



TUZAFRIKA

African institute of thought, doctrine and action

WE-ISM ACADEMY

COMPANIONS OF THE WAY — TRAINING

OFFICIAL DEFINITION

We-ism (the Way of “We”) is a doctrine of relational existence, founded by Tuza Shema and carried by the Tuzafrika institute. It holds that each person exists fully through their usefulness to others: ***“I am useful, therefore We are. We are, therefore I exist.”*** Far from setting an “us” against a “them”, it widens the “We” to all whose destinies are bound together — neighbours, communities, peoples. It unfolds in three pillars: Useful-Existence, the Knot of Destinies and Awakened Service.

By the end of this training, *you will be able to...*

Understand, explain and practise We-ism every day — then freely decide to commit as a Companion of the Way.

MODULE I

Understand

Describe the crisis of human bonds, explain the failure of the “I” and the “All”, state the axiom and say what We-ism is not.

MODULE II

Explain

Explain the three pillars in your own words, link the Knot of Destinies to the Great Lakes, name the four disciplines and their gestures.

MODULE III

Practise

Apply the seven-step Method, make a gesture in every circle of your life, present Tuzafrika and its critical responsibility.

MODULE IV

Commit

Assess your qualities, explain the Charter and its safeguards, decide consciously whether to sign, and keep your logbook.

What will change most: each morning, you will ask “Who will I be useful to today?” — and answer with a gesture.

**Building Together
Our Common Destiny**



MODULE I

From the Torn Fabric to the Way of “We”

The diagnosis, the axiom, the founder

Module I *Objectives*

By the end of this module, you will be able to:

1

Describe the crisis of human bonds — Solitary Death, the 35 proofs of the torn fabric — with examples from your own circle.

2

Explain why individualism (the “I”) and collectivism (the “All”) fail.

3

State the axiom and the official definition of We-ism, and introduce its founder.

4

Say what We-ism is not: not withdrawal into one's group, not tribalism, not sorting people by output — “We, with them”.

Welcome — Solitary Death

DIAGNOSIS OF THE WORLD

Never so much *wealth* and so many ways to communicate. Never such fractured *bonds*.

- **Contradiction:** Phones everywhere, yet loneliness kills silently on every hill.
- **We-ism names it:** It is **Solitary Death** — people cut off from their tree, a leaf blown away by the wind.
- **Two models have failed:** The I (individualism) and the All (anonymous mass). A 3rd way is needed.

I

SUCCEED ALONE → ISOLATION

All

UNIFORMITY → ERASURE

The Torn Fabric — *35 proofs*

A map of the tear: everywhere, human bonds come undone faster than they are tied.

01

SOCIAL COHESION

The bond coming undone

Loneliness, friendship and trust under strain

14 proofs

02

PEACE AND MEDIATION

When belonging becomes a border

Hatred, radicalisation and terror

4 proofs

03

GOVERNANCE

The common good seized

Corruption, impunity and abuse of power

4 proofs

04

HUMAN SECURITY

Exposed bodies

Women, children and lives made vulnerable

CENTRAL FILE

10 proofs

05

REGIONAL RELATIONS

No one is saved alone

Great Lakes, resources and shared seas

3 proofs

We-ism calls this logic the Illusion of the “I”: *treating others as rivals, burdens, threats or resources. Each proof reveals a tear — and a discipline of repair.*

Read it in full:

tuzafrika.org/essais/le-tissu-dechire

The Two Dead Ends — I vs All



Individualism of the I

Creed: Succeed alone; others are threats or tools.

Logic: Hoarding — I pile up degrees, money, likes.

Result: Isolation, anxiety, slow death. A leaf without a tree.

→ Fortress freedom = gilded cage



Collectivism of the All

Creed: Erase differences in the name of unity.

Logic: Anonymous mass, uniformity, just obey.

Result: No more faces, no unique talents. We suffocate.

= Two geometries of possession that isolate

— *We need a 3rd way: the We (Relationship)* —

The 3rd Way — We-ism

FOUNDING AXIOM — REPEAT 3 TIMES TOGETHER

*“I am useful, therefore We are.
We are, therefore I exist.”*

- 1 **Go beyond:** We-ism is neither I nor All; it is the **We (Relationship)** as the home of value.
- 2 **Doctrine of Tuza Shema:** Inspired by Ubuntu, but raised into a universal doctrine of public salvation.
- 3 **Geometry:** We leave possession that isolates for circulation that anchors and gives life.



Tuza Shema, *founder of We-ism*

“The greatness of a life is measured not by what it holds back, but by what it spreads.”



Founder and President of Tuzafrika

Author of *“Le Nous-isme : Fondements d’une doctrine de l’existence relationnelle”* (L’Harmattan, forthcoming)

SHORT BIOGRAPHY

- Author, international consultant, strategy expert and researcher on how societies withstand crises.
- Background in strategy and national security in the DRC; trained in economics and advanced defence studies; strategic adviser to institutions, rooted in the Great Lakes.
- His conviction: the crises of our century share one root — the collapse of the human bond before predatory individualism.
- He codifies the ancestral wisdom of solidarity: from it come Useful-Existence and the Way of “We”. He founded Tuzafrika to put them into action.
- Based in Belgium, a family man; doctoral research on supply-chain resilience against hybrid threats in the Great Lakes.

