

GLOBAL INTERCULTURAL
CITIZENSHIP IN RWANDAN
RECONSTRUCTIVE DIALOGUE

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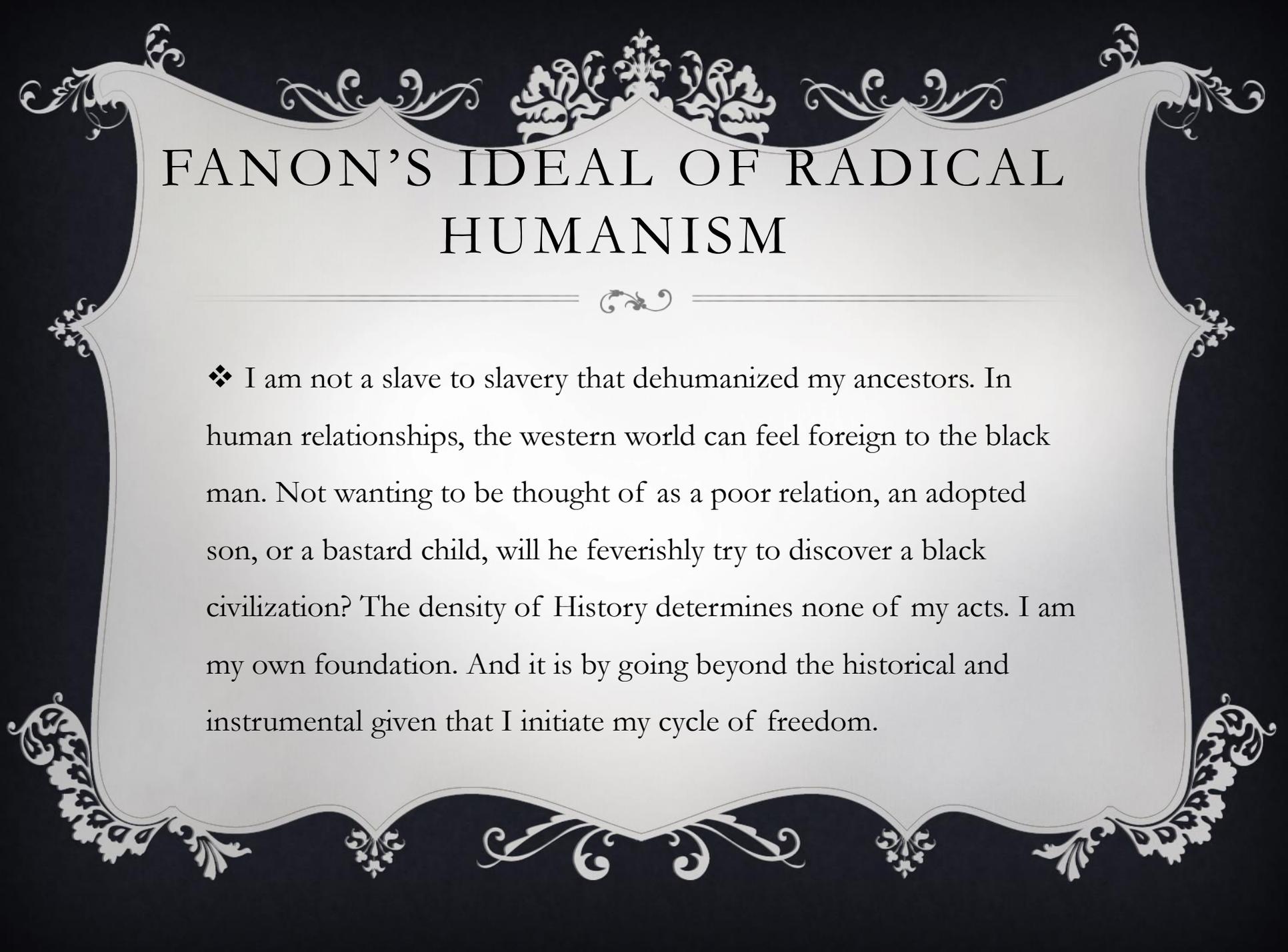


INTRODUCTION

❖ This study examines an example of what can result when cycles of human indignity go unchecked for generations; fostered by colonialism as well as by local politicians who vaguely apply the concept of citizenship, and the constructive power of human beings in aftermath of such a crisis.

