Fellowship of Christian Councils and Churches in the Great Lakes and the Horn of Africa (FECCCLAHA) in Collaboration with World Council of Churches – Ecumenical HIV & AIDS Initiative in Africa (WCC-EHAIA)

Report on the Regional Ecumenical Forum (REF) ‘From Reaction to Prevention of Conflict: The Role of the Church’

1st – 3rd December, 2010
AACC Guest House
Nairobi, Kenya
About this Report

This is a report of the Regional Ecumenical Forum (REF), 2010 co-hosted with World Council of Churches – Ecumenical HIV and AIDS Initiative in Africa (WCC-EHAIA) that was held on 1st December, 2010 to 3rd December, 2010 in Nairobi, Kenya under the theme ‘From Reaction to Prevention of Conflict: The Role of the Church’. The two-day meeting mainly addressed the following:

- Focus on Sudan: The State of preparations for the Self-Determination Referenda for the People of Southern Sudan and Abyei;
- The Tale of Three Doctors and the Urgency of Conflict Prevention in the Great Lakes Region and the Horn of Africa;
- Conflict Early Warning and Response: The Role of the Church;
- The Urgency of Conflict Prevention in the Great Lakes Region and the Horn of Africa;
- Conflict Early Warning and Early Response: The Role of the Church;
- Intra and Inter-faith Dialogue and Collaboration for Conflict Prevention;

These were mainly expert presentations which were followed by a plenary session in which the participants were given the opportunity to share and reflect further. There were also small group presentations seeking to reflect on mobilizing early response systems and learning from past experiences and Redemptive masculinity. The report also contains a keynote address addressing the topic “From Reaction to Prevention of Conflicts: The Role of the Church” by International Conference on the Great Lakes Region (IC/GLR) and devotions from various Bible passages.

The forum brought together ecumenical partners and the FECCLAHA family: its membership from the national councils and churches in Burundi, the Democratic Republic of Congo (DRC), Eritrea, Ethiopia, Kenya, Rwanda, Uganda, Tanzania and the Sudan.

FECCLAHA, in collaboration with WCC-EHAIA, wishes to thank all its partners for their invaluable support towards the success of this meeting. We extend our gratitude to all the facilitators for their reflections and presentations and to the General Secretaries of member national councils of churches in the region for their commitment to the mission of FECCLAHA. We also thank Dr. Lillian Kaviti for drafting the initial report and Ms. Monica W. Njoroge for editing the same.
FECCCLAHA:
Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECCCLAHA) is a regional ecumenical organization seeking to provide a platform for sharing perspectives on issues of common concern, particularly regarding peace building and conflict transformation in the Great Lakes and Horn of Africa region. Officially launched in March, 1999, FECCCLAHA aims at fostering strong ecumenical cooperation. It encourages its members to take ownership and responsibility for problems in the region and proactively seek solutions to these challenges.

It draws its membership from churches and national councils of churches of nine countries in the Great Lakes and Horn of Africa region. These are: Burundi, Democratic Republic of Congo (DRC), Eritrea, Ethiopia, Kenya, Rwanda, Sudan, Tanzania, and Uganda.

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WCC-EHAIA:
Since 2002, the Ecumenical HIV and AIDS Initiative for Africa (EHAIA), an initiative of the World Council of Churches (WCC) has empowered churches in Africa to deal with HIV/AIDS in their communities by providing training, information, resources and forums for networking and collaborations. The organization strives to assist churches and related organizations to achieve professional levels of efficiency, coordination, capacity-building and communication in all HIV-related activities. Furthermore, the organization brings an ecumenical dimension to the churches’ care, education and counseling programs. EHAIA conducts workshops and training programs; responds to individual requests for advice from churches on HIV church policy development, pastoral training or project planning support; and distributes information and resource materials online through electronic newsletters and the organization’s website.

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<td>Gender Based Violence</td>
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<td>ICGLR</td>
<td>International Conference on the Great Lakes Region</td>
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<td>World Council of Churches – Ecumenical HIV&amp;AIDS Initiative in Africa</td>
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<td>NCCK</td>
<td>National Council of Churches</td>
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<td>NCA</td>
<td>Norwegian Church Aid</td>
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<td>PROCMURA</td>
<td>Programme for Christian-Muslim Relations in Africa</td>
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<td>REF</td>
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<td>AACC</td>
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<td>CPR</td>
<td>Conseil Protestant du Rwanda</td>
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<td>DRC</td>
<td>Democratic Republic of Congo</td>
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<td>LRA</td>
<td>Lord’s Resistance Army</td>
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<td>EA</td>
<td>Eastern Africa</td>
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<td>UNIDO</td>
<td>United Nations Industrial Development Organization</td>
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<td>CPA</td>
<td>Comprehensive Peace Agreement</td>
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<td>SCC</td>
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<td>IOM</td>
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<td>SAVE</td>
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<tr>
<td>SIDDIM</td>
<td>Stigma, Shame, Denial, Discrimination, Inaction, and Mis-action</td>
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EXECUTIVE SUMMARY

The Regional Ecumenical Forum (REF) is a key instrument offering a platform for FECCLAHA membership to reflect and focus on issues affecting the Great Lakes and Horn of Africa region. The instrument offers a strategic opportunity for members of FECCLAHA to share ideas and lessons and to discuss challenges and re-strategize. Through facilitating ecumenical cooperation and fellowship within the framework of holistic Christian ministry, REF offers an opportunity for the members to renew their commitment and passion for their mission of enhancing peace and reconciliation in the region.

Guided by this year’s theme ‘From Reaction to Prevention of Conflict: The Role of the Church’, the two day meeting aimed at increasing involvement of national councils of churches and churches in conflict prevention and the consolidation of sustainable peace in the Great Lakes and Horn of Africa. The presentation, discussions, and reflections aimed at enhancing understanding of available religious assets in the operationalization of an effective ecumenical conflict early warning and early response mechanism in the region.

This year, the REF was co-hosted with World Council of Churches – Ecumenical HIV and AIDS Initiative in Africa (WCC-EHAIA) with the aim of deliberating upon concrete actions towards stemming the silent HIV/AIDS epidemic linked to the culture of sexual violence and negative masculinity in conflict and post conflict societies in the Great Lakes and Horn of Africa. Lastly, the reflections sought to clarify on the urgent ecumenical advocacy on the self-determination referenda for the people of Southern Sudan and Abyei.

Some of the recommendations discussed during the two-day meeting are as follows:

**From Reaction to Prevention of Conflicts: The Role of the Church**

- The need to have reflections on the prevention of genocide, crimes of war and all crimes against humanity because the region is still very vulnerable to these threats.
- The message by the Church against war mongering, injustice and human rights violations should be loud and clear to counter seeds of hatred, marginalization and genocide ideologies.
- The Church must be capable of carrying the moral authority to prevent, mediate and transform conflicts.
- There is a need for a Pan-African, integrationist vision of the Church where petty nationalism is rejected and instead, unity of the people of Africa is supported. This approach will minimize interstate and cross-border community conflicts.
- The Church must contribute to the economic empowerment of marginalized groups such as the youth to prevent them from being lured into unjustified wars by terrorists and war-mongers.
- The church needs to foster partnerships as they are crucial in dealing with politics of exclusion, underdevelopment, corruption and conflict in the Great Lakes region.

**Focus on Sudan: The State of preparations for the Self-Determination Referenda for the People of Southern Sudan and Abyei**

- The ecumenical community to stand in solidarity with the Church and people of Southern Sudan in their quest for liberation, social justice and dignity.
The need to develop a ‘think-tank’ to develop measurable objectives to analyse the root causes of violence in the region.

The Tale of Three Doctors and the Urgency of Conflict Prevention in the Great Lakes Region and the Horn of Africa

- The Church ought to find ways of debunking the superstition that preparation for elections should go hand in hand with preparations to confront possible violence.

Conflict Early Warning and Response: The Role of the Church

- Resources that the church already has at its disposal should be marshalled and strengthened to provide early warning and responses.
- Conflict prevention is not just warning and response, it is also about creating new social norms and mechanisms that can proactively address the political, economic, and social causes of conflict, promoting transformation of structures in the process.
- Use a language within the Church that can motivate a faith based commitment not just through addressing the symptoms of conflict but through advocating for institutional changes that address the causes.
- The Church needs to be empowered before it can think of empowering the masses. Therefore capacity gaps in certain areas such as early warning analysis must be addressed through training.

Intra and Inter-faith Dialogue and Collaboration for Conflict Prevention

- Christians’ and Muslims’ effectiveness rests with an intra-faith engagement with the aim of putting their house in order after which they can engage in inter-faith dialogue for a broader impact.
- If Christians and Muslims are to embark on working together to prevent violent conflicts, they need to openly discuss the universal nature of their religions and what this means for local and regional contexts. This will ensure that things alien to Africa are not imported into the Continent including importing conflicts in the name of religion (Christian and Islam) and thereby fighting proxy wars.