HIS MAXIMS

“You do not become great by rising alone, but by raising what surrounds you.”

“No wall has ever stopped a fire; only a hand reached out over it can.”

“No border drawn on a map has ever held back water, or a destiny.”

“Peace is not a distant utopia: it is a science of interdependence we must relearn and practise together.”

What We-ism *is not*

A doctrine of relational existence: the We does not erase the I, it fulfils it.

✗ Not collectivism

It does not deny the individual: it saves them from isolation. Every face, every talent counts.

✗ Not communitarianism

It does not reject the universal. The We widens to all whose destinies are linked.

✗ Neither nationalism nor tribalism

The We is not a closed group defined against another.

✗ Not sorting by output

No one loses their dignity or place in the We because their contribution is small, invisible or delayed: illness, grief, exhaustion exclude no one.

WHAT IT IS

A relational humanism

I exist through, with and for others.

“We, with them” — never “us against them”.

Roots: Ubuntu (“I am because we are”), the palaver and the search for consensus — African wisdom carried into a universal doctrine.

Wisdom *to remember*

Inkingi imwe ntigera inzu

“A single pillar does not hold up the house.”

KINYARWANDA / KIRUNDI PROVERB

WHAT IT TELLS US

No one stands alone: that is the illusion of the “I”. The common house rests on many pillars.

Kidole kimoja hakivunji chawa

“A single finger cannot crush a louse.”

SWAHILI PROVERB

WHAT IT TELLS US

Alone, we achieve nothing concrete; it is the whole hand that acts.



MODULE II

The three pillars of the doctrine

Useful-Existence, Knot of Destinies, Awakened Service

Module II *objectives*

By the end of this module, you will be able to:

- 1 Explain Useful-Existence, the Knot of Destinies and Awakened Service in your own words, with a lived example.
- 2 Link the Knot of Destinies to Great Lakes reality: Lake Kivu, the Ruzizi, the sister nations.
- 3 Tell forgiveness apart from forgetting, and explain why forgiveness is realism.
- 4 Name the four disciplines and, for each, an observable action and a warning sign.

Pillar 1 — *Useful-Existence*

PILLAR 1 / 3 • HUMAN WORTH

AXIOM *“I am useful, therefore We are. We are, therefore I exist.”*



Worth ≠ diplomas or wealth

A life is not measured by what we own, but by what we give. The yardstick is relational, not financial.

Measure = usefulness to others



We come alive when we become useful

Breathing is not enough. In our languages, being good means being alive. Carrying a child, caring for an elder: already Useful-Existence.

Good = alive — same word



Not charity that lowers, but alliance that lifts

It is not vertical. It is horizontal. Not hoarding, but energy in circulation. Every time it flows, we all gain.

Geometry of circulation

Three stories *to understand*

“One person's usefulness can become a refuge for all.”

Mama Aline, in Bukavu

Being useful means giving life

She has no money. But every morning she minds the children of neighbours gone to sell at the market. Without her, they could not sell; without them, the market dies. Mama Aline is useful, so the We of the market exists — and because it exists, she exists for the whole neighbourhood.

USEFUL-EXISTENCE

Jean, in Goma

A talent entrusted, not owned

He knows how to repair water pumps. Instead of charging a fortune, he trained three young people. Today four neighbourhoods have water. His talent was not private property: it was a tool entrusted to the community.

ECONOMY OF ELEVATED SHARING

Lake Kivu and the Ruzizi

Water knows no border

The lake feeds Congolese and Rwandan fishers; the Ruzizi flows down to Burundi and Lake Tanganyika. If one pollutes upstream, all drink downstream. If one protects, all live.

KNOT OF DESTINIES

The Heart-Conscience: not the heart that beats, but the inner self that knows what is right. When your head says “take” and your inner self says “share”, listen to your inner self.

Pillar 2 — The Knot of Destinies

OUR GEOGRAPHIES ARE LINKED, OUR LIVES ARE KNOTTED

THE PRINCIPLE

Our cultures, waters and families are fully linked

A border is not a fracture. It is a meeting place. What politics tore apart, daily life kept knotted: languages, marriages, markets, rivers.

- **3 sister nations** — DRC, Rwanda, Burundi — touch through Lake Kivu and the Ruzizi like 3 strands of one rope.
- No one is saved alone. Salvation is collective, or it is not.

Lake Kivu: a living example

If the methane gas explodes, the toxic cloud asks for no passport. Biologically, borders no longer exist.

One people's survival literally depends on its neighbour.

Indivisible peace

Protecting my neighbour = protecting myself. My first security is not my wall, it is my neighbour's house still standing.

— SOVEREIGNTY OF DESTINY

Rising on the ruin *of others*

What is built on another's fall always comes back: in the Knot of Destinies, their ruin becomes mine.

CONSEQUENCES FOR THE INDIVIDUAL

For the person

- Trust dies: those he crushed become wary, then enemies.
- He lives in fear of being done to as he did to others.
- His success has no refuge: the day he falls, no one lifts him up.
- The bitterness he sowed comes back — on him or his children.
- He exists against others, no longer for them: Useful-Existence in reverse.

