relations and political economies. But that is swept aside as irrelevant, and the implication is that African violence is all basically the same. It's as if someone had claimed the blazing Paris suburbs of 2005 were the new Bosnia.

The bewilderment is born from ignorance. In Britain, a glamorous melange of White Mischief, Elspeth Huxley's The Flame Trees of Thika and a safari trip

has passed for "knowing" the country. But Kenya is a complex society with 48 different ethnic groups and the highest internally displaced population in Africa, largely consisting of Somalis and Sudanese. It has some of the biggest shanty towns in Africa and its burgeoning, largely unemployed, population struggles to secure some of the gains of the recent economic boom. It's hard to imagine any country negotiating such chronic insecurity and rapid social and economic dislocation without conflicts of interest flaring up. It's why a close Kenya watcher like David Anderson, professor of African politics at Oxford University, is not particularly surprised by the violence of recent weeks.

Anderson's most important work recently has been the analysis of how violence has become a part of Kenyan economic and political life. In poorer suburbs where crime is endemic and the police ineffectual and corrupt, gangs have proliferated. They demand bribes from local businesses and how they work is not much different from the police or private security companies.

Just as the success of your business depends on paying off such gangs, so in politics your success depends on your ability to mobilise the support of "youth wingers". Unemployed young men are used to protect supporters and intimidate opponents. Their tasks can run from ripping down posters of an opponent to torching a neighbourhood. As the price of Kenyan politics has soared, politicians literally can't afford to lose and gangs are part of the strategy to ensure they don't. Always, there is the possibility the gangs will use the screen of politics to settle their own scores.

This "economy of violence", as Anderson describes it, can mobilise deep resentments along ethnic lines. Eldoret, the scene of the horrific church massacre earlier this month, is famous as a flashpoint. This is the region where Kikuyu, the biggest ethnic group who have done the best since independence, acquired land in the 60s dispossessing the Kalenjin - a grievance that has festered unresolved ever since.

What you end up with in Kenyan politics is a combination of the local and the global - Odinga was already planning to copy Ukrainian-style mass demonstrations in the case of electoral defeat back in November. But calling his supporters (and his gangs) on to the streets unleashes its own momentum of frustration and anger, some of which goes back to generations-old land disputes, while some is much more recent, provoked by the Kikuyu middle class who have done so well under Kibaki.

The violence that results is certainly barbaric - children were reported to have been thrown back into the burning church in Eldoret - but it is not about a primordial African capacity for savagery. In a study of the appalling violence in Africa in recent years, *Civil War is Not a Stupid Thing*, the author, Professor Christopher Cramer, argues that, on a continent that has seen more wars since 1990 than in the whole of the previous century, violence can be a form of communication of last resort. When all other channels of seeking justice for embittered grievances in a corrupt regime appear to have been exhausted, some will see violence as the only way to protect their interests. That doesn't make the violence right, but neither does it make it necessarily senseless. It can have its own awful rationality.

What we are seeing in Kenya - and in other unstable developing countries - is how human beings behave when faced with the kind of chronic insecurity that globalisation is incubating the world over. Dislocation breeds fear in which old, buried identities become an insurance policy - who looks out for you? - or make you a victim. The outcome is always tragic, and that is what is making so many Kenyans so anxious.

m.bunting@guardian.co.uk

Elections alone wont save our institutional problems

Story by RASNA WARAH - Publication Date: 1/28/2008

If you were to ask one of the many women and children living in refugee camps or across the border in Uganda whether the solution to their problem is another election, I will bet anything that their answer will be a resounding "NO". Some of them have been quoted saying that no election is worth the rape, pillage, killing and displacement of human beings. Economists and businesspeople have been quick to estimate the economic losses emanating from the disruption of economic activities after the elections. We are told that the economy has lost more than Sh60 billion in revenue in the last month and that nearly half a million people are now unemployed because of layoffs and losses in various sectors, including tourism, the tea industry and the retail business. But who is counting the emotional and social cost of loss of life, rape and displacement? While our male leaders are fighting it out for the top position in the country, our women and children are shedding tears of blood.