FANON'S IDEAL OF RADICAL HUMANISM

❖ Fanon believed that the problem of both black and white was linked to both of these creatures' attitude. The white considering himself the owner of the world and his civilization as the model of life, dictates the black and the rest of the humanity the model of the life style that they need to adopt – so the white suffer of complex of superiority.. The black, in return, alienated by the complex of inferiority, thinks that to exist as a human being means to live like a white man. So, Fanon appeals to psychopathological and philosophical insight to address the conflicting relation. Those who never understood Fanon radical Humanism should reflect on this quote of his: “ My true wish is to get my brother, black or white, to shake off the dust from that lamentable lively built up over centuries of incomprehension. Every human problem cries out to be considered on the basis of time, the ideal being that the present always serves to build the future. And this future is not that of the cosmos, but very much the future of my century, my country, and my existence” (Fanon, 2008[1952], p. xviii). The fact that Fanon call both black and white, bother means that he possesses intercultural competence making him a transformational leader. That is, a leader who is not exchanging anything for anything, but empowering, loving, showing justice and wisdom in dealing with one another. Is this not a model of citizenship that all of us would like to see taking place in our share global space?



FANON'S IDEAL OF RADICAL HUMANISM

❖ I am not a slave to slavery that dehumanized my ancestors. In human relationships, the western world can feel foreign to the black man. Not wanting to be thought of as a poor relation, an adopted son, or a bastard child, will he feverishly try to discover a black civilization? The density of History determines none of my acts. I am my own foundation. And it is by going beyond the historical and instrumental given that I initiate my cycle of freedom.



FANON'S IDEAL OF RADICAL HUMANISM

- ❖ Fanon insisted on the need for both black and white to transcend their alienation. He sees the misfortune of black man as a result of being enslaved and the misfortune and inhumanity of the white man as having killed other human beings like him somewhere. And still today is organizing this dehumanization rationally. So what?
- ❖ Dominated individuals cannot confine themselves in a world in a world of “retroactive reparations” . The black man is not. No more than the white man. Both have to move away from the inhuman voices of their respective ancestors so that genuine communication can be born.



NEW HUMANISM

- ❖ To find oneself in the world
- ❖ To acknowledge the right of one to demand human behavior from the other
- ❖ To acknowledge the duty of one never to let his/her decisions renounce his/her freedom
- ❖ The dominated people's life must not be devoted to making an assessment of their values.