A Faith-based Response to Gender-Based Violence: Exploring Redemptive Masculinity

- The Church and other religious institutions must lead the way for the world in redefining masculinity. This can be done by reinforcing legal and policy structures so that laws prohibiting violence against women and girls are enforced.
- A top-down approach must be implemented where clergy and religious leaders relearn the notions of gender relations and speak openly about the derogatory nature of SGBV.
- Church leaders and religious institutions in general must form coalitions and partnerships to effectively lobby the government concerning GBV.
Day 1: Wednesday 1\textsuperscript{st} December, 2010

Opening Remarks

Mr. Fred Nyabera, Executive Director – FECCCLAHA,
Bishop Mhaya Tshiakany, Chairperson – FECCCLAHA

The meeting was opened by FECCCLAHA Executive Director, Mr. Fred Nyabera who requested Rev. Ramadhan Chan (General Secretary-Sudan Council of Churches) to lead the opening prayer. The FECCCLAHA ecumenical family of participants were then introduced and asked to reflect on the steps to be implemented by all stakeholders and parties to bring hope, peace and security to the Great Lakes region for the prosperity of this Region and the Kingdom of God.

Rev. Dr. Andre Karamaga, General Secretary-AACC

Rev. Dr. Karamaga, the General Secretary of AACC made apologies for being unable to attend the workshop since he was monitoring elections in the Ivory Coast. This election has proved to be the most expensive election in Africa. He asked the delegates to keep this country in their prayers and acknowledged that this workshop consists of peacemakers. Africa has peace keepers who are usually soldiers mandated to keep peace; peace makers who are diplomats; and peace builders where the church has a responsibility. The Church in Africa faces many challenges. One of these is that the church does not take its role seriously insofar as peace-making is concerned. In contrast, during biblical times, the children of Jacob came to look for food in Egypt, Africa. When Jesus’ life was threatened by Herod, the family fled to Africa, implying that Africa was once a haven of peace. Moreover, Jacob’s sons reconciled in Africa and Israel became a nation in Africa. Africans were peace-makers and peace-builders. The church therefore has a duty to change the image and face of Africa. Rev. Karamaga pledged the collaboration of the 73 member states of the AACC.

Day 2: Thursday 2\textsuperscript{nd} December, 2010

Opening Prayers and Bible Reflections


The devotion was based on Luke Ch. 11:5-8 and was titled: “A knock at midnight”. The power of persistent prayer and the role of the church in interceding against darkness within the social order, Africa and the world at large were highlighted. Two major world wars have been fought in addition to tensions that exist worldwide including the supremacy battles between North and South Korea and civil wars in Africa. Nuclear bombs exist today with the capacity to destroy the world. In essence, it is “midnight on earth”.

The world relies on science which admittedly, has contributed to the midnight of crippling ignorance, superstition, diseases, etc. However, although science has also brought greater well-being medically,
physically, materially, it has not solved all problems. There is still “midnight in the social order” for those suffering from terminal diseases such as HIV and AIDs, cancer, etc.

It is ‘midnight’ in the social and psychological order since people are more disturbed than any other time. This is characterized by neurotic personalities, people desperately searching for peace and happiness, etc. It is ‘midnight’ within the moral order too. People are following the “11th Commandment” of “thou shall not get caught”. It seems acceptable for people to lie, steal and hate their fellow beings. Survival is for the “sleekest”, which symbolizes moral degeneration. Millions seek answers from the church, mosques and African traditional religions.

The numerical growth of churches doesn’t necessarily reveal the true state of believers. People have lost faith in God, fellow humans and the future. It is a ‘midnight’ of disillusionment. People are longing for the bread of hope. Governments in Africa have failed and life is full of pessimism. The church has a responsibility to offer the bread of hope, love, faith and peace. People are knocking on the door of the Church yet they frequently get disappointed. People are crying for the bread of economic justice. Unfortunately, the Church has often been guilty of supporting the status quo. In the parable of Luke 11:5-8, the man was persistent and continued to knock on the door. Similarly, today people are continuously knocking on the door of the church and come searching for answers to life. The Church must preach the message that the ‘dawn’ will come since God is good and just.

**Day 3: Friday 3rd December 2010**

**Bishop Noe Nzeyimana, General Secretary, National Council of Churches of Burundi (CNEB)**

The devotion was drawn from Nehemiah 2: 17-20 with the theme of the Church in times of difficulty. When Nehemiah received news about the destruction of Jerusalem, he prayed earnestly before God and confessed the sins of his people. He then travelled to Jerusalem to confirm whether the message was true or not. Nehemiah did not enjoy his life in the palace but instead empathized more with the sufferings of the ordinary Israelites. He could have chosen to stay in the palace and enjoy the good life but instead chose to leave to share in the sufferings of his people and the destruction of Jerusalem. Nehemiah was ridiculed but this did not distract him at all. Instead, he worked hard to inspire his people to rebuild Israel again.

Nehemiah is a role model for us to imitate. In our society today, when leaders attain positions of authority, many of them forget about the needs of the common man and use their positions to enrich themselves. Nehemiah was the direct opposite of this. The message for religious leaders from this passage is that just like Nehemiah did not neglect his calling; church leaders should also empathise with the masses and be proactive in looking for solutions to rebuild their countries. Christians as a whole should emulate Nehemiah’s decision to pray and fast for Israel when the Jews were in exile. In Africa today, many refugees suffer in camps due to diseases, poverty, corruption, crime, etc. The Church cannot choose to remain silent about the plight of the suffering even when faced with obstacles, Nehemiah was confident of God’s deliverance. Church leaders need to join in a common crusade to provide leadership for the prevention of conflict. Moreover, they must be responsible for good
governance and also live responsible lives. They should work hard to prevent and preach nationhood. In particular, there is a need to implement what has been deliberated upon at this workshop and preach the gospel of peace and reconciliation.
INTRODUCTION

The presentation began by acknowledging the role of FECCLAHA and its association with IGCLR. There has been a season of relative peace in the region and significant improvement of relations between member states in the Great Lakes Region. Peaceful democratic elections have been held in Tanzania and Rwanda including a successful Referendum in Kenya. There has been an increase in the dialogue and interactions between leaders and the masses. Efforts have been increased by key stakeholders and actors in the communities working for peace, security, stability, human rights and reconciliation. FECCLAHA and other like-minded organizations take this role very seriously.

Nevertheless, the region remains fragile with persistent challenges concerning conflict prevention, resolution and transformation. The church is capable of contributing to this. Catholic and Protestant churches, FECCLAHA and other faith-based organizations continue to offer spiritual, material and humanitarian assistance to the suffering populations. Partnerships are needed between the Church, the State, Civil societies and regional organizations in order to win the war against policies of exclusion, politics of ethnicity, corruption, illegal exploitation of natural resources, poor governance and poverty.

PREVENTATIVE ACTIONS

It is better not to wait for a crisis to take place in order to prove how competent one is in resolving it. Interestingly, the Great Lakes Region has more Christians than in other regions in Africa and yet still remains conflict ridden with chronic violence and crimes against humanity. Participants were asked to reflect on this contradiction and come up with concrete preventative and corrective measures to enhance the role of the church in conflict prevention, peace-building and consolidation as a core business. There have even been cases of the Church being implicated in atrocities including the Catholic Church’s involvement during the Rwanda genocide. The ICGLR recognizes as one of its key priorities, the prevention of genocide, crimes of war and all crimes against humanity. The Forum was advised to reflect strongly on these issues because this region is still very vulnerable to these threats.

The message by the church against war mongering, injustice and human rights violations should be loud and clear to counter seeds of hatred, marginalization and genocide ideologies. The ICGLR was established to work with other stakeholders on preventative actions and is ready to partner with this
Forum in achieving its objectives as guided by the core principles of inclusiveness, partnership and complementarity.

**Justice, Peace and Fighting Impunity**

There can be no sustainable peace without the restoration of justice. Conflict prevention entails respect for the rule of law and ensuring that post conflict reconciliation engenders justice for the victims with fighting the impunity of these perpetrators of violence. The reconciliation process must be based on disclosure, truth, forgiveness, punishing impunity, fairness and victims’ compensation. In Uganda and Rwanda, a hybrid traditional system delivered justice and allowed reconciliation where formal judicial systems had failed. This can be applied to similar situations in the region. Justice and reconciliation commissions could also be an effective way of healing communities and preventing future conflicts. When the state and civil society can encourage these processes, the community becomes confident and healing of the society takes root leading to sustainable peace.

**Following events in the Region on a Daily Basis**

Church leaders must keenly follow the situation in the region to be able to either prevent or mediate as the situation requires. Some church leaders are already playing this role of mediation in conflict situations such as Bishop Malumalu in the peace process in Eastern DRC, which led to the signing of the *Acte D’Engagement (2008)* and the Peace Agreement between CNDP and the DRC Government. The same can be said of His Grace John Baptiste Odama in the LRA conflict. The Church must be capable of carrying the moral authority to prevent, mediate and transform conflicts.