WOMEN AND CHILDREN COMPRISE the majority of refugees and internally displaced people because while men fight it out with pangas, bows and arrows and guns, women run for safety to protect their children. Kenyan women and children are bearing psychological scars that will take years, if not generations, to heal. Rape and defilement are becoming rampant both inside and outside the camps. Many women and children are too tired, too weak and too scared to report these cases, which means that an upsurge in deadly diseases, such as HIV/Aids is a real possibility. Trauma experienced by these women and their children is likely to affect their emotional state for years to come. Children in some parts of the country are no longer going to school, which means we are creating another generation of disgruntled unemployed youth. Meanwhile, our male leaders are treating the whole affair like a football match, in which they are the main strikers who will make their team win. The international mediators are seen as referees who, in the case of a draw, will issue them with extra time or a penalty shootout. But what we are witnessing is not a football match. Extra time gained through prolonged mediation could mean more loss of life and rape of innocent victims.

Like the displaced woman in Rift Valley, who told a reporter she would not bother voting again because she was sick of moving every time there was an election, I am sick of voting in people who don't care if I live or die once they acquire the coveted presidency, and who don't say a word to reassure me that they are doing everything in their power to restore peace in the country. Kenyans don't need another election – not under the current political dispensation anyway. As John Githongo (former Ethics permanent secretary) rightly pointed out in a recent interview with the BBC, whoever is declared president will not have a comfortable job because he will have to accept that his presidency was acquired at the expense of hundreds of lives. Who would want to rule over a country that is in mourning? How can a president declare himself victorious when he knows that his victory was gained through the blood and tears of innocent people? More importantly, what is the point of such a victory if the presidency is acquired in an environment where there are no constitutional provisions in place to ensure that the victor will not abuse his powers, and will not perpetuate past injustices? If you ask me, our priority as a nation is not to elect a new president, but to change the constitution so that when elections are next held, whoever wins will not be able to abuse the powers bestowed on him, and will have to act in the interests of all Kenyans, not just the interests of a small elite belonging to his ethnic group.

THE REFERENDUM IN 2005 CLEARLY showed that Kenyans want a significant – not a cosmetic – change in the constitution. They want land reforms, they want equitable distribution of resources, they want a say in the way the country is governed. Why do we not use the next few months to pass the constitution through Parliament and to make significant changes in our archaic laws and institutions?

As Father Gabriel Dolan, a priest based in Mombasa, so aptly pointed out in *Nation*, the only viable and realistic option right now is to "endorse a power-sharing transitional government, whose chief mandate would be to complete the constitutional review within 18 months and pave the way for elections". We

cannot have elections in a situation where injustice and inequity are entrenched in our laws, in our institutions and in our constitution. Only when the laws, the institutions and the constitution provide for fairness and justice can another election have any meaning.

Ms Warah is an editor with the UN. The views expressed here are her own and do not necessarily reflect the views of the United Nations.

Article sent by Professor Wangari Maathai to Peace Kenya! and to other media.

Greatness Is Demonstrated At Times Like This

The current situation in my country, Kenya, is shocking and dangerous. We must act now to end the violence and senseless killings. We have all watched with horror and deep sadness as the devastating events of the last week have unfolded. The situation continues to escalate and all Kenyans of good conscience must continue to urge our two leaders, President Mwai Kibaki and Hon Raila Odinga, to engage in dialogue and urgently bring an end to displacement, killings, and destruction of property. The genesis of the current violent ethnic eruptions is the announcement by the Electoral Commission of Kenya (ECK) to the effect that President Kibaki had won the 2007 Presidential elections. It is important, however, to understand that there has been longstanding underlying discontent and mistrust between some ethnic communities that has been fed by generations of politicians, and which is easily ignited when an opportunity presents itself and serves as the trigger. The announcement by ECK was such an opportunity.