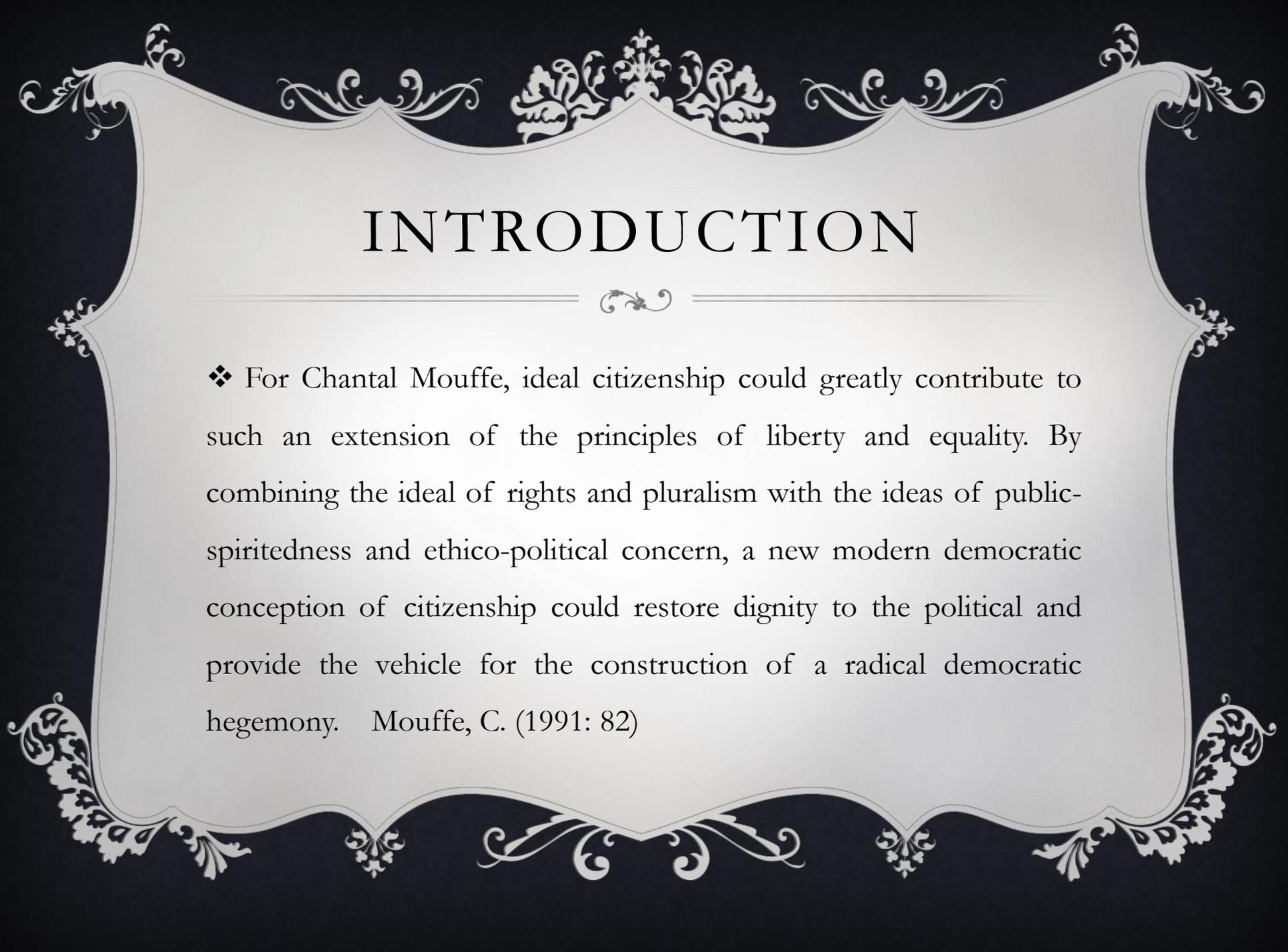
NEW HUMANISM

- ❖ There is no white world; there is no white ethic – any more than there is a white intelligence.
- ❖ There are from one end of the world to the other **men who are searching.**
- ❖ As human beings , we must constantly remind ourselves that the real leap consists of introducing invention in life and that we are endlessly to be creating ourselves in the world we are heading for
- ❖ We show solidarity with humanity as long as we can go one step further.