CONSEQUENCES FOR STATES

For nations

- Humiliating a neighbour feeds revenge: yesterday's peace prepares tomorrow's war.
- Refugees, weapons, epidemics and trafficking cross borders: ruin spills over.
- Roads and markets close: we grow poor with the neighbour we impoverished.
- Money goes to weapons rather than schools and hospitals.
- Wounds are passed on: generations inherit hatred.

Protecting my neighbour protects me. Ruining my neighbour prepares my own fall.

“Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.” — Proverbs 26:27



The Realism of Forgiveness

Forgiving is not forgetting. It is *refusing to let the past fuel a revenge* that will burn our children.



We don't erase the facts

We establish the truth, together. Truth Commission, shared memory — acknowledging what was torn.



Justice = repair, not just punishment

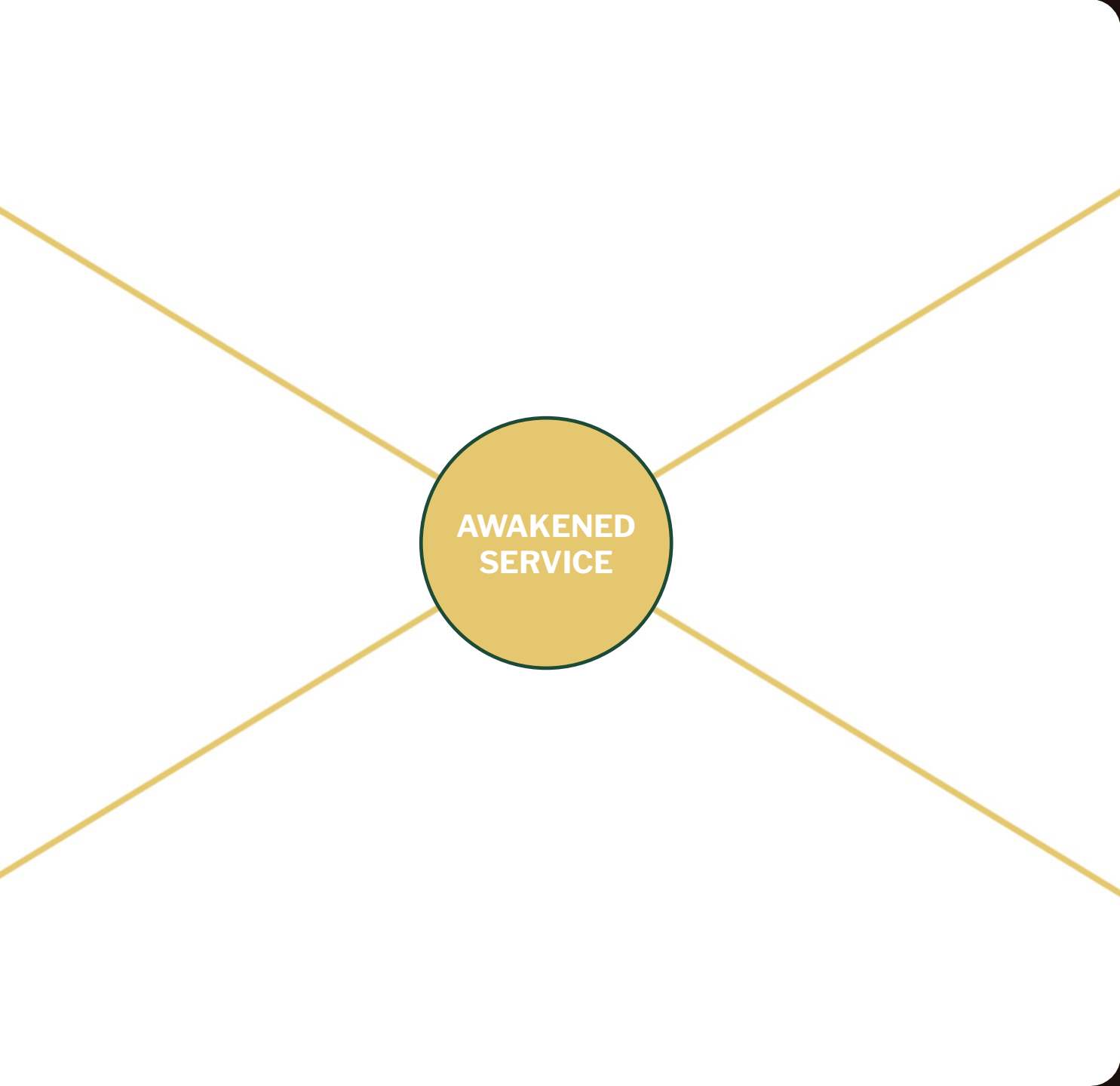
Turning justice into a lever of mutual restoration. Mending the fabric, not just punishing.



Higher strategic realism

Revenge guarantees the next war. Forgiveness frees the future — coldly, mathematically.

“What politics has torn apart, We-ism offers to tie back together — not through forgetting, but through the patient art of the bond.”



AWAKENED SERVICE

PILLAR 3 — METHOD OF ACTION

Awakened *Service* How do we act?