**Developing Trans-border Evangelism and Cooperation in Areas of Peace, Security and Economic Empowerment**

Most churches operate at the national level but the geography of the Region and its culture make regional approaches to spirituality imperative. The ICGLR has a framework where clusters of three countries can work together for trans-border security and development initiatives. This framework can also be applied to the spiritual messages spread across the three-country zones. There is a need for a pan-African, integrationist vision of the church where petty nationalism is rejected and instead, unity of the people of Africa is supported. This approach would minimize interstate and cross-border community conflicts.

**Involvement in Development and Productive Work Projects**

Poverty and economic injustice are usually at the core of conflicts in Africa. Hence, economic empowerment of the youth and women is a precondition to conflict prevention in the Region. The Church must contribute to the economic empowerment of marginalized groups such as the youth to prevent them from being lured into unjustified wars by terrorists and war-mongers.

**Strategic expansion of Areas of Cooperation**

FECCAHA’s message of peace and reconciliation should not only reach the affected communities in Uganda, Sudan and DRC but also in Congo-Brazzaville, Angola, Zambia, etc. The social, political,
economic and strategic significance of DRC in the region requires a more comprehensive approach to address also the affected neighbouring countries.

**Strengthening the Capacity of Member States**
It is in the interests of the civil society to work towards building effective states rather than weak or fragile ones. It takes both an effective state and an effective civil society through good will and mutual trust and cooperation to prevent conflicts.

**Effective Control Mechanism against illegal exploitation of natural resources**
The ICGLR has developed 6 tools including the certification mechanism to address the problem of illegal exploitation of natural resources. There is a plan to have them endorsed by the ICGLR Heads of State and Government during the Special Summit of illegal exploitation of natural resources that will be held in Lusaka, Zambia on 15th December, 2010.

**Role of the Church in Conflict Prevention**
ICGLR acknowledged FECCLAHA for the invitation to share perspectives on the role of the church in conflict prevention. There has been a period of relative peace within the region. In particular, Rwanda and Tanzania experienced peaceful, democratic elections in 2010 with increased interaction and enhanced dialogue mechanisms. All stakeholders are working for peace, stability and human rights, etc. Nevertheless, the Eastern African region remains fragile. The role of the church is significant in bringing peace and faith-based organizations have a role in this endeavour. Partnerships are crucial to deal with politics of exclusion, underdevelopment, corruption and conflict in the Great Lakes region.

Since prevention is better than cure, faith-based organizations should not wait for conflict to happen. Instead, they should prevent war from happening before it reaches a crisis point. The church has a role to play in prevention. It is ironical that the Great Lakes Region is plagued by conflicts yet there are numerous churches in the region. Peace-building and reconciliation are important elements of the churches core-business. The church should confront roots of conflict, genocide, etc. The necessary principles are justice, peace and the fight against impunity. There can be no sustainable peace without justice and respect for the rule of law. Reconciliation must be based on forgiveness and punishment of the offenders. Churches have a role in preventing and mediating conflicts. Based on these recommendations, Fred Nyabera promised that each one of them would be translated into activities and actions.

**Plenary Discussion**

**Issues arising**
- Individual countries have to contribute to the budget of the Secretariat. What is the status of these payments?
- Concerning working with faith-based organizations and religious leaders, in Kigali, a proposal was made to create a forum for religious leaders in the region. There is need for larger space for religious leaders in the region to participate.
Exploitation of natural resources: What are the mechanisms for monitoring and holding leaders accountable? In most cases, leaders sign peace accords, but do not always abide by them.

Somalia issue: How is the ICGLR networking with all other organizations concerning this issue? What resources are available to implement programs? Concerning the timeliness to implement activities, what is the availability of resources especially from the Civil Society perspective?

There is a concern of the timeliness to implement activities.

There are new dynamics to the Eastern African fragile peace situation.

Issue of youth who are easily lured to destabilize elections.

Response from Mr. Nathan Byamukama

Concerning the projects, the organization is still at a very early stage of its development. There is a need for review because of the different dynamics.

There is a need to focus on women empowerment particularly through a regional women’s forum

10 member states have so far ratified the pact which is commendable. This shows that they understand the mechanisms of implementation. The role of the ICGLR is one of coordination.

Concerning natural resources, this is not only a DRC problem. Due diligence is required even in neighbouring states.

Concerning the implementation or duties of member states, the ICGLR only plays a coordination role. Some member states have implemented specific laws e.g. Rwanda and Uganda on women’s involvement.

Budget of the Secretariat: All members have been paying up regularly, which is a clear demonstration of their commitment. This shows an interest to appreciate the mechanisms in place.

Exploitation of natural resources: 6 tools have been developed including a data base to know which minerals are mined. There has also been harmonization of laws and monitoring by the Civil Society which is a very key role.

Somalia: It is not a member of ICGLR. However, there can be no lasting peace as long as one neighbour is at war. There is therefore need to support Uganda and Burundi in Somalia. Protocol also allows for East African member states to intervene and assist in bringing order to a member East African state.

Resources and Timelines: Resources are inadequate and partners want to operate bilaterally and not in a basket fund.

Youth: Multi-functional youth forum formed to empower the youth with a link for the region and grassroots. There is a need to build on existing structures e.g. in Kenya. Other member states could learn from this. Member states appreciate the need to fund this group but the mechanisms for this are problematic. There is a project with UNIDO to involve the youth in productive work. For instance, former child soldiers and other victims of war need a sustainable livelihood. However, the lack of resources create a problem.
PRESENTATION I
Focus on Sudan
The State of preparations for the Self-Determination Referenda for the People of Southern Sudan and Abyei
By
Rev. Dr. Sam Kobia
Ecumenical Special Envoy to Sudan
Chair: Amb. Dimetros Yoftahe

The session was chaired by Amb. Dimetros Yoftahe from the Eritrea Orthodox Church, Tewahdo. Rev. Dr. Kobia acknowledged the growth of the close association between his organization and FECCLAHA. His focus was on the situation in Southern Sudan in the wake of the 9th January 2011 Referendum.

Introduction
The Office of the Ecumenical Special Envoy to Sudan was established in March 2010 in response to calls by Sudanese Churches during the SCC General Assembly in August 2009. The call was for special arrangements for high level diplomacy and advocacy to save the Comprehensive Peace Agreement (CPA) from collapsing and to give urgent support to the church in the electoral process. The overall objectives of the Office of the Ecumenical Envoy are:

1. To renew high level ecumenical diplomacy and advocacy for the full implementation of the CPA and call for stronger responsibility and action on the part of the CPA guarantors;
2. The Special Envoy will endeavour to strengthen the ecumenical engagement for peace, justice and reconciliation in Sudan through high level diplomacy and advocacy with the leadership of the Governments of National Unity and of Southern Sudan, CPA guarantors and other relevant institutions and persons;
3. To interpret the positions and views of the Churches in Sudan and the Sudan Ecumenical Forum at high level meetings pertaining to issues of the Sudan and their implications on the region.

The Ecumenical Special Envoy and the church leadership in Sudan has engaged in various shuttle diplomacy missions which have had huge positive impact in the way the international community has responded to the implementation of the CPA.

State of Preparations
The CPA clearly stipulates how the Referenda process will be undertaken and it enumerates both the mechanisms and timelines within which such mechanisms need to be put in place. The first 5 years after the signing of the CPA (2005-2010) will be a period during which unity should be made attractive. This will be followed by the referenda in the South, for them to decide if they want to continue being part of the larger Sudan or establish an independent state. Similarly, the people of Abyei will decide if they want to be part of the North or South in the event a separation takes place.
Church’s Input
The input of the church in the Sudan Referendum process has taken three dimensions:

1. Pedagogical (Civic education, voter education and sensitization and awareness creation);
2. Peace-building;
3. Advocacy.

The following has been achieved so far:

- **Referenda Commission**: This Commission was created in June 2010 and is tasked with the implementation and rolling out of the voter process as well as the logistical arrangements for a successful Referendum;
- **Voter Registration**: The voter registration process began on the 14th November 2010 and is expected to end on 8th December 2010;
- **Voter Education**: This began almost at the same time as the voter registration process and this also has been carried out with varying degrees of success. Churches and civil society organizations in the Sudanese diaspora have put a lot of efforts to voter and civic education but they have serious logistical and material limitations and therefore need the help of the ecumenical community.

Challenges to the Referenda preparation and Roll-out process

- **Who can vote**: Concerns regarding voter eligibility are rife especially in the North and in IDP camps. There are fears that the numbers could be manipulated to defeat the established 60% voter turnout threshold which legitimizes the Referenda. Of grave concern are allegations that non-Sudanese in some countries have been issued with Sudanese identity cards and registered as voters in Uganda. There is need to closely monitor the process in the 8 countries where Sudanese diaspora are to register and vote.
- **Regulations and procedures**: The establishment of the regulations and procedures of the Referendum and the formation of sub-committees in the counties as well as referendum materials have not been finalized;
- **Demarcation of the North-South Border**: This should have been completed in 2005 but has not been done and is still in dispute. There are fears that this may spark conflict if the South secedes.
- **Abyei Referendum**: The latest developments suggest that the Abyei issue might be resolved by other means other than a referendum. This is worrying because it contravenes the CPA.
- **Popular Consultation for Blue Nile and Southern Kordofan**: These two regions were not granted the right to self-determination but instead were given a “popular consultation” about their form of government within the North but without the option of joining the South or ruling themselves. However, preparations for the popular consultations are inadequate especially in Southern Kordofan where election of legislators has never been done.
For the people of Southern Sudan:

- **The Referendum is a way of affirming their aspirations for dignity:** January 9th 2011 will be the day for fulfilment of the aspirations of the people of Southern Sudan. Aspirations that began the rebellion in 1947 will culminate in the self-determination referendum.