NEW HUMANISM

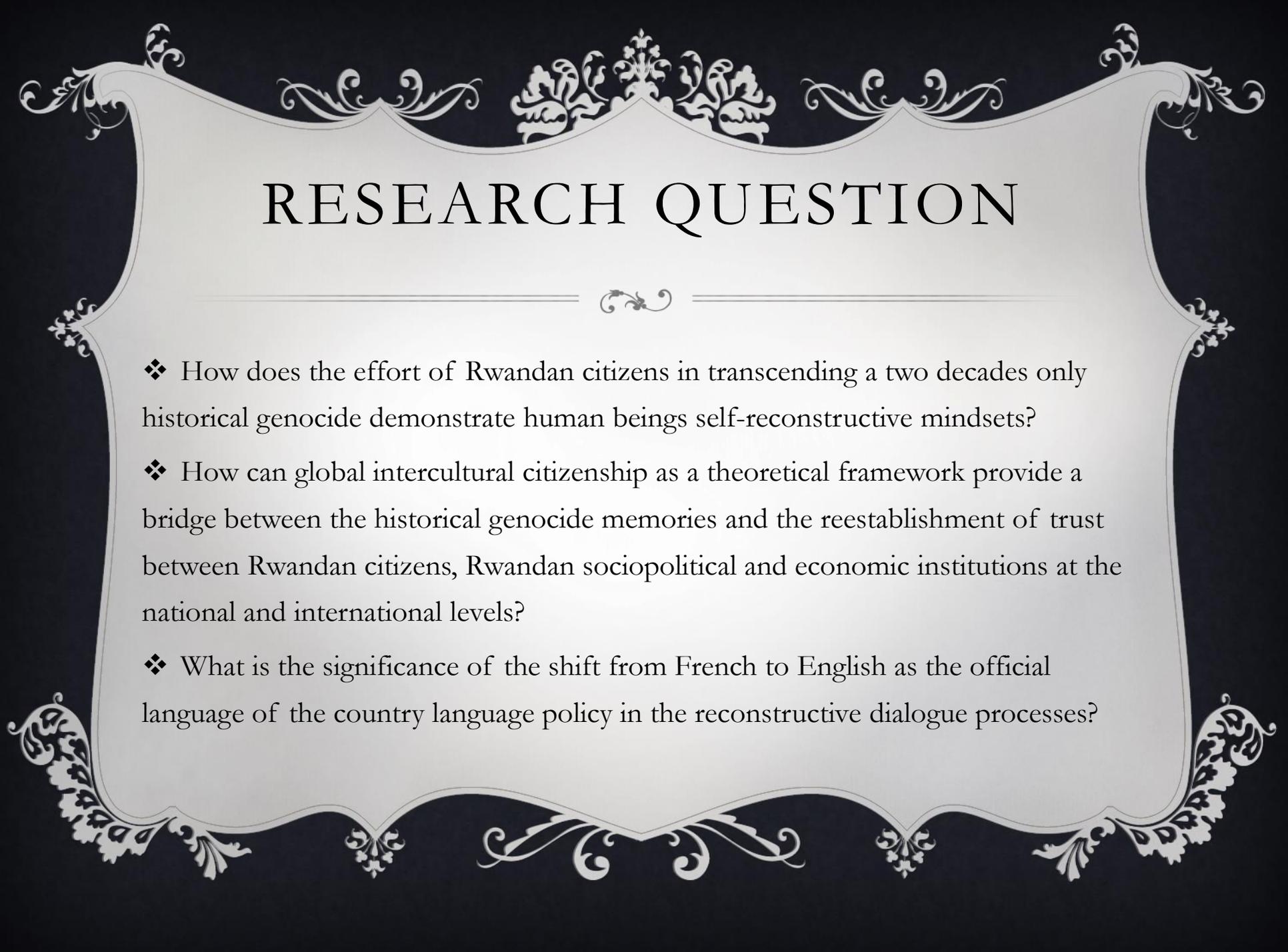
- ❖ May human beings never be instrumentalized
- ❖ May the subjugation of human beings by other human beings cease.
- ❖ May human beings be allowed to discover and desire other human beings wherever they may be.
- ❖ Before embarking on a positive voice, freedom needs to make an effort at disalienation.
- ❖ As we are “striving for a New Humanism.”
- ❖ “Understanding Mankind”
- ❖ “Racial Prejudice”
- ❖ “Understanding and Loving”

Fanon, 2008[1952], p. xi)