Not theory. Four daily gestures to move from talk to mending the social fabric.

1

Active Presence

Step in where it is torn — no spectators

2

Weaving Word

Seek what unites, heal memories

3

Preventive Mediation

Put out the smoke before the fire

4

Economy of Elevated Sharing

Redistribute so all can rise

Discipline 1 — *Active Presence*

⚡ 1 / 4 AWAKENED SERVICE

THE PRINCIPLE

Step in where it is torn

Instead of a passive spectator who comments, become a **concrete actor** who repairs. Where poverty, conflict and hunger tear the social fabric, I bring an immediate solution.

This is not heroism. It is the definition of the Living Landmark: known by their hands, not their speeches.



ETHICS

Taking on what the community cannot solve alone

☰ The 5 sacred gestures

- Bury the dead with dignity
- Relieve the hunger of the hungry
- Show the way to the blind
- Free the chained, give rest to the lonely

This week — 1 concrete gesture

At the market, in the neighbourhood, in the family: **choose 1 torn place and act** without waiting for permission.

“ The benefactor who stops at a single good deed has worked at a loss.

Discipline 2 — *Weaving Word*

Seek **what unites**, never what divides. Heal memories through words.



The Companion's Commitment

I refuse to use my voice to divide, defame or spread hatred. On WhatsApp, on the radio, at the market — my words build stories of peace.



WhatsApp

Check before sharing. Never forward a message accusing a whole group. Reply with a question that unites.

Stop hate — start bonds



Market / Family

Speak of the good others do. Tell the story of the trader who shared his customers. That is weaving.

Story of peace



Radio / Social media

Heal wounded memory with the right words. Name the pain without calling for revenge. Responsible Communication Charter.

Words that heal

Preventive *Mediation*

Put out the smoke before the fire.



Listen before it explodes

Listen before judging. Understand before condemning. Fear of others is born of ignorance.



In the family first

The first court of the We. If the home has no peace, no one can be a Living Landmark.

Family > **Street** > Market > Nations

“You don't wait for the hill to burn before digging the firebreak.”

ART OF THE WE • PRINCIPLE OF ANTICIPATION

Discipline 4 — *Economy of Elevated Sharing*

4 / 4 AWAKENED SERVICE

Redistribute so all can rise. Nothing belongs to me; all is entrusted to me for the community that keeps it alive.



Every time it flows out, we gain

Not top-down charity that demeans, but circulation that multiplies



Hoarding

1 accumulates = All grow poorer



Circulation

1 shares = All rise

1

Projects where profits are shared

Not hoarded by one person. Cooperative, tontine, community field — profit is redistributed fairly and lastingly.

2

The tool is entrusted, not owned

Tractor, motorbike, WhatsApp Business account: no tool is mine alone. It is lent to our shared destiny.

3

Social capitalisation, not predation

We fight economic predation. Success is measured by how many families have grown, not by how much I kept.

Verifiable *gestures*

A direction that does not translate into observable gestures remains an intention; and an intention cannot be verified.

	OBSERVABLE GESTURE	RULE OF CONDUCT	WARNING SIGN
Active Presence and Useful	Duration: a commitment announced publicly and kept to the end.	Go to a place three times before proposing anything; ask about the need last.	<i>Dependence: if those I served cannot carry on without me, I have not served.</i>
Weaving Word	Rephrasing: restating the opposing view until the other recognises it as their own.	Never label a group by what you blame it for; name at least one wrong of your own side.	<i>If the story works just as well with another group's name, it is not a story of shared destiny.</i>
Preventive Mediation	The time between the first signal and the first meeting.	Separate listening first, common table next; no solution before each has heard the other's fear.	<i>The first sign is silence, not shouting: mediation after the first death is no longer preventive.</i>
Economy of Sharing and Elevated	The register: who keeps the tool, for whom, and until when.	Report once a year; stewardship is passed on, not inherited.	<i>A steward who cannot be replaced has become an owner, whatever the wording.</i>

These markers are not binding rules: they give the Companion and their peers a common basis for recognising a Living Landmark.

Wisdom *to remember*

Umoja ni nguvu, utengano ni udhaifu

“Unity is strength, division is weakness.”

SWAHILI PROVERB

WHAT IT TELLS US

The Knot of Destinies in one sentence: neighbouring peoples are strong together, weak apart.

“We must learn to live together as brothers or perish together as fools.”

MARTIN LUTHER KING JR.

WHAT IT TELLS US

Interdependence is not a moral choice: it is a reality. What remains is choosing how to live it.

“No Future Without Forgiveness.”

DESMOND TUTU — TITLE OF HIS BOOK (1999)

WHAT IT TELLS US

The Realism of Forgiveness: without forgiveness, the past devours our children's future.



MODULE III

From doctrine to action

The method, practical life, the institute

Objectives *of Module III*

By the end of this module, you will be able to:

- 1 Apply the seven-step Method, from Observe to Improve, to a real family or neighbourhood problem.
- 2 Choose one concrete act in each of the three circles of your life: intimate, socio-economic, civic.
- 3 Turn the formulas of the We into everyday acts.
- 4 Present Tuzafrika — African institute, non-profit association (ASBL), governance, signs — and say under what conditions the doctrine would be wrong.