- **The Referendum signifies the sovereignty of the people:** This will be a way of affirming their aspirations for dignity. It signifies the voice of the people because it’s not about political parties or the government but a people’s vote. Through their vote in the referendum, the people anticipate seeing the UN Charter of 1945 come to fulfilment in Sudan.

- **It is the Soul of the Nation:** For the people of Southern Sudan, engagement in the referendum process has a deep spiritual dimension. By exercising their right to self-determination, the people of Southern Sudan are fighting against their dehumanization. They are rejecting identity as defined by ethnicity and race, which, over the years, has seen them relegates to second class citizens in their own country.

The role of the ecumenical community has been to stand in solidarity with the Church and people of Southern Sudan in the quest for liberation, social justice and dignity. Rev. Dr. Kobia ended his presentation by urging the Forum to support the people of Southern Sudan through their moment of self-dignity through their self-determination referendum and also during the post–referendum period.

**Critical highlights of the Presentation**

- Rev. Dr. Kobia made reference to the Comprehensive Peace Agreement of 9/2/2005, which states how the Referendum would be undertaken in terms of its mechanisms and timelines. The CPA states that the first five years would be a period for unity of the Sudan to be made attractive to the people of Sudan. If Khartoum had put enough effort into making unity attractive, it would not have had a reason to fear. However, the Khartoum Government has put obstacles to the Referendum process.

- The Church in Sudan has made significant contributions to the peace process through the following strategies:
  - **Pedagogical:** Through sensitization, education, civic and voter education. It is important to have an atmosphere of peace for the referendum to take place successfully.
  - **Conflict resolution between communities:** Individual churches have contributed a lot towards this.
  - **Advocacy:** There have been serious attempts by the Khartoum government to convince the international community against the Referendum date with the aim of postponing it based on technicalities. However, for the people of Southern Sudan, this Referendum is a matter of life or death and affirming their right to self-determination.
  - **International community:** There is a change in the international community because of the ecumenical community. The Ecumenical community has impressed upon the international community concerning the importance of the peace process (e.g. during the IGAD summit in Addis Ababa).
  - **Visibility:** AACC’s visibility has increased because of the role of ecumenical organizations.
Achievements to date
Although there were some initial delays in the formation of a Referendum Commission, it has started its work and the voter registration process is underway. This commenced on 14th November 2010 and closes on 8th December 2010 in North and South Sudan and the same is underway in 8 countries with large populations of Sudanese citizens (i.e. Kenya, Uganda, Ethiopia, Egypt, UK, USA, Canada and Australia). Further, voter education started alongside voter registration.

Concerns
- The issue of who exactly is eligible to vote is a significant bone of contention especially in Abyei where the numbers are deliberately made vague to allow for manipulation of votes. The Khartoum government has tried strategies that would allow for the manipulation of votes in addition to trying postponing the referendum.
- Khartoum has registered as many people as possible whether they are eligible to vote or not. There has been an over-registration of “ghost voters” to ensure that the 60% voter turnout threshold is not achieved.
- There have been various attempts to include Sudanese in the diaspora to vote. In the embassies in 8 countries, envoys from the SPLM (Southern Sudan) have been replaced with officials from the government of Khartoum with the aim of mobilizing non-Sudanese to vote. A clear case of this fraud is that the Sudanese Embassy in Kampala has been issuing Sudanese passports to the Acholi who are not Sudanese citizens to vote. Joseph Kony of LRA is allegedly behind this in allegiance with the Khartoum government.
- The regulations and procedures for the Referendum in the respective states have not been finalised.
- There has been intimidation on a daily basis partly by pronouncements by government officials in Khartoum such as the Minster of Information. There have also been threats and intimidation and security concerns for Southern Sudan people.

The Case of Abyei
- To date, no referendum committee has been formed and hence, no referendum can take place here on the 9th January 2011. The alternative is a proposal to have a Presidential decree to cede Abyei to Southern Sudan on certain (unstated) conditions. However, this denies the people of Abyei the right to decide on their future in Sudan, which contravenes the CPA.
- Popular consultations for the Blue Nile and Southern Kordofan are way behind schedule and to date, no officials have been elected. This denies the people of this region the right to self-determination because they are to be ceded to the North without being given the right to decide on their future.
- Civic and voter education has not been effective but commendable efforts have been made by religious leaders from religious platforms as well as advocacy through the print and electronic media.
Plenary Discussions
Moderator: Rev. Ramadhan Chan- General Secretary, Sudan Council of Churches (SCC)

Issues Arising
- Will the Referendum solve all the problems of Southern Sudan? What is the major problem in this region?
- Who is responsible for imparting Civic Education in Sudan? Is it the government, church or civil societies?
- Concerning the Sudanese in the Diaspora, who has the mandate to oversee their registration process? Is it the government of Sudan state agents? What are the ecumenical circles doing to see that these elections are carried out in a free and fair manner?
- How much is the church doing to ensure that the people of Sudan remain united irrespective of the referendum results in Southern Sudan?
- Is there a place for women and the youth to participate in the referendum?
- What mechanisms have been put in place to ensure that non-Sudanese are not fraudulently registered?

Response by Rev. Ramadhan Chan, General Secretary - Sudan Council of Churches
- Unity in Sudan must be made attractive to all Sudanese citizens. When the agreement was signed after a conflict of 50 years, the SPLM and NCP agreed to look at the root cause of problems within 5 years. The following were identified to be the root causes of the conflicts in Sudan.
- The root causes of conflict in Sudan are:
  i. **Identity:** For the last 50 years, the criterion to be treated as a “First-class” Sudanese is to be an Arab Muslim. Some Southern Sudanese had tried converting to Islam but could obviously not become Arab! A case in point is the situation of inhabitants of Darfur who are African but Muslim. The Muslim government in Khartoum denies them their rights simply because they are not of Arab descent.
  ii. **Marginalization:** If a Sudanese is not an Arab in Khartoum, they are marginalized particularly if they are of African descent. The CPA was given 5 years to address these issues of marginalization yet people are still denied access to economic, social rights, access to wealth and power, amongst other human rights violations.
  iii. **Religion:** According to the Khartoum government, everyone must be a Muslim in order to be an “authentic” Sudanese.
  iv. **National Reconciliation:** If the elections in January 2011 are free and fair, the people of Southern Sudan will achieve their independence. The CPA provided opportunities for the leaders of the North and South to reconcile their communities. However, unity has not been made attractive to Southern Sudan because of the Khartoum government’s sabotage. Further, Southern Sudanese in the North are moving in masses to the South to vote freely. However, some groups cannot move including those in prisons, civil servants and military officers from the South but living and working in the North.
v. **Insecurity:** The Khartoum government planned to use Southern militia to destabilize the Referendum as a way of scaring and intimidating people not to vote.

vi. **Funding:** The funding from the International Planning and Central Government has been blocked with the Central government refusing to release funds. However, Southern Sudan is determined to go forward with or without funding from the Central Government.

vii. **Abyei:** It has full protocol with the referendum timetable clearly set and defined as well as the borders. The interim constitution is also in place. However, the government is guilty of sabotage and the Abyei people have been taken hostage because of the presence of oil in this region. All panels have given the 2 principles a platform to resolve the conflict but there is no government goodwill to resolve the stalemate.

viii. **Borders:** The issue of borders is a bone of contention. The borders were set by the British in 1956 and clearly demarcated. However, when oil was discovered in the South, the border kept on moving to suit the interests of the Khartoum government.

**Vision and position of the Church**

The Church has been advocating for peace in Sudan and that people should be allowed to have freedom of choice. Moreover, the church has been active in civic education to empower citizens on how to register and vote wisely. For the referendum to succeed, all Southern Sudanese must be united. To this effect, the President of Southern Sudan called for Amnesty for all militia groups in Southern Sudan, as well as the need for reconciliation and peace-building.

**Response by Rev. Dr. Kobia**

- **Civic Education:** The CPA has the basic responsibility to oversee this process with the Church and the civil society who also have been very active in this process.

- **Sudanese in the Diaspora:** The mandate to see this registration process was given to the International Organization of Migration (IOM) and the agents accredited to monitor and observe the registration process in each of the respective eight countries. However, the Sudanese in Kenya are not happy with the locations of the IOM Registration Centre in Nairobi because it is remotely located and inconveniently placed. However, despite their protests, the IOM in Nairobi has refused to move to a more accessible place. In Uganda, the IOM has blatantly registered Ugandans who are masquerading as Sudanese.