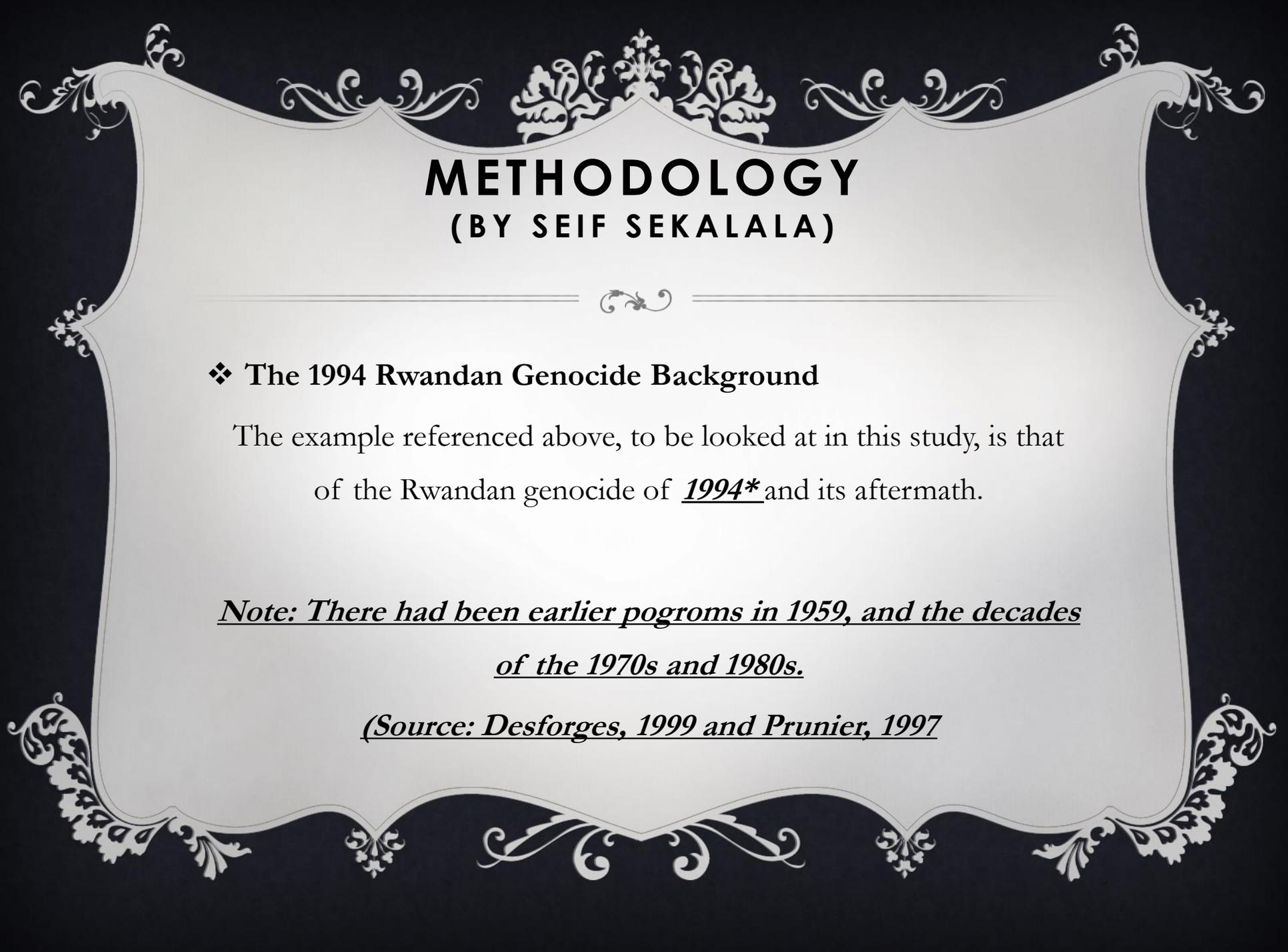
INTRODUCTION

❖ For Chantal Mouffe, ideal citizenship could greatly contribute to such an extension of the principles of liberty and equality. By combining the ideal of rights and pluralism with the ideas of public-spiritedness and ethico-political concern, a new modern democratic conception of citizenship could restore dignity to the political and provide the vehicle for the construction of a radical democratic hegemony. Mouffe, C. (1991: 82)



RESEARCH QUESTION

- ❖ How does the effort of Rwandan citizens in transcending a two decades only historical genocide demonstrate human beings self-reconstructive mindsets?
- ❖ How can global intercultural citizenship as a theoretical framework provide a bridge between the historical genocide memories and the reestablishment of trust between Rwandan citizens, Rwandan sociopolitical and economic institutions at the national and international levels?
- ❖ What is the significance of the shift from French to English as the official language of the country language policy in the reconstructive dialogue processes?

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METHODOLOGY

(BY SEIF SEKALALA)

❖ **The 1994 Rwandan Genocide Background**

The example referenced above, to be looked at in this study, is that of the Rwandan genocide of 1994* and its aftermath.

Note: There had been earlier pogroms in 1959, and the decades of the 1970s and 1980s.

(Source: Desforges, 1999 and Prunier, 1997)



METHODOLOGY DETAILS: PART I - DATA

❖ Data to be analyzed:

- 1. A set of long interview answers and narratives of four Rwandan genocide survivors from the USC-Shoah video archive
- 2. a corpus of between 10 to 13 newspaper articles (from Western newspapers—i.e. in the USA, Canada, Italy, and UK).

METHODOLOGY DETAILS: PART II- ANALYSIS

○ Exact methods of analysis:

- 1. On narratives: Basic narrative and discourse analysis as developed by Labov & Labov and Waletzky (1967, 1972), Gee (2011), Goffman (1981), Schiffrin (1987), and Riessman (1993).
- 2. On newspaper article corpus: Critical discourse analysis ([CDA] as prescribed by theorists such as Fairclough 1992, Gee 2011, Machin and Mayr 2012, Jorgensen and Philips 2012).

METHODOLOGY DETAILS: PART III- RATIONALE

❖ A systematic set of close readings of the thoughts and words of some Rwandan genocide survivors, and some Western mass media commentators and scholars' research in Rwandan reconstruction process (Ensign & Bertrand, 2010).

POTENTIAL/EXPECTED FINDINGS AND IMPLICATIONS:

- Survivors discuss extreme suffering and humiliation that is the direct result of generations and cycles of a politics/ideology of division and hatred
- Survivors point out the need for reconciliation, interaction, and human dignity
- Some Western mass media commentators' thoughts and words show both the potential, need, and usefulness (good) of a proper understanding of division and human indignity, as well as the potential (bad) of a **mis**understanding of division and human indignity.