Transforming *30 Spheres* of Life



Intimate circle — the communal self

Family, education, health, conflict resolution. Solitude gives way to mutual support. The first place where we learn to exist.



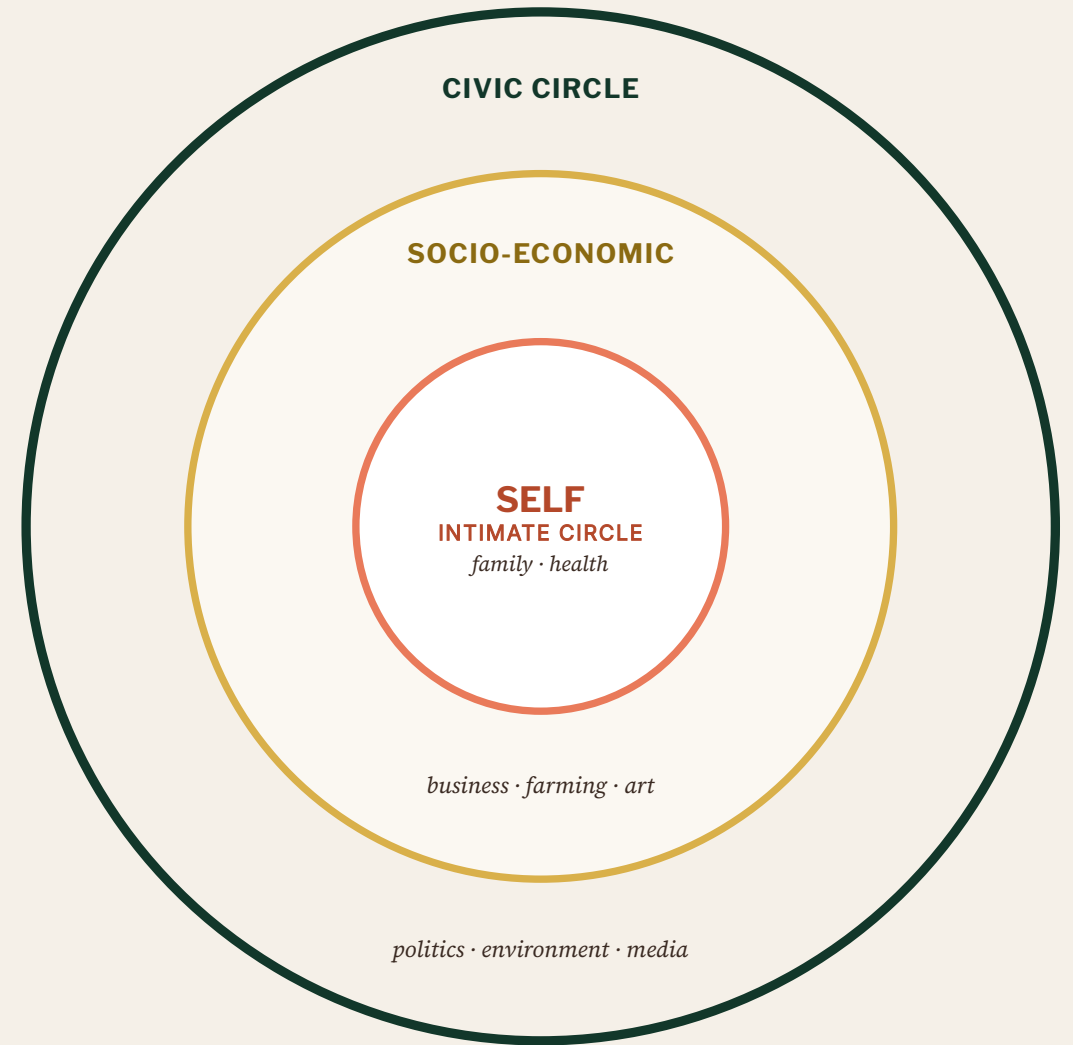
Socio-economic circle

Business, farming, tech, art. Sterile competition gives way to elevated sharing. Every time we go out, we gain.



Civic circle

Politics, environment, media, security. Collective responsibility. Border = meeting, not rupture.



The Method *of We-ism*

Descartes sought certainty alone in his study; the Method of We-ism seeks truth through the test of dialogue.

1

Useful-Existence

Who will this action be useful to?

2

Shared Truth

Does my claim stand up to challenge?

3

Interdependence

What effects on others, society, future generations?

4

Responsibility

Can I do it? Should I do it? With what consequences?

5

Creative Cooperation

Who else can bring their abilities?

6

Harmony

Are freedom, common good, justice and dignity held together?

7

Continuous Transformation

What do the results teach me?

THE SEVEN-STEP PROCESS

Observe → Understand → **Connect** → **Serve** → Decide → Act → Improve

“Any thought that does not become useful to the We remains unfinished. Every just decision uplifts the person, the community and humanity at once.”

Acting *where I live*

In the family

FIRST CIRCLE OF THE WE

- Put out quarrels before they burn the house down
- One phone-free meal a week: the family palaver
- Make your home an embassy of the We

“If the We does not live at your table, it will not live in your country.”