- **Monitors and Observers:** There has been a reluctance to accredit volunteers to be election monitors and observers and attempts to rig the elections using IDPs particularly in Uganda. The embassy in Kampala is paying people to register and also has refused to allow advocacy through the media for civic education.

- **Unity in Sudan:** During the Civil war in Sudan, the Sudanese ecumenical forum and Sudan Council of Churches tried to work on peace, reconciliation and healing in the country. The most significant point of unity was when the churches helped the SPLM to reconcile with the rebel organization.

- **Importance of unity of the Churches:** The unity of churches has been very significant and in March 2010, the churches came up with a message to show that they were fully united. However,
in reality, there is still conflict, competition and lack of unity within the ecumenical family and the church is not a good example of peace.

- **Need for political good will**: Despite the efforts of the civil society, without political goodwill, efforts at peace making are useless.
- There is a need to strengthen youth ministries in churches.
- **Training on Advocacy skills**: The training of religious leaders in theological colleges leaves a gap particularly in training them on advocacy skills.
- **Religion has been misused and misinterpreted** to justify violence in Somalia and Sudan. This hinders dialogue within and between religions.
- **Insufficient funds**: There is commitment and motivation to engage in peace and reconciliation. However, there are challenges in regard to the availability of funds as well as complexities of external and internal interests that are usually hidden. It is necessary to have a strategy to address all these complexities in their entirety. This includes dealing with the influx of illegal arms, dumping of low quality goods including drugs and illegal exploitation of natural resources. Internal challenges include the politics of exclusion and religious intolerance.
- **Rape and GBV** is not only a female problem but also affects men as well. It is therefore necessary to have laws to protect victims of this violence especially in the Congo. The youth in DRC feel hopeless and there are no strategic plans to protect their interests. Workshop participants inquired on whether FECCLAHA has mechanisms to protect the youth who are future leaders of tomorrow.

**Response by Fred Nyabera**

There is a need to develop a ‘think-tank’ to develop measurable objectives to analyse the root causes of violence in the region. Both internal and external actors need to be reconciled. There is increased radicalization of religion for political ends. This includes intra-fundamentalist and extremists within both the Christian and Muslim faiths. Concerning Eastern DRC, there was mass rape of 200 people (both male and female) in Luvungi. This was a deliberate act of humiliation and hitting out on the communities.

**Summary**

What is the impact of FECCLAHA and other inter-faith bodies? How are these efforts being documented? There is a need to distinguish between the different levels of engagement of peace work to see how the various levels enhance each other. There is need for the empowerment of women for peace-building in a systematic and organized manner. It is important to enhance the capacity of women and establish a database for women of different faiths within the region.
PRESENTATION II
The Tale of Three Doctors and the Urgency of Conflict Prevention in the Great Lakes Region and the Horn of Africa
By
Fred Nyabera
Executive Director, FECLLAHA

Questions and challenges for Peace building in the Region
Peace building can be defined as “…the process of undertaking programmes designed to address the root causes of conflict and grievance of the past and promote long-term stability and justice”. The Great Lakes Region and Horn of Africa face challenges such as:

- The continuation of sporadic violent conflicts which undermine the gains so far made in promoting peace and reconciliation in the region. This is mainly due to the lack of honouring or implementation of provisions of peace agreements and accords as well as unresolved historical injustices.

- The trend where violence is synonymous with elections. We need to find ways to debunk the superstition that preparations for elections should go hand in hand with preparations to confront possible violence. The challenges facing the management of elections and election disputes in Africa calls for an effective ecumenical accompaniment of electoral processes. Through the Ecumenical Election Assistance Programme, we seek to walk with our member churches and national Councils of churches to accompany all phases of the electoral cycle and ensure that elections deliver on human security.

- We use national lenses in diagnosing problems that have a regional dimension and implications. The lack of joint regional strategies is evident in both government and civil society. For instance, in spite of numerous protocols signed, the problem of small arms and light weapons remains a common threat in many parts of the region. Criminals find it easy to function in cross-border areas where there is too little government. This calls for regional strategies not just for governments but also for churches or civil society.

- Poverty caused by poor governance or lack of it exists in the region and Africa as a whole. This can actually be eliminated in our lifetime. Three factors of production are required to create wealth namely, land, labour and capital. However, corruption in the regions negatively affects production. Churches need to look at the opportunities in modern technologies to fight the vice of corruption, mismanagement and wastage at all levels of society.
Gender and sexually related violence is rampant in the region. Rape is not only a crime against girls and women but it destroys a nation’s culture as the physical body of a woman symbolizes the system and construction. In armed conflict situations, rape remains a silent, efficient and cheap weapon in the region. Hence, the increasing cases of sexual and GBV needs to be at the core of future generations.

Other challenges include:
  - Youth unemployment
  - Multiplication and mushrooming of militia groups in the region
  - Lack of human security
  - The politics of exclusion
  - The diminishing political space for political opponents, civil society, including Community –Based Organizations.
  - Lack of coordination and capacity towards peace-building and conflict prevention.

Summary
What is the role of FECCLAHA in light of the foregoing challenges?
The challenges of destructive conflict in the region and our experiences at the Secretariat suggest that we need to develop capacity at all levels of intervention to function at the 3 levels of:
  - Dealing with conflict even before it arises;
  - Focusing interventions at early stages and preventing them from getting worse;
  - Focusing interventions in dealing with the aftermath of conflict when things have gotten worse;
  - We should not always prepare for violence; people also need to prepare for peace as well.

Possible “First Doctor” approaches
  - Develop a think tank capacity within FECCLAHA so that regional issues can be anticipated, scenarios built, clear concepts and proposals for intervention generated and assistance sought in a timely manner in ways that link the political levels with the grassroots;
  - Invest more on civic and human rights education in order to “disarm” the mind;
  - Enhance engagement with other religious institutions, community based structures, indigenous NGOs and local leadership.

Possible “Second Doctor” Approaches
  - Undertake action-oriented research on key conflict and development issues facing our region and continent. This needs to happen from the grassroots up;
  - Churches need to provide more space for engagement of youth, elders, women, children on issues of peace, social justice and development;
  - Strengthen elders councils wherever they exist and ensure that there is critical interaction with youth and women’s organizations.
Possible “Third Doctor” Approaches

- Strengthen the peace committees and forums that exist within the member constituents of FECLAH and partner with knowledge, skills and capacities for action research and joint action;
- Develop early warning capacity of member councils and churches, including bolstering the credibility of the church as an authority meriting to be alerted, like any other government agency, when early warning signs emerge and building capacity for early response within the churches and councils;
- Continue building synergy across all councils and churches and their partners to enhance capacity for joint actions;
- Build a resource base for crisis prevention at all levels;
- Strengthen links with regional governmental and non-governmental bodies for conflict prevention;
- Nurture leadership skills in young people in the churches and councils needs to be a priority as we look for preventative strategies;
- Make a clear link between peace building, development, trauma healing in theory, practice and in our theology.

Plenary discussion

(Chair: Dr. Agnes Abuom, Horn of Africa Ecumenical Accompanier)

Issues Arising

- More often than not, former child soldiers and militia are rejected by their families and consequently, return to the militia. Systems are therefore needed to rehabilitate these youth and make them feel part of the community.
- The traditional role of women in DRC has been diminished. The youth feel comfortable raping mothers and grandmothers today yet formerly, rape was a taboo. Women are the primary educators of children and yet they seem to have abdicated the cultural role of imparting norms to children. Child soldiers are now turning against each other. The culture of killing each other as the only conflict resolution method is rampant in Africa.
- Faith-based organizations need to enhance efforts to lobby for legislation to address the influx and misuse of small arms in the region. Efforts need to be made to engage policy makers to this effect.
- The conflict epicentre is never constant but keeps moving. For instance, the LRA issue is a problem not only for Uganda, but also for Sudan and the DRC. Hence, there is need for open-mindedness about the movement of conflicts in the region.
- There has been ineffective disarmament in Burundi and Karamoja resulting in gross human rights violations and security risks. Hence, there is a need to have alternative livelihood and security as well as a change of mind-set of people with illegal arms in the region.
PRESENTATION III

Conflict Early Warning and Response: The Role of the Church
By
Ms Clemence Bideri
Programme Coordinator,
NCA Rwanda and Gender Focal Pont, NCA Great Lakes

Conflict Early Warning and Response: The Role of the Church
The speaker started by defining conflict as any disparity, incompatibility, or difference in ideas, attitudes, beliefs, opinions, conduct, or behaviour between parties. She stated that some fundamental facts about conflict were:

- Conflict is a fundamental and inevitable parts of social functioning;
- Conflict is a fact and a part of life that cannot be avoided;
- Conflict has both life affirming and life destroying aspects;
- Conflict exists in many dimensions and at all levels of society – interpersonal relations, at home, at the work place, in institutions, and in the community;
- Conflict is not always negative, it can also be good.