To understand the current impasse, it is necessary to revisit the evolution of the current opposition over the last 5 years. It dates back to when then President Moi stepped down due to the constitutional requirement in 2002 and appointed Uhuru Kenyatta as his successor and leader of the ruling party Kenya African National Union (KANU). Promptly, senior politicians who had hoped to inherit him decamped from KANU and created a new party – Liberal Democratic Party (LDP) and joined Hon Mwai Kibaki's team with Hon Kibaki as the 2002 Presidential candidate for the then Opposition, National Alliance Party of Kenya (NAK). Together, they created a new party - the National Rainbow Coalition (NARC). That move changed the fortunes of NAK and eventually contributed to the defeat of the ruling party, KANU and the victory of NARC with Kibaki as the President.

Prior to the formation of NARC, the two constituent parties (LDP and NAK) signed a Memorandum of Understanding (MoU) to share political power when victory was secured. Victory was secured but unfortunately, that MoU was not honoured and almost immediately, deep disappointment and discontent was registered publicly. This resentment transformed itself into the division that was experienced during the constitutional conference that was mandated to give Kenyans a new constitution. Subsequently, the same division was expressed during the Constitutional Referendum which saw a defeat of the government backed draft constitution. During both processes the two parties of NARC were sharply divided and this division finally found its way into the 2007 General Election. The Kibaki-led camp campaigned under Party of National Unity (PNU) while the Raila Odinga-led camp campaigned under the Orange Democratic Movement (ODM). The two parties entered the campaign sharply divided with the major players being strongly backed by their ethnic communities and a deep sense of accumulated mistrust on both sides of the divide. Before the Presidential election results were announced, protests and claims of rigging and irregularities were being raised by the ODM and at least one ECK commissioner. Subsequently, Hon Odinga declared that he had won the election and asked President Kibaki to concede defeat. ECK made the official announcement and declared President Kibaki the winner of the 2007 Presidential Poll. Shortly thereafter, the President-elect was being sworn in at State House in the presence of a few guests and Ministers, including many who had lost their parliamentary seats. So hurried was the swearing in ceremony that even the National Anthem was forgotten.

The hurriedly organized swearing in only served to deepen suspicion that rigging had indeed been widespread. Even after the ECK had declared President Kibaki the winner, election observers (local and international) and other interested parties, including other ECK commissioners and its Chairman admitted that there were irregularities in the tallying process of the Presidential votes. The ODM protested and claimed that they had been robbed of their victory. They wanted President Kibaki to admit that the process flawed and to step down. However, the President had already assumed power, been sworn in and considered himself duly elected. This deeply angered and frustrated ODM and its members. Almost immediately, members of communities which mainly supported the ODM, turned their anger and frustration at members of communities perceived to have voted for President Kibaki. The targeted communities

have included especially the Kikuyus, the Kisiis and the Luhyas. Hundreds of people have so far been killed, thousands displaced and properties destroyed especially through burning and looting.

So where do we go from here? I suggest a 4-prong approach:

1. As a matter of urgency, we must address the need for truth and reconciliation with respect to the just concluded Presidential Elections in order to chart the way forward. I know that there is frustration and pain among ODM and its supporters especially because they believe that victory was denied them. We now have a great divide in the country that can only be resolved through truth and reconciliation. Given the admission from the chairman of the ECK, 5 ECK commissioners and local & international election observers that the election tallying process was irregular, we should explore the following: a re-tallying of the votes by an independent body using the authenticated Form 16A is one option. Another option could be a re-run of the elections within 6 months to a year. True healing will only begin when the truth is established. To expect Kenyans to accept the admittedly flawed results would be unfair, unjust and undemocratic.
2. An equally important step is for the two leaders to engage in dialogue. They can do this directly or through a mediator. I am aware that it is challenging for some to exercise restraint at this time, but greatness is demonstrated at times like this. The future of this country depends on how the ODM leadership shapes its reactions and how the government responds. We appeal for political maturity, justice, patriotism and respect for the laws that we have created. We appeal to both sides to guide this Nation forward towards peace, healing and reconciliation. We also appeal for respect and humility.
3. Alternatively, part of the way forward could also be the creation of a power sharing arrangement. This in many ways will remind us of the original unfulfilled intention of the MOU of 2002. To eliminate any fear, on the part of ODM this arrangement should be constitutional and can be put in place by parliament. If acceptable, such an arrangement would be sustainable, cost effective and would allow the political and economic affairs of the country to return to normalcy within the shortest possible time.
4. Even as political leaders play their role, citizens should refrain from acts of violence and destruction. It is tragic that while leaders are fighting over power and influence, *wananchi* are venting their anger and frustration on each other. All 42 communities in Kenya are bound by geography and history to live in this country as neighbors. Unfortunately killing, destroying property and displacing our brothers and sisters creates a curse and a legacy which will haunt our children and their children for years to come. Let us break the cycle by bringing violence and destruction to an end. Let us stand up for each other, irrespective of our ethnic background.

Therefore, in our situation and irrespective of our political persuasions, it is very important for all Kenyans to stand up for justice and fairness. Injustice to one, is injustice to all of us. If we, individually and collectively are not the conscience of our country, then who is? We must speak truth to power. At a time like this, I wish to remember the words of Pastor Martin Niemoeller, who in defiance of the situation of Nazi Germany reflected and regretted: *In Germany they first came for the communists, and I did not speak because I was not a communist. Then they came for the Jews, and I did not speak because I was not a Jew. Then they came for the trade unionists, and I did not speak because I was not a trade unionist. Then they came for ME, but by then there was no one left to speak up.*

THE PEACE KENYA! INITIATIVE

1. Peace Culture! and the Peace Kenya! Initiative.

The **Peace Kenya! Initiative** is a non-violent and non-political initiative that was launched in Italy on the 1st of January 2008 following the violent post-electoral crisis in Kenya. The initiative quickly developed through internet as an international network of peace activists, who wish to contribute to the resolution of the crisis through joint action at the Kenyan and at the International levels. The **Peace Kenya!** network has immediately engaged in awareness-raising activities in Italy and abroad to promote media attention on the crisis and stress the **importance of the participation of the Kenyan society as a whole in the resolution of the crisis, with the purpose to promote a culture of peace, human rights and national unity in Kenya**, regardless of any political or ethnic considerations. In the days that followed, the network has designed its strategy of action, which is contained in this document, and has decided to establish a NGO called **Peace Culture!** (*International civil society organization for conflict resolution action through art, culture, sport and media*) in order to create the necessary operational capacity meant to carry out actions in Kenya and internationally in the frame of this initiative.

The objective of the Peace Kenya! Initiative is to contribute to a rapid solution of the crisis in Kenya, through the joint and coordinated action of Kenyan and international civil society to promote a culture of peace, with the support of Kenyan and international artists, musicians and athletes, and of mass media in Kenya and worldwide.

Additionally, the **Peace Kenya! Initiative** aims at producing tangible **social impact** to sustain peace, therefore its media action will also be **supporting Kenya's internal production and trade, and particularly the tea and coffee industry**, in order to avoid that a dismantlement of the national economy, already severely affected by the crisis in the tourism sector, bring the country to its knees, compromising its chances of peace and development. The proposal (that will be submitted to relevant stakeholders from the Kenyan and international tea and coffee sector) is to **create a new Peace Kenya! tea and coffee brand** to support Kenyan export in these difficult circumstances. If coffee and tea specialists will confirm the feasibility of this proposal, precautions will be taken in order to make sure that, in addition to the support to national economy as a whole, the victims of the current humanitarian crisis will also directly benefit from this initiative.