In the neighbourhood

BUILDING THE CITY OF THE WE

- A street council of elders: old, young, women
- “We Saturday”: 2 hours a month to clean, plant, repair
- Be the one people call to mediate, before things escalate

“A neighbourhood without a Companion is a body without antibodies.”

On social media

THE DIGITAL BATTLEFIELD

- Never share information without checking it
- Comment to uplift, not to crush
- Post one story of the We each week: ordinary heroes

“Every share is a seed: are you planting baobabs or brambles?”

The formulas *of the We*

THE FORMULA

IN PRACTICAL LIFE

1

“I am useful, therefore We are. We are, therefore I exist.”

THE FOUNDING AXIOM

Each morning, I don't ask “what do I have?” but “who will I be useful to today?”.

2

“One person's usefulness can become a refuge for all.”

EXTENDING THE AXIOM

A mother who minds the market children, a repairer who trains young people: one useful act can shelter a whole neighbourhood.

3

“I am fully myself only when the We stands tall.”

THE CHARTER

My success is incomplete if my family or neighbour falls: when one weakens, I help them up.

4

“We-ism begins where fear of the other ends.”

THE MANIFESTO

Reach out to someone I don't know or fear: a conversation, a shared meal, a question asked.

5

“On the Way of “We”, every time we go out, we gain.”

THE MANIFESTO

Even without material profit, a service leaves a gain: a bond, a calmer heart, a lighter load.

The formulas *of the We*

THE FORMULA

IN PRACTICAL LIFE

6

“The better a thing is, the more it is meant to be shared.”

THE MANIFESTO

Knowledge, a tool, good news: I pass them on instead of keeping them to myself.

7

“A Companion of the Way does not die of hunger; it is resentment that kills.”

THE DOCTRINE

The real danger is not lack, but the grudge we hold: I settle a dispute before it poisons me.

8

“Alone, you reflect. Together, we repair.”

THE DOCTRINE

Facing a neighbourhood problem, I don't complain alone: I gather those it concerns.

9

“We-ism does not just think the world: it heals it.”

THE DOCTRINE

An idea is worth something only if it ends in action: every meeting must lead to a specific act.

10

“And because we exist together, we will build peace.”

THE MANIFESTO

Peace begins with ordinary bonds: greeting, helping, listening, repairing — where I live.

The Instruments of *Tuzafrika*

From principle to action — the Art of the We in practice

12 instruments = a doctrinal proposal put forward by Tuzafrika
i ASBL to regional actors. Not a law in force, but a normative framework for discussion.

A. Memory & Reconciliation

CRMP — Shared memory, without ranking suffering

CRVR — Truth & mutual Reparation **Co-birth**

B. Ethics & Conduct **FOCUS**

PER — Regional Ethical Pact — standards of conduct

MBPR — Operational Good Practice Manual

CRCR — Responsible Communication, Weaving Word

C. Security & Flows — Sovereignty of destiny

CODC — Mutual collective defence

CHPIGR — Immigration & refugees in co-development

PICS — Interdependence, network not wall

D. Active Peace & Development **RBP**

RBP — Network of Peace Builders — field mediation

PRRP / SRNGES / CGDET — Reconstruction, digital, Kivu ecosystems

TUZAFRIKA, *the institute and the ASBL*

African institute of thought, doctrine and action, with a pan-African vocation, based in Belgium, rooted in the Great Lakes.

A NON-PROFIT

The legal framework

- Non-profit association (ASBL) — BCE no. 1032.367.634
- Disinterested purpose: bring the three pillars to life against “Solitary Death” and systemic inequalities
- “Leave no one behind” principle (2030 Agenda: SDGs 10, 16, 17)

AN INSTITUTE

Five areas of work

- Social cohesion • Peace and mediation
- Regional governance • Human security
- Regional relations

GOVERNANCE

Written checks and balances

- College of Founders: mediation
- Scientific Council: contradiction — it may publish its objections without prior approval
- Ethics Committee

PARTNERS

An academic anchor

- University of Liège (ULiège)
- University of Namur (UNamur)
- Université libre de Bruxelles (ULB)

Get involved: Companion • Builder • Ambassador • Create a circle — tuzafrika.org

The signs *of the institute*

The logo identifies the institute; the emblem carries the doctrine. Ivory, gold, sienna: the trinity of the three pillars.



THE LOGO

Tuzafrika, the institute

It identifies the institute: the body that carries the doctrine. Not to be confused with the emblem.



THE DOCTRINAL EMBLEM

The Eagle of the Three Cloths

The bronze Eagle: sovereignty of destiny and protection. Ivory = Knot of Destinies, gold = Useful-Existence, sienna = Awakened Service. Free at the base: unity is not confinement.



THE FLAG

Three equal bands

Ivory, gold, sienna, each a third: no pillar prevails. The Eagle stands where ivory meets gold.



THE TROPHY

The Living Landmark

Awarded not on signing the Charter, but when consistent deeds, verified by peers, have made the promise self-evident.

Each carries the other, yet distinct — the institute is the body, the doctrine is the soul.

A building site, *not a temple*

“A doctrine that can never be disproved can never be confirmed.”

UNDER WHAT CONDITIONS WE WOULD BE WRONG

The axiom says what makes a life count. Everything else can be tested — and so refuted.