Ms. Bideri explained that conflict is good when:

- It is a symptom of discontent;
- It is due to legitimate causes;
- It will lead to some action;
- It produces change for the better in social inequalities;
- It produces gain, innovations, and new ideas;
- It fosters unity, empathy, and greater understanding;
- It helps handle diversity;
- It promotes collaboration/cooperation;
- It leads to positive behavioural change;
- People become better listeners and are not judgmental;
- People develop better lifestyle/habits;

On the flip side, conflict is bad when:

- It escalates and involves anger;
- Accusations and threats are made against one another;
- One issue leads to another;
- Specifics are replaced with general issues;
- Concerns for self turn into retaliation;
- The primary aim is to hurt the other party;
- The number of parties involved increases;
- Formation of cliques;
• It leads to hostility and fear.

Unfortunately, most of the conflicts plaguing the countries are BAD conflicts as in most cases they are violent conflicts, thus the need to discuss and reflect upon early warning and response of the same.

**Early Warning:**
This was defined as structures and procedures put in place to help detect and avert conflict situations. It includes processes before and even after conflict has occurred.

*Why do we need Early Warning?*
• To avert or alleviate potential destructive conflicts;
• To protect potential victims;
• To maintain stability;
• To sustain peace.

*What are we warning about?*
• Potential conflicts;
• Civil war;
• Genocide/massacres;
• Border crises;
• Refugee flows;
• Disintegrating regimes.

*Some causes of conflict:*
• Competition over limited resources for example, land, food, water;
• Differences on opinion, for example, religious beliefs;
• Inadequate or no communication leading to suspicion, fear, rumours, and misinterpretation.

**Key Conflicts Indicators**
• Income inequalities;
• Ethnic fractionalization;
• Political freedom.

**Common indicators are:**
• Increasing poverty levels;
• Unemployed youth – bearing in mind that ‘an idle mind is the devil’s workshop’;
• Geography/landlocked/mountainous/isolation from global markets – This causes the place vulnerable to the dynamics and policies of its more powerful and sometimes antagonistic neighbours;
• Market Size – A small internal market size which prevents the emergence of a diversified and efficient economy;
• Poor infrastructure;
• Government policies – Undemocratic, repressive policies to curtain civil liberties and silence opposition politicians, as well as critical journalists, creating intense unrest;
• Corruption;
- Radicalization of opposition, for example, increased suppression of religious movements and opposition parties;
- Ethnic tensions, for example, political exclusion based on ethnicity;
- Militarization of regions, for example, increased crime rates, rapes, murder of civilians, kidnappings, disappearances, increase in number of militia groups, detention without trial, large numbers of children or young people being recruited or abducted for military purposes;
- Resource/border issues – Exacerbating economic and political instability;
- Migration – Tightened visa and border controls;
- High refugee flows.

Phases of Conflict:
The presenter used the analogy of lighting a fire in explaining the phases:
- **Conflict formation** – Gathering materials/firewood to light a fire;
- **Confrontation** – The fire has been lit/ and the wood starts burning;
- **Crisis** – There is a bonfire, the flames are high, and the wood is burning whether they are wet or dry;
- **De-escalation/Post Conflict** – The fire is out, but the coals are still hot and they can start another fire (Potential for conflict);
- **Conflict Transformation** – The ashes are mixed with the soil and they are supporting healthy crops.

Conflict Analysis:
1. **Analyze Actors/Stakeholders:** The presenter further explained that there is a need to do an analysis on actors/stakeholders these could be primary, secondary, or external stakeholders. In doing this analysis, it is important to note:
   - Who are these stakeholders? (What is their position in this conflict?);
   - What are their objectives/interests/needs?
   - What are their relationships?
   It is also important to find out possible causes of the conflict. This is because as stated in an African saying ‘*a bat does not fly during the day unless there is a reason*’. This in essence means that there is a reason as to why people conflict. However, in finding out possible causes of conflict, it is important to understand and differentiate between the causes of these conflicts and the factors that are prolonging them. Therefore key questions to consider are:
   - Why did this conflict begin? What are the long term causes?
   - How have these causes developed in the course of the conflict? What factors have been added?
   - What challenges have been faced in order to resolve the conflict? What factors are causing the conflict to drag on?

2. In doing this, **a conflict tree** can be used as a conflict analysis tool. It is based on the following:
Symptoms or consequences of a deeper conflict – This is represented by the leaves and branches of a tree;

Every Conflict is supported by other factors – Branches of a tree are supported by the stem/trunk;

Conflict is a cause-effect occurrence – A tree has roots; in order for the tree to grow and survive, it must have roots to feed it and keep it firmly rooted in the soil;

Conflict resolution can only be successful if it addresses the root causes of the conflict – A tree cannot survive without its roots.

3. Analyzing Possible Scenarios:
   - Best Case Scenario;
   - Worst Case Scenario;
   - Most likely Scenario.

4. Analyzing Timelines: One can analyze and find out what happened in the past and how it might be contributing to the current conflict(s);

5. Analyzing trends and opportunities: Assess the present stage of development of the conflict and identify entry points for conflict resolution. There is need for information and knowledge of the most recent developments of the conflict.

Key Questions to consider in analyzing trends and opportunities:
- In which direction is the conflict currently developing?
- Which factors are encouraging the use of violence?
- Which factors are reducing the use of violence?
- What initiatives are presently being taken at various levels in order to bring about peaceful resolution?
- What is the current state of affairs?
- How can initiatives at the micro and mezzo levels be designed to achieve political effectiveness at the macro level?

6. Analyzing existing capacities and gaps;

7. Analyzing connectors and Dividers.

Key things to consider in analyzing conflicts:

1. Power: Power relations in a conflict are very important; it is important to know who wields what kind of power;

2. Culture: Culture has an influence on how people perceive issues; people are normally protective of their culture. Such culture if not properly understood may get in the way of one’s analysis.

3. Gender: Women and men play different roles in influencing conflicts, although the role of women is usually ignored.

In concluding this session, the presenter asserted that conflict analysis is not an end in itself but that it should yield tangible results. This includes shared understanding of the conflict and practical contextualized interventions.
What is the role of the Church?

**Opportunities:**

- Churches have structures that are perfectly situated to serve as indigenous systems for early warning;
- Clergy are on the ground, including in rural often unreachable places;
- Clergy tend to have a good sense of local political and social relations and disputes affecting their communities;
- Whereas local politicians might not be trusted by the communities, these folks go to their religious leaders to report any slight discomfort;
- Because of the trust bestowed by the people upon the clergy, they are well placed to take up responsibilities to monitor the local dynamics and raise alerts when a situation seems to be getting out of hand, without causing frictions or raising suspicions on biasness;
- The Church has institutional capacity to relay sensitive information to the central authorities (on behalf of their constituencies).

**Strategies:**

- Church networks and coordination for mass mobilization of people;
- Draw on the religious language and ethics to popularize the message of peaceful cohabitation;
- Use the pulpit and the Bible to preach peace (After all, members of the warring parties belong to your churches);
- Continue to be the voice of the voiceless and challenge other duty bearers with love;
- Provide for the body and soul;
- Use the institutional capacity of the Church to serve as an early warning and response system;
- Pursue inter-religious initiatives at all levels of society as a means to strengthen social bonds between religious groups so as to prevent political manipulation of religious difference in a manner that can create violence in the future;
- Capitalize on religious resources including pastoral care that can nurture new social norms and constructive healing that can better transform deeply embedded social-psychological conditions that lead to violence;
- Being good role models.

In concluding the presentation, the presenter asserted that firstly, engaging in conflict prevention without an early warning system was like entering into a cave without a torch. Secondly that resources the church already has at its disposal could be marshaled and strengthened to provide early warning and response. Thirdly, conflict prevention is not just warning and response, it is also about creating new social norms and mechanisms that can proactively address the political, economic, and social causes of conflict, promoting transformation of structures in the process. Lastly, that there is a language within the Church that can motivate a faith based commitment not just through addressing the symptoms of conflict but through advocating for institutional change that addresses the causes.
Plenary Discussion

Issues arising

- The action of state officials and opposing groups in stock-piling arms and weapons prior to elections is usually a sure sign of post-election violence.
- The Church sometimes is part of the problem. Churches in the region are frequently problematic and provide no solutions to existing problems. Do churches play their role or simply create more problems? A good example is the churches in DRC which no longer have power to denounce atrocities.
- What new strategies can be put in place to help village churches and communities in conflict prevention?
- The Church needs to be a voice of the voiceless. How can churches empower the voiceless to speak for themselves? People need to be empowered to have a voice.
- How do we implement strategies to have a system to handle early warning systems?
- FECCLAHA aims at coordinating an early warning faith-based tool to be used in the region.