2. Activities

2.1 International activities

At the international level, the **Peace Kenya! Initiative** intends to keep high the attention of international civil society (and of Governments) on the Kenyan crisis, in order to follow developments on the ground and support Kenyan initiatives to promote peace. To this purpose, the **Peace Culture!** Network has established antennas in Italy and abroad in strategic places such as Ventimiglia, Siena, Osimo, Naples, Rome, Genoa, Milan, Geneva, Chiasso, Paris, Brussels, Kigali, Luanda, New York and Washington. A Peace Kenya! Web forum was established and a Peace Kenya! Website is currently under construction.

More importantly, in order to sustain and multiply the impact of these initial efforts, the **Peace Kenya! Initiative** has decided to propose the **International Peace Kenya! Media Campaign** on the theme: **"Peace Kenya! Kenya forward up and running, together as one"**.

In the frame of the Campaign, the **Peace Kenya! Initiative** wishes to promote the establishment of three international groups to support peace in Kenya (that might remain useful even beyond the conclusion of the Kenyan crisis), which would comprise high-level Kenyan and international personalities.

These groups would be:

- **International Group of Artists for Peace.** The **Peace Kenya! Initiative** wishes to involve, amongst others, a number of Nobel Prize laureates for Literature, whose commitment would facilitate the participation of many more international artists to contribute to the cause of peace in Kenya. On the Kenyan front, the **Peace Kenya! Initiative** is seeking the collaboration of Kenyan artists and writers.
- **International Group of Musicians for Peace.** The **Peace Kenya! Initiative** wishes to involve artists of national and international reputation, as well as artists who are less known and wish to adhere to the project.
- **International Group of Athletes for Peace.** The **Peace Kenya! Initiative** observes that Kenya is the country of the world's greatest racing athletes, from **Paul Tergat** to **Tecla Lorupe**, source of national pride and unity and international admiration, and for this purpose, advised by **IAAF** (the International Association of Athletics Federations), it has decided to seek the partnership of the **Kenyan and Italian Athletics Federations** and other National Federations of Athletics across the world, and of world class athletes from Kenya and elsewhere.

The three International Groups will constitute the broad **Group of Friends of Peace in Kenya** and will make themselves available for short interviews with which the **Peace Kenya! Initiative** will produce a series of TV and radio spots. Kenyan and international testimonials, from great athletes to the most famous artists and musicians and other intellectuals, will talk to demand that every Kenyan and every citizen of the world gives his/her personal contribution to peace in Kenya, including by **purchasing the Peace Kenya! coffee and tea**. Spots will be broadcast on TV, radio and internet, internationally and in Kenya, to reassure Kenyans about the existence of international support to the cause of peace in Kenya, which increases chances of a pacific solution to the crisis. Also, plastic artists from Kenya and from various other countries will produce artworks on the theme **Peace Kenya!** and will donate them to the Initiative.

The Campaign might be officially launched through the initiative currently planned by the **Kenya Athletics Federation "The Torch Of Peace" run** (which could take place, once the security situation in Kenya will allow it, while other national Athletics Federations simultaneously organize similar events in their own countries to support peace in Kenya) accompanied by **media fundraising events** to be organized simultaneously in Kenya and in other countries.

These joint events would constitute the most visible tools to launch the **Peace Kenya! Campaign**, which would then continue through the international broadcasting of the materials produced by TV and radio stations, internet, and by the development of other artistic and communication initiatives.

2.2. Activities in Kenya

1. Launch the **Peace Kenya! Radio project for reconciliation, peace and national unity** to promote a culture of peace, rule of law and human rights. Radio is the most accessible medium in Kenya and the cheapest and easiest to set up in a short time, and it is the most powerful communication tool, for good as well as for bad purposes (as demonstrated by the notorious *Radio Télévision Libre des Mille Collines* which incited to genocide in Rwanda). By recruiting Kenyan journalists, the **Peace Kenya! Radio** would produce information programmes, feature programmes and a radio drama in English and Kiswahili. The radio drama is a particularly effective educational tool which has already obtained exceptional audience in countries such as Angola, Burundi or Somalia. All materials produced by the **Peace Kenya! Radio** should also be **broadcast internationally through the establishment of a federation of web radios** in order to disseminate information on Kenya without the intermediation of western media, as the international audience (and the Kenyan Diaspora) could benefit directly from information and features 100% made in Kenya. The **Peace Kenya! Radio** should be the backbone of media activities in the frame of the **Peace Kenya! Initiative**.