- If promoting Useful-Existence repeatedly produced more exploitation or fragmentation.
- If recognising interdependence, in basins like the Kivu, systematically worsened conflicts.
- If rigorous programmes built on the four disciplines improved nothing, across several cultures.
- If the doctrine led to patronage or a communal nationalism excluding whole groups from the We.

THE BODY OF CONTRADICTION

The Scientific Council gathers objections, publishes unresolved ones without prior approval, and regularly assesses these conditions.

“A scientific council that has never contradicted the founder has not yet begun its work.”

WHAT WE DO NOT YET KNOW

Whether Co-birth withstands an unfavourable balance of power; whether the economy of stewardship preserves the drive to innovate; what Active Presence costs in the long run; whether the doctrine travels beyond the hills of the Great Lakes.

If something seems wrong to you, write to the Scientific Council: this address is part of the doctrine.

Wisdom *to remember*

Abishyize hamwe Imana irabasanga

“Those who unite, God joins them.”

KINYARWANDA PROVERB

WHAT IT TELLS US

Collective action draws what lies beyond it: alone we wear out, united we are carried.

“It takes a village to raise a child.”

SAID TO BE AFRICAN (UNCERTAIN ORIGIN)

WHAT IT TELLS US

Act where I live: education, family and neighbourhood are everyone's business.



MODULE IV

Becoming a Companion of the Way

Character, the Charter, commitment

Objectives *of Module IV*

By the end of this module, you will be able to:

1

Assess your own qualities and choose the one you want to work on.

2

Explain the Charter's ten principles and the four guarantees it gives you.

3

Decide with full knowledge whether — or not — to sign the Charter: commitment remains free.

4

Keep your logbook and carry out a verifiable gesture within the week.

Becoming a Companion — *Living Landmark*

THE LIVING EXAMPLE

SOCIETY OF THE WE

No grand speeches, lives that prove it

You don't convince the world with a theory. You convince it when a neighbour sees that **mutual aid works in your home** — in your household, your market, your WhatsApp.

Companion = Living Landmark: people know you by your daily life, not your Tuzafrika badge.

“I am fully myself only when the We stands tall.” — Principle of embodiment by example

✕ Negative example — what I don't do

- Does not steal, lie or slander
- Does not get drunk or habitually quarrel
- Keeps peace in their own home first
- No pride, laziness or jealousy that corrupts the Heart

✓ Positive responsibility — what I do

- Take on what the community cannot solve alone
- Ongoing commitment: one good deed is not enough
- Art of the We: every gesture, every silence, every word

The 4 faces *of the Companion*

“The Companion does not show the way. They become the way.”

01

Peacebuilder

Wherever they go, war retreats

- Defuses before accusing
- Hears both sides before judging
- Seeks the common interest behind positions

02

Craftsman of the We

Weaves where things are torn

- Organises solidarity when help is slow
- Savings groups, study groups, collective work
- Connects the jobless youth to the artisan, the widow to the association

03

Living witness

Their life speaks louder than their posts

- Does what they say, even when no one is watching
- Gives back extra change
- Their authority is moral, not positional

04

Educator by example

Doesn't teach, inspires

- Children copy what they do, not what they say
- Corrects without humiliating
- Trains other Companions through mentoring

The 9 qualities *of the Companion*

1

Humility

I can be wrong. I listen.

2

Courage

I tell the truth when it's hard.

3

Discipline

I do what I said, even when I don't feel like it.

4

Listening

I understand before I answer.

5

Forgiveness

I let go to move forward.

6

Fraternity

Your struggle is my struggle.

7

Responsibility

If I see it and it needs doing, it's mine.

8

Exemplarity

I am the message.

9

Servant leadership

I serve before I lead.

MORAL AUTHORITY

It cannot be decreed: it is earned.

Consistency

My private life = my public life = my words.

Integrity

I am whole, whatever the audience.

Credibility

My “yes” means yes. My “no” means no.

Result: when I speak of the We, people believe me.

“Character is what remains when no one is watching.”

The Charter — I am fully myself only when the We stands tall

“By signing, I renounce the illusion of individualism.”

ACT OF COMMITMENT — COMPANION OF THE WAY

I. Useful-Existence • 1-2

Existing through service

1. Worth = usefulness to others, not titles
2. In every decision, the We comes first

II. Ethics • 3-4

Relationship and Word

3. Weaving Word — never divide, slander
4. Preventive Mediation — listen before judging

III. Action • 5-7

Ground and Governance

5. Active Presence — step in where torn
6. Realism of Forgiveness — justice = repair
7. Economy of Sharing — profits redistributed

IV. Fraternity • 8-10

Fraternity and discipline

8. Knot of Destinies — border = encounter
9. Network Solidarity — strands of one rope
10. Embodiment by living Example

 **Companion's signature:** I become a Companion of the Way. Only the constancy of my actions will one day make me recognised as a Living Landmark.

What the Way *guarantees me*

The ten principles bind me. The four guarantees bind the Way to me.

11

The right to contradict

I send any objection to the Scientific Council, which publishes those still unresolved. No one may hold it against me.