Response from Ms. Bideri

The Church already has certain capacities and structures and this capacity can be enhanced through ecumenical coalitions. The Church needs to be empowered before it can think of empowering the masses. Capacity gaps in certain areas such as early warning analysis can be catered for through training. Unfortunately, the church is often part of the conflict since they are part of the community.
PRESENTATION IV
Intra and Inter-faith Dialogue and Collaboration for Conflict Prevention
By
Rev. Dr. Johnson Mbillah
General Advisor-PROCUMURA
(Read on his behalf by Rev. Mrs. Angela Dogbe
Programme Coordinator-Women and Education)
Chair: Mr. Elizabeth Kisiigha, Deputy General Secretary - UJCC

Introduction
The presentation focussed on the need for intra-faith engagement to prevent violent conflicts. Intra-faith dialogue looks at the issue of violent conflicts and how Christians and Muslims can engage across the religious divide to work at achieving comprehensive peace in the Continent. Rev. Mbillah contended that to be African is to be religious. However, it is ironic how a religious continent like Africa is bereft with violent conflicts as a result of the failure of Muslim and Christian leaders to preach and practise the essence of their religion. The two religions have the largest following in Africa with the message of peace forming a core component of the respective faiths. He invited participants to reflect on how to move from reaction to violent conflicts when such conflicts are at their worst, to actions that would prevent violent conflicts from taking place in the first place.

Intra-faith dialogue for conflict prevention
Each of the major religions of the world, and in particular, Christianity and Islam have experienced theological and doctrinal conflicts that eventually led to splits. In Christianity, this is exemplified by the Catholic-Protestant split, while in Islam, the Sunni and Shi’ite Muslim groups are the well-known splits. Intra-faith dialogue is aimed at creating understanding within the various faiths in order to avoid unnecessary conflicts and learning to live with each other differences in peace.

The challenge of translating good precepts in religion into good practice in everyday living
Christianity and Islam wield the largest following in Africa and pride themselves as religions that advocate for peace as part of their foundation. For instance, the advent of Christ was announced with the angelic song of ‘peace and goodwill to mankind’ (Luke 2:14), thus indicating that Christ brought peace to earth. In Isaiah (9:6), Jesus is referred to as the ‘Prince of Peace’. Muslims too, argue that the word ‘Islam’ translates to ‘submission’. As well, the word ‘salaam’ in ‘salaam alaykum’ (peace be with you), demonstrates the importance of peace in Islam. If the two religions with the largest following in Africa are religions of peace, then it is surprising that the Continent does not experience peace. Conflicts are the norm, including religious ones. This is because the precepts of peace embedded in the two religions have failed to influence people’s lives. In addition, Christian and Muslim leaders are not doing enough to ensure that the ideals of their respective religions are put in to practice. Rev. Mbillah urged the Forum to focus their deliberations on what needs to be done to ensure that they translate the good precepts of peace in Islam and Christianity into daily living.
Getting your House in Order: Dealing with Religious Extremism

If Christians and Muslims are to embark on inter-faith action to prevent violent conflicts, they must engage their own who are prone to violent action so as to ensure that all hands are on board towards working for peace. A good example is the Lord’s Resistance Army (LRA) who misuses the name of the Lord to commit atrocities and Al-Shabaab who misuse the Muslim teaching in jihad. There is a need to first engage in intra-Christian and intra-Muslim dialogue issues.

Providing a Guiding Ethic for Christian Mission and Muslim Da’wah

Sub-Saharan Africa is arguably the place where religious freedom is practised. However, the efforts of some Christians and Muslims to try to convert others to their respective faiths often leads to provocative preaching that is likely to stimulate violent confrontations since there is no guiding ethic. The lack of a guiding ethic gives room for preachers from both sides of the religious divide to use inconsiderate and offensive language to propagate their religion. These methods often breed conflict, which in many cases, degenerates into violent confrontations. In Eastern Africa, Christian and Muslim debates against each other (Mihadhara) often create animosity and leads to violent conflicts. Intra-faith dialogue ensures that Christian and Muslims can engage each other and institute measures to prevent offensive acts against each other’s beliefs.

Inter-faith dialogue and cooperation for conflict prevention

In stimulating the importance of inter-faith dialogue and cooperation for conflict prevention and peace, Rev. Mbillah cited a letter titled: “A Common Word” drafted and signed by 138 Muslim leaders and clerics in October 2007 and addressed to Christian leaders all over the world. This letter unequivocally states that if there is no peace between Christian and Muslims, there can be no peace in the world. Conversely, if Christians and Muslims collaborate to work towards conflict prevention in Africa, they will make a huge impact. Their effectiveness rests with an intra-faith engagement to put their house in order, and then engage in inter-faith dialogue towards a broader impact.

Importation and Exportation of religious conflicts into Africa

Christian solidarity in a spiritual sense is understood by all Christians belonging to the Body of Christ which is the Church. This means that all Christians are united in a union that transcends political borders, colour or race. Similarly, the universality of Islam is understood through the universal “umma” (community) to which all Muslims belong. This unity is both temporal and spiritual and thus transcends established borders of nation-states, race or culture. The model of “umma” provides a form of Muslim citizenship which manifests itself particularly in times of crisis. It is common for Muslims not directly involved in a crisis to demonstrate in solidarity with fellow Muslims who are facing any form of persecution and injustice from other people.

The perception that the European and North American West is Christian and the Arab East is Muslim has created a situation where conflict between the West and the Arab East is perceived to be conflict between members of the Body of Christ (Christians) and members of the “umma” (Muslims). It is common for Christians and Muslims to exercise negative solidarity by importing conflicts from outside Africa into the continent. If Christians and Muslims are to embark on working together to prevent
violent conflicts, they need to openly discuss the universal nature of their religions and what this means for local and regional contexts, so as to ensure that things alien to Africa are not imported into the Continent including importing conflicts in the name of religion (Christian and Islam) and thereby fighting proxy wars.

**Gatherers and Scatterers**

In Christian-Muslim dialogue, there will be those who work hard to ensure the peaceful co-existence of Muslims and Christians whereas there are also those who consciously and unconsciously work to poison relations thus leading to violent conflicts. If we are to achieve our goal of minimizing and eradicating violent conflicts in our region, we need to be conscious that those in our communities who are determined to ensure that we do not succeed in our collaboration to prevent conflicts have an easier task since it is easier to scatter than to gather.

**Response by Sheik Abdullahi Abdi - NAMLEF**

- Interfaith dialogue is needed for conflict prevention. These fundamental issues touch on universality and commonality.
- Both Christians and Muslims believe in God and in the value of life, good neighbourliness, mercy, peace, love, helping others. All these values are common to different religions.
- There is mutual ignorance amongst Muslims and Christians about each other’s faith and lack of understanding about what others believe (e.g. the issue of Kadhi courts in Kenya). Christians lack understanding on the fundamentals of Islam. There is a need for Muslims and Christian leaders to learn the fundamental beliefs of other faiths in order to avoid conflict.
- Instruments of information are not used to preach brotherhood, peace, etc. Further, the mass media tends to sensationalize negative news rather than positive stories. The media usually hyped up the negative elements of Islam and Muslims are generally presented as bad people e.g. Al-Shabaab, Al Qaeda profiling. Muslims are physically and psychologically victimized.
- Western countries have Muslims as a minority religion and all economic and political super powers are non-Muslim. However, during the propagation of the crusade wars, Muslims woke up Europe in terms of civilization. Today Muslims feel victimized and are not willing to engage in dialogue with different faiths yet the Koran clearly advocates for dialogue based on common values.
- The reality is that Muslim youth are becoming more radical by the day. Global policies also cause radicalization of Muslims as terrorists. Muslim youth in Kenya are joining Al-Shabaab because they believe they are carrying the banner of Islam against Christianity.
- Politicians often use religion as a tool to sway people in the same way that ethnicity and religion are used as tools of propaganda for selfish interests.
- Conflicts of loyalty exist concerning whether Muslims should show more loyalty to their religion or to their country. Islam teaches global comradeship which binds all Muslims together. However, Muslims also need to examine what the Koran teaches on humanity and the sanctity of human life.
Different faiths need to know each other better by establishing dialogue systems. A good example of this is the collaboration between FECCLAH and NAMLEF at the leadership level. In addition, the *Ufungamano* process was a coalition of religious leaders which brought about positive change and contributed to the formation of a new Constitution for Kenya.

During the Referendum in Kenya, church leaders urged their congregations to oppose the new constitution. This advocacy almost brought Muslims and Christians to war. Muslim leaders were thoroughly provoked due to misunderstandings of Christian leaders about the Kadhi courts in Kenya. Christians and Muslims must learn how to co-exist.

Religious leaders should realize that they are answerable to God and therefore need to behave responsibly and be accountable for all their actions and utterances. Religious leaders should not just wait for their governments and politicians to act. They should be proactive in preaching peace and conflict resolution to their followers, both Christian and Muslim.

Interfaith conflict exists amongst Muslims especially on the Ramadhan issue. Christians also have their inter-faith conflicts.

**Plenary Discussion**

**Issues arising**

- Participants inquired about the issue of “*umma*” in Islam particularly with reference to Sudan and the bone of contention concerning Kadhi Courts in Kenya.
- Muslims are constantly blamed due to the activities of Al-Shabaab and Al-Qaeda. In Ethiopia, Muslims and Christians used to help each other. However, the situation has changed with numerous incidents of churches being burned by Muslims thus spoiling the name of Islam. Participants suggested that Muslim religious leaders need to come clean concerning the reputation of Islam in Eastern Africa. What concrete measures can be taken to prevent the negative religious connotations of Islam? How can faith-leaders develop a common platform to address this negative publicity and acts of destruction?
- Concerning segregation, Muslims rarely extend a hand of friendship to Christians. The relationship between the two faiths is more often than not, confrontational. Non-Muslim leaders are also hesitant about brotherhood initiatives with Muslims.
- There is an element of “big-brotherhoodness” in the sense that Christians and Muslims assume that they are the only “true” religion which is one of the reasons why the Ufungamano process collapsed. The other minor religions should play a neutralizing role in conflicts between Muslims and Christians.

**Response from (Rev. Mrs. Angela Dogbe)**

“*Umma*” in Islam refers to the spiritual gathering of Muslims worldwide and all Muslims belong to the same community of believers. Hence, whatever touches a Muslim anywhere in the world affects the rest of the Muslim fraternity. There cannot be any meaningful inter-faith platform due to inter-ignorance. Most religions conflicts stem from misunderstandings about the other faiths. The role of religious leaders therefore is to close the gap in terms of providing information about other faiths to their followers. There is a need to clear wrong perceptions about Muslims through inter-faith dialogue. In
addition, Christians need to peacefully co-exist with Muslims and tolerate each other’s differences. Muslim leaders must publicly condemn all acts of terrorism whenever they occur to avoid the situation where non-Muslims wrongly perceive all Muslims as terrorists.

Response from Sheikh Abdullahi

- The Muslim faith transcends political, social, cultural or economic borders. Muslims feel for each other. However, Islam also teaches respect for authority within geographical regions. This respect can only be for a just government. If there is injustice, then Muslims are justified to protest through an uprising. The Muslim “ummah” has been brought closer by technology. However, the perception is always that Muslims are victimized and America is seen as the greatest enemy of Islam. American policies are perceived to be against the religion of Islam. This has radicalized Muslims, especially the youth who are fighting for “ummah” especially in Palestine.
- Injustice done by a Muslim is justified because of this victimization. This is the justification for the influx of suicide bombers.
- Western policies are perceived to be anti-Muslim. For instance, the hijab is not allowed in Turkish, French and British schools and yet western tourists can freely dress indecently in revealing attire.
- Western countries are quick to accuse African and Muslim leaders for human rights atrocities (e.g. President Al Bashir), but conveniently ignore the atrocities committed by President George Bush and Prime Minister Tony Blair.
- Muslim leaders view Western nations and Christians as the aggressors and yet the problem is not the Christians per se, but their leaders who opposed Kadhi courts in Kenya.
- It is important to examine the genesis of the fanatical and suicidal philosophies of radical Muslim groups such as Al Qaeda and Al-Shabaab. Politicians frequently use the platform of Islam to achieve their selfish ends. Interestingly, Osama Bin laden was a creation of the America. His objective was to destroy Afghanistan on behalf of America.
- The policies of western government encourage the recruitment of Muslim youth to join fanatically Islamist youth. Kenya must be cautious about engaging its troops in Somalia because of the risk of a spill-over effect already evident by the bombings in Uganda and Kenya. Suicide bombers consisting of fundamentalist youth have become a global problem.
- Concerning the Ufungamano initiative, it was evident that there are conflicts and lack of unity between Protestants and Catholics. When Muslim leaders noticed this, they opted to continue with the process alone. This was a poor perception of Christianity.

Summary

There are inter-faith and intra-faith conflicts between Muslims and Christians and within each respective group. There is a need for inter-faith dialogue. To date, this remains purely theoretical and has not been fully implemented. The issue of Muslims being managed as a separate group with separate laws such as the Kadhi courts is problematic since Christians and other non-Muslim faiths are not allowed to have ecumenical courts.
Introduction
Churches have been known to contribute to bad theologies like slave trade and tribalism. In the area of HIV/AIDS, the Church has played a part in stigmatizing the People Living With HIV and AIDS. The WCC-EHAIA initiative was launched in 2002 as a symbol showing how the Church can respond to the HIV/AIDS epidemic. The initiative came about as a result of ecumenical and theoretical efforts by WCC and her partners. The aim of the initiative was mainly to empower and equip the Church to cope with the challenges of responding to the pandemic. In addition, the initiative works towards facilitating for church leaders and organizations to effectively and efficiently respond to these challenges of HIV/AIDs. The church has a major role of coordinating and facilitating the search for answers on the epidemic. WCC has 5 regional offices in Africa based in Democratic Republic of Congo (DRC), Togo, Zimbabwe, Kenya and Angola.

The EHAIA- SAVE Initiative
SAVE is an acronym for: Safer practices such as safe blood transmission, sterile needles; Accessibility to treatment and nutrition; Voluntary, routine, and stigma free counselling and testing; and Empowerment of children, youth, women, men, families, communities, and nations vulnerable to preventable and controllable infections, illnesses and deaths mainly through education on the facts about HIV/AIDs with aim to reduce (re)infection and opportunistic diseases. The goal of WCC-EHAIA is to facilitate HIV/AIDs competent churches through capacity-building efforts for faith-based communities. WCC-EHAIA has embraced the model of SAVE noting that previous interventions of churches focused on the Abstinence Being Faithful and Condom (ABC) method which has its limitations. ABC method presupposes that the individual has the capacity to enhance/control protection. It ignores other modes of transmission such as mother–to-child transmission or a woman with no ability to force her promiscuous husband to use a condom. Concerted efforts are therefore needed from the individual, the church, community, etc to avert these challenges.

The organization is facilitating capacity-building for church leaders through bodies like FECCCLAHA. They use contextual Bible Study during the training and facilitation in conflict prevention, GBV, cultural and gender inequality, negative masculinity using Bible tools to respond to these issues. The word of God must be used to heal, equip, and empower men, women and the youth on dealing with the HIV/AIDs pandemic. EHAIA operates in the Eastern African region except in Somalia. Its operations
are in Rwanda, Burundi, Uganda, Kenya, Djibouti, Sudan and Ethiopia. The organization looks forward to further collaborations with delegates in these countries.
PRESENTATION VI

A Faith-based Response to Gender-Based Violence: Exploring Redemptive Masculinity
By
Fred Nyabera

“God created man in His image; in the divine image He created him; male and female He created them.” (Genesis 1:27)

Introduction
FECLCLAHA’s Executive Director, Mr. Fred Nyabera facilitated a presentation based on Genesis 1:27 and introduced the idea of “Redemptive Masculinity” as being under the submission of God. God created both male and female in His own image. This is the point of reference for all faiths including the Islamic faith. He asserted that there is unity in numbers in fighting GBV. There is a clear distinction between gender and sex in that while sex is biological and unchangeable, gender is a set of social, economic, political, cultural, psychological and legally constructed ideals and norms. Consequently, gender relations and roles do change over time because cultures are dynamic. Participants gave examples of this, for example:

- Traditionally, women were not allowed to eat specific parts of a chicken or eggs which were reserved only for men;
- Widows were inherited by relatives of the deceased man;
- Women were not allowed to hold certain professions such as doctors and pastors but now they even are in the military;
- Certain activities in society were traditionally not performed by women e.g. building but today women do these tasks.
- Women were not permitted to talk at meetings where men were present;

The definition of GBV was stated as violence directed at an individual or group, which affects both males and females. This vice has been prevalent in Eastern DRC and takes various forms including physical, sexual and psychological assault. GBV could also take the form of gender discrimination at the workplace. There is a relationship between armed conflict, gender and masculinity. Armed conflict in Eastern DRC has significantly affected gender relationships in the sense that women are often used as alternative battle grounds through rape and sexual assault, sexual slavery and forced impregnation.

Physical and Psychological impact of SGBV
Masculinity is validated by factors such as a man being a provider, protector and taking up arms to protect his family and community. However, in times of war, women and children are deliberately targeted in order to de-masculate the men in the community. The situation in Eastern DRC is horrendous with GBV reaching overwhelming levels. Many women and girls have been kidnapped and held captive in the forests as sex slaves. The rapists inflict severe injuries on their victims by penetrating their private parts with sticks, guns or by mutilating their sexual organs with knives. The aftermath is that women and girls who have been sexually abused are often psychologically damaged apart from being physically injured. Others go through forced pregnancies and HIV/AIDS infections. All the family and community
members are psychologically and physically affected by the sexual violence against women and girls. This situation is further worsened by the stigma that is attached to such violence. In many cases, these survivors are ostracized by the society and rejected by their husbands. Consequently, the humiliating and degrading results of sexual violence keeps many women and children silent and suffering further psychological injuries inflicted on them by those most intimate to them. This culture of silence is what perpetuates the violence and consequently accelerates the spread of HIV/AIDS. A combination of the spiritual, legal, psychological and health support is therefore required to facilitate the holistic healing of the SGBV survivors.

The Tamar Campaign
Mr. Nyabera revisited the Tamar Campaign and reiterated the need to take the fight forward. The Tamar Campaign acknowledges the existence of GBV in society, with particular focus on sexual and domestic violence and seeks to equip and challenge the church and as well as other religious institutions to break the culture of silence. Further, the campaign seeks Biblical truths on GBV and challenges the church to study what the scriptures reveal