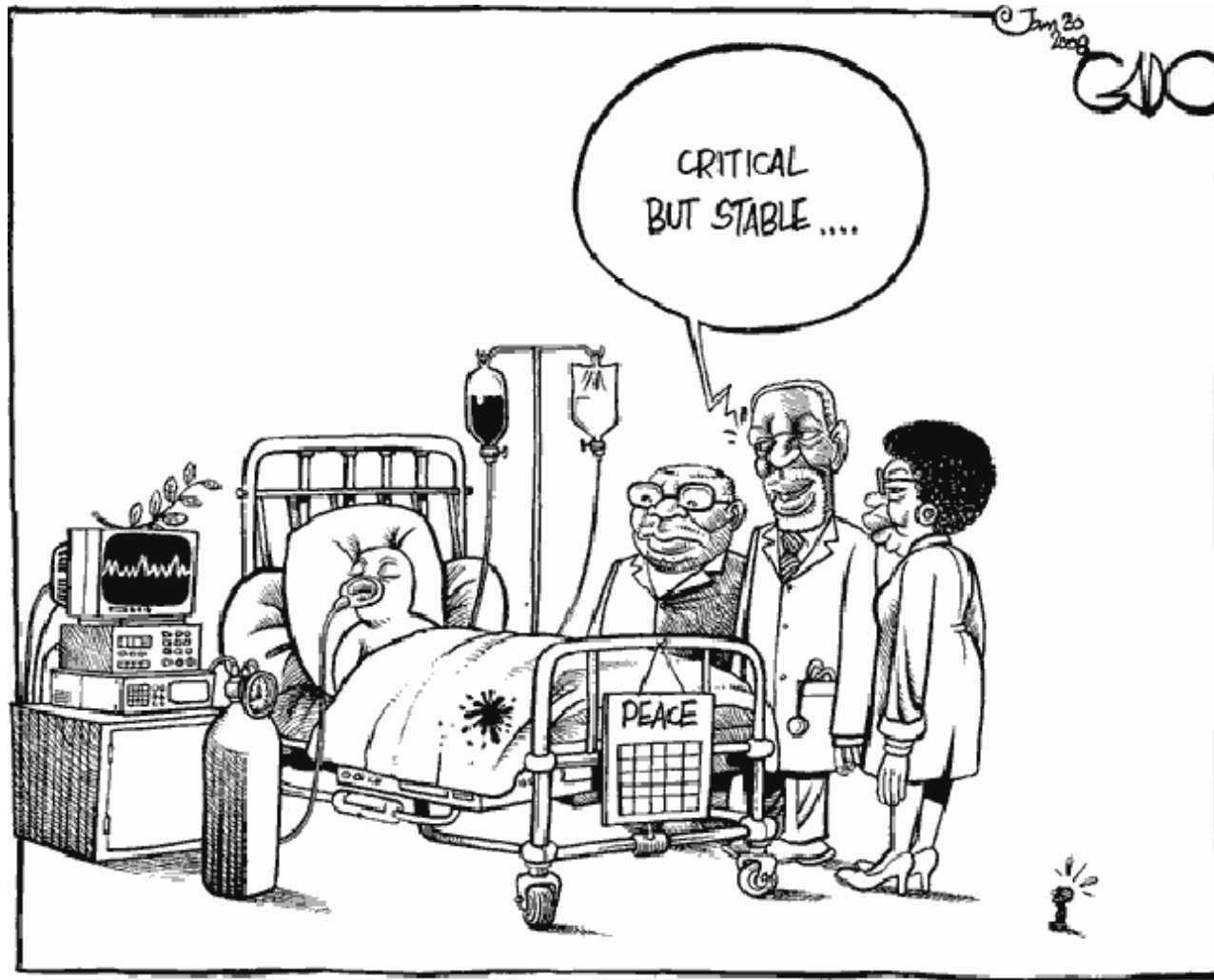
2. Launch of the **National Peace Kenya! Media Campaign** on the theme: “**Peace Kenya! Kenya forward up and running, together as one**” linked with the international campaign. In Kenya, the campaign should count with the help of Kenyan and international artists, musicians and athletes. The national campaign should kick off after the organization of a workshop to be held in Nairobi or elsewhere in Kenya, which should see the participation of the national and international actors of the project, uniting artists, athletes, media, and national and international civil society organizations, with the objective to exchange and agree on the goals, activities and results to be achieved by the Campaign. The workshop should be followed by numerous coordinated artistic, sport and social initiatives, including for instance a TV version of the Peace Kenya! radio drama in English and Kiswahili, theatrical and musical events, street and community theatre projects, radio-TV spots and sketches, billboards, t-shirts, cartoons and other materials, including CDs to be distributed to matatu drivers, community leaders etc.

3. Establishment of a **civil society and art support programme meant to promote civil society and artistic initiatives for the resolution of the current crisis and the development of a culture of peace in Kenya**. It would entail the establishment of a civil society and art support fund to make the initiatives above possible. To conclude, we would like to launch an **appeal**: we believe that many of those who will read this text can help us involve the artists and sportspeople that the campaign needs. Many of us have contacts in the worlds of art, culture, music and sport, in Italy and elsewhere. We also stress the fact that we are aware that, in order to transform our proposals into tangible realities, it will be necessary to build broad alliances and partnerships with national and international institutions, in Kenya and elsewhere, which have the legitimacy and operational capacity to implement them, and the necessary funding. We believe that, if we are not rich, we have our ideas to give for free and submit to everybody's discussion. Aware of our limitations, we seek your active input, your merciless criticism, your comments and proposals and suggestions about our plans (by contacting peaceculture@gmail.com), and about how, if you agree, we could make them happen, together.

PEACE KENYA! PEACE CULTURE!

The staff of friends of PEACE CULTURE!

SATIRE FROM KENYA



Daily Nation, 30/01/2008

This newsletter was prepared with the cooperation of:
David Monticelli, Romina Germani, Ezio Caissutti, Enrico Muratore,
Elisa Viaro, Licia Proserpio, Andrea Grillenzoni

Thanks:

Alfonso e Ada Coletta, Nelma Gonçalves, Ernesto Sismondini, Christian Swan, Cornelia Van den Bergen, Gianni Trucchi, Amelia Da Lomba, Padre Kizito, Marianna Micheluzzi, Anna Maria Visone, Nicolò Papa, Boris Biancheri, Mario Ascheri, Marcello Flores d'Arcais, Cornelio Bento, Olivio Gambo, Candido Kopessala, Filomeno Vieira Dias, Niccolò Rinaldi, Tom Brahim, Alfonso Barragues, Mario Zerega, Adrian Severin, Paolo Armando, Massimo Spano, Enzo Barnabà, Anna Ugolini, Aimable Mpaymana, Elena Zanardi, Grant Benson, Manoocher Deghati, Beppe Grillo, Wangari Maathai, Native Roots, SR Nascimento, Mark Dezzani, Julius Mwelu, Tiloma Jayasinghe, Anna Lisa Picone, Carmen Gueye, Don Jayasinghe, Paula Andrea Nascimento Silva, Andrea Lari, Silvia Silla82, Maria Grazia Romitti and her tribe and all our tribes and families.

If you also wish to **collaborate with Peace Culture!**, send us a mail to the following address: peaceculture@gmail.com