12

Freedom of contribution

No one is useful under coercion: no contribution can be imposed on me, no refusal punished.

13

Principled disobedience

I refuse any instruction contrary to the Charter, wherever it comes from, and refer it to the Ethics Committee.

14

Withdrawal without dishonour

I can leave the Way at any time, without justifying myself. A doctrine you cannot leave is no longer a doctrine.

These guarantees do not soften the commitment: they are what makes it valid. A community that demands without guaranteeing produces followers; We-ism wants none.

The Charter *in daily life*

AN EXAMPLE

CHALLENGE OF THE WEEK

1

Value = usefulness to others, not titles

"I greet the guard as I greet the minister." A person is not measured by their title.

Greet three "invisible" people today.

2

In every decision, the We comes first

Before acting: "Does this build or destroy the We?" For example, don't pass on a rumour, however juicy.

Note one decision where the We came before the "I".

3

Weaving Word — never divide or defame

"You're useless" becomes "I'm hurt when you...".

24 hours without criticism: only questions or suggestions.

4

Preventive Mediation — listen before judging

In a conflict, first ask "What do you need?" rather than "Who is wrong?".

At the next disagreement, listen fully before replying.

5

Active Presence — step in where it is torn

Pay a stranger's prescription at the pharmacy, and leave without waiting for thanks.

Do an anonymous good deed this week.

The examples illustrate the principles; they do not add to them.

The Charter *in daily life*

AN EXAMPLE

CHALLENGE OF THE WEEK

6

Realism of Forgiveness — justice = repair

Two brothers quarrel over land: share the harvest rather than divide the land.

Write a letter of forgiveness: send it, or keep it for yourself.

7

Economy of Sharing — profits redistributed

Buy one outfit fewer, and pay a month of school for a child.

List three unused things, and give one away.

8

Knot of Destinies — the border is an encounter

On the bus, someone insults a foreigner: the Companion defends them and recalls what we share.

Answer words of rejection with what connects us.

9

Network Solidarity — strands of one rope

Stay in the association when the grants stop: hold the rope, by choice, not by constraint.

Write three reasons that keep you going, and keep them.

10

Embodiment through Living Example

Teach a young person to read, one hour a week, for free.

This month, identify a young person to mentor.

The examples illustrate the principles; they do not add to them.

The Charter *ceremony*

1 Solemn reading of the 10 principles, all together.

2 Each says: “I am [Name], Companion of the Way. I choose the We.”

3 Signing the Charter and a handprint.

4 Presentation of the green and gold scarf.

5 The assembly replies: “We welcome you.”

A FREE COMMITMENT

Signing is a choice, never an obligation.

The Charter guarantees the Companion the right to disagree, freedom of contribution and withdrawal without dishonour.

“It is not a contract you sign. It is a pact you become.”

The Art of the We *in Daily Life*

 EXERCISE OF THE WEEK

Choose 1 discipline, 1 gesture

Not a big speech. A gesture you can verify today. Where you are.



Family

Listen before judging, put out smoke before fire



WhatsApp

Don't forward hate. Send words that unite



Market / Work

Share clients, tools, profits — circulation



Neighbourhood

Bury, relieve, show the way — active presence



Companion's logbook

My We gesture — Week 1

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Chosen discipline: _____

Place: **Family / WhatsApp / Market / Work**

Concrete gesture: _____

What changed?

in me / between us



3 circles: intimate • socio-economic • civic



Tomorrow, tell 1 person. The We spreads through living witness.

— The Art of the We is learned only by practising it

Wisdom *to remember*

“In Africa, when an old man dies, a library burns.”

AMADOU HAMPÂTÉ BÂ — UNESCO, 1960

WHAT IT TELLS US

The educating Companion passes on before it is too late: memory is a common good.

Haba na haba hujaza kibaba

“Little by little, the small basket fills.”

SWAHILI PROVERB

WHAT IT TELLS US

The Living Landmark's constancy: small gestures, repeated daily, fill a life.

Building together *our common destiny*

Leave the prison of the “I”. Enter the greatness of the We.

1

“I am useful, therefore We are. We are, therefore I exist.”

2

“I am useful, therefore We are. We are, therefore I exist.”

3

“I am useful, therefore We are. We are, therefore I exist.”



HAVE IT REPEATED ALOUD 3 TIMES — LIKE AN ELDER BROTHER, NOT A TEACHER

SENDING FORTH

Go, and *become the We*

You are not going home. You are carrying the We there.

EVERY MORNING

“What does the We expect of me today?”

EVERY EVENING

“Did I grow the We, or my ego?”

*You came in as “I”. **You leave as “We”.***

“It is better to limp along the right road than to run along the wrong one.”

WISDOM ATTRIBUTED TO SAINT AUGUSTINE

Thank you — *Join the Way*

“I am useful, therefore We are. We are, therefore I exist.” — Let's say it together, 3 times, aloud.



1. Sign the Companions' Charter

10 principles — an act of commitment, giving up the illusion of the “I”



2. Living Landmarks Training

Next training: the Art of the We in daily life, mediation, active presence



3. Network of Peace Builders

RBP — stepping in within family, neighbourhood, market, between 3 sister nations

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Tuza Shema • The Way of “We” • Building our common destiny together