# "Global Intercultural Citizenship (GIC) in Rwandan Reconstructive Dialogue"

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## Abstract:

This paper is a contribution to Human Dignity and Humiliation Studies workshop Transforming humiliation into dignity. Its main purpose is to propose a theoretical and a practical framework in support to the encouraging effort that Rwandan reconstructive dialogue process (or processes) as a psychological, moral political philosophical, and sociolinguistic exemplar approach in the establishment of genuine communication in intercultural relations. The context in which Rwandan Reconstructive dialogue is taking place serves a transformational model in the understanding of imperfect human beings as not only self-destructing creatures but also as self-reconstructing souls. For this reason, the complexity of the process (or processes) deserves multidisciplinary perspectives if a long term local and global intercultural reconstructive dialogue model that dignify humanity should set a pattern for the rest of the world to learn from. This paper argues that many past, present, and future local or national intercultural conflicts may have been avoided if our common humanity is addressed and taken care of in a *Global intercultural citizenship* perspective (Balosa, 2006; 2013). As I envision it, global intercultural citizenship is a symbolic global mindset capital (SGMC) which operational goal is to promote and sustain human dignity within unity of differences and the exercise of powers for the common good and which as a multidisciplinary theoretical framework, encompasses the field of social psychology, moral and political philosophy, and sociolinguistic.

## Methods for this research
This study is literature review of Frantz Fanon's *Black skin white masks*, Baldwin et al.'s *Intercultural Communication for everyday life* (2014) and *Prunier 's The Rwanda Crisis: History of a genocide* (1997).

## Theoretical Framework

This study explores the theory of "New humanity" (Fanon, 2008 [1958], 'Language and globalization" Faircough (2006), and "A question of trust" O'Neill (2002). These three theoretical frameworks should help us to understand and to actively contribute in any capacity we can in changing the discourse of human self-destruction ways of power relations' management toward a discourse of self-reconstructive dialogue for effective power relations and common good (Merleau-ponty, 1969, Gil, 1992, Hymes, 2005, Moham, 2011; Nikolaev, 2011).

## Conclusion
The fact that the Rwandan genocide affected and still affects the emotion of the international community, the active effort that the Rwandan people are putting forth in the recovery processes toward moving from a society of, in the words of the philosopher Kwame Anthony Apphia "honor of killing" (Appiah 2010, p. xvi) to a human dignifying society needs to be researched and promoted. Scholars in social sciences and humanities should show a special interest in the change in social life and in the way that intercultural relations are taking place in Rwanda after

just two decades of a historical genocide that took 500,000 to 1,000,000 lives and had left millions others in a chocking humiliation caused by illiteracy, poverty, and a total human mistrust (Prunier, 19997). It is in this reasoning that global intercultural citizenship, as a multidisciplinary theoretical framework can contribute in disseminating the kind of discourse of transformation that embrace a moral and social politic of honorable human diversity. The Rwandan historical language policy change and its ongoing result in improving Rwandan citizens' life in particular and the nation integration in global economy despite of any setbacks proper to human imperfection is worthy of attention. It reminds us all about human beings' power of cultural adjustment (Nussbaum, 1997; Anderson, 2006; Fairclough, 2006; Fishman, 1999; 2006, Harbet et al. 2009; Labov, 2012).

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