RWANDA

Historical And Geographical

- ❖ Central Africa/In the African Great Lakes region
- ❖ Official Languages: English, Kinyarwanda, and French
- ❖ Ethnic groups: The Hutu(84%), Tutsi(15%), and Twa (1%) (Pygmy people)
- ❖ Government: semi-presidential (President & Prime Minister/Parliament)
- ❖ Independent from Belgium in 1962
- ❖ Population: 11, 689, 696 (July, 2012) (The CIA World Fact Book, 2013, p. 604)
- ❖ Border Countries: Uganda, Tanzania, Burundi, Dem. Rep. of Congo



RWANDA AFTER 20 YEARS OF GENOCIDE

- ❖ Ensign & Bertrand, 2010, p. 17
- ❖ <https://www.youtube.com/watch?v=SDaJMXyVIKU>
- ❖ There has been very little agreement in the West or elsewhere about what it means to “develop” or what economic, political and social “progress” might be, or how we might measure it.
- ❖ **Are citizens Participating freely in decision-making?**

ARE CITIZENS PARTICIPATING FREELY IN DECISION-MAKING?

- ❖ Rwandans asked themselves the following question:
- ❖ What caused the disunity among us? (5 groups communities)
- ❖ We told people three things
- ❖ 1. There is to be no revenge.
- ❖ 2. Share what you have with the rest.
- ❖ 3. We are going to discuss and dialogue

CREATION OF UBUDEHE

- ❖ Ubudehe → observing needs assessments at the local level
- ❖ Language policy change → 54th member of the commonwealth
November 30th 2009 (The French , threatened by the possibility of English-speaking regime taking power, and closely aligned with the Habyarimana regime, intervene during the genocide (Ensign & Bertrand 2010: 45).



CONFLICT RESOLUTION AND BUILDING UNITY: UBUDEHE

- ❖ Five major problems emerged from organized discussions at local and national level
- ❖ 1. Ensuring security
- ❖ 2. Establishing unity in the country
- ❖ 3. Developing programs for justice and reconciliation
- ❖ 4. Establishing good governance and democracy
- ❖ 5. Rebuilding the economy



RWANDA BECOMES 54TH MEMBER
OF THE COMMONWEALTH

❖ <http://news.sky.com/story/741537/rwanda-becomes-54th-commonwealth-member>

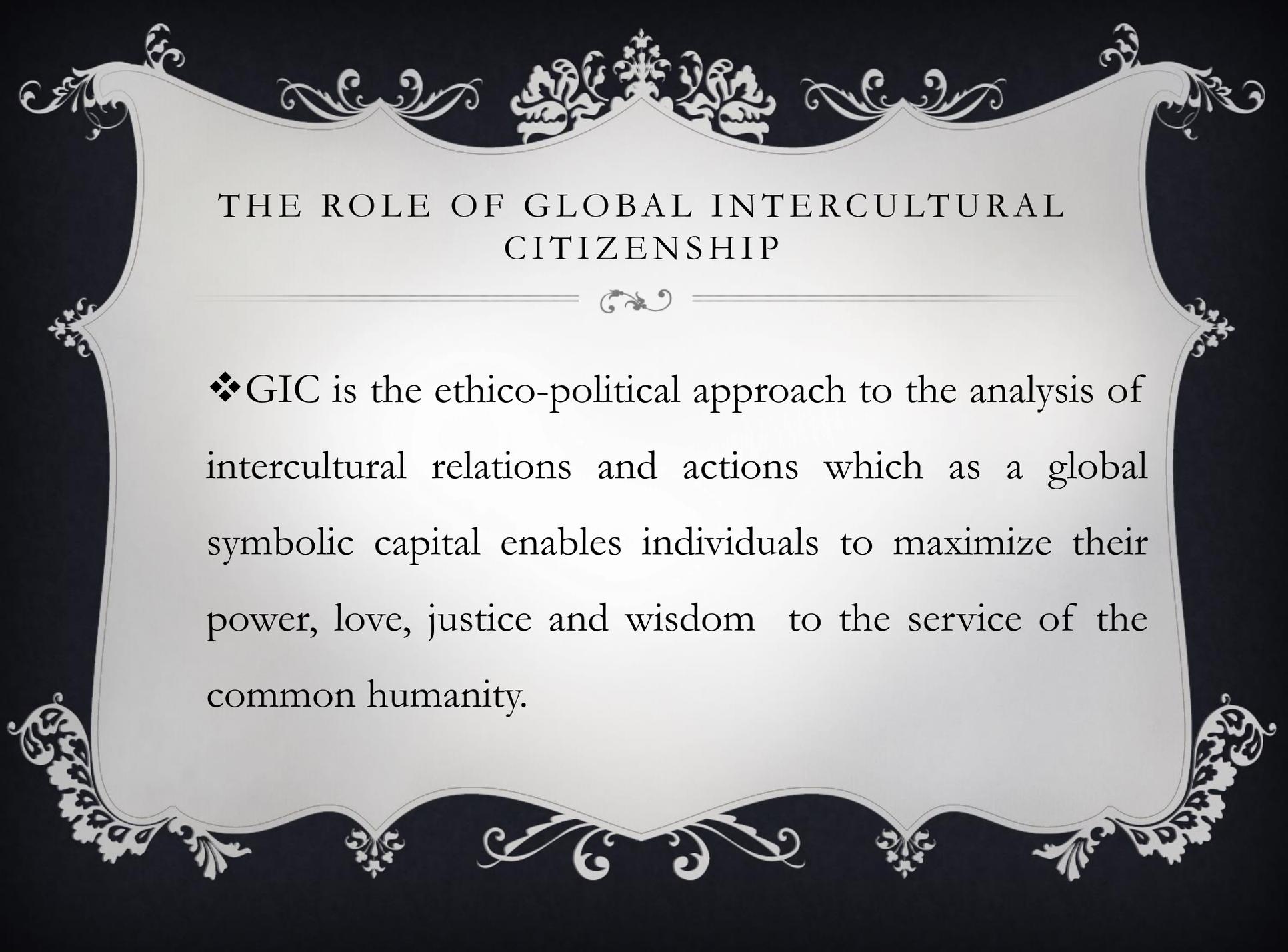
❖ Monday 30th November 2009

ONORA O'NEILL AND TRUSTWORTHYNESS

- ❖ TRUSTWORTHYNESS → Trust → giving people adequate, useful, and simple evidence that you are trustworthy!
- ❖ A claim → trust has declined
- ❖ The aim → to have more trust
- ❖ The task → rebuilding trust
- ❖ https://www.ted.com/talks/onora_o_neill_what_we_don_t_understand_about_trust?language=en

INTERCULTURAL COMMUNICATION FOR EVERYDAY LIFE

- ❖ Baldwin et al. (2014)
- ❖ Intercultural communication occurs when culture impacts the communication between two or more people enough to make a difference.
- ❖ Culture → as the way of life of a group of people, including symbols, values, behaviors, artifacts, and other shared aspects. Culture continually evolves as people share messages, and, often, it is the result of struggle between different groups who share different perspectives, interests, and power relationships.
- ❖ In this context, communication is the process of creating and sending symbolic behavior, and the interpretation of behavior between people.
- ❖ The personal growth motive, the social responsibility motive, the economic motive, cross-cultural travel motive, the media motive



THE ROLE OF GLOBAL INTERCULTURAL CITIZENSHIP

❖ GIC is the ethico-political approach to the analysis of intercultural relations and actions which as a global symbolic capital enables individuals to maximize their power, love, justice and wisdom to the service of the common humanity.

THE ROLE GIC

- ❖ To build a good relationship with neighbors through educational exchange, etc.
- ❖ To show interest in being a role model in cooperation for human services' development in the region and in the world
- ❖ To sustain a worldmindedness for cross-cultural travel and cultural exchange experience (Baldwin, et al. 2014).
- ❖ To actively participate in the global social civil society (Beck, 2000)
- ❖ Beck, U (2000). *Power in the global age*. Malden, MA: Polity.

CONCLUSION

- ❖ The case of Rwanda is encouraging in understanding the power and weakness of imperfect human beings within intercultural communication perspective.
- ❖ It is an outstanding example of the possibility of disalienation
- ❖ It reaffirms what Fanon had said that we are all “men in search” and that we must not be enslaved by our history or allow anyone else to enslave us.
- ❖ We need constantly to recreate ourselves. Exactly as Rwanda and Rwandans people are doing.

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- ❖ *The CIA World Factbook* (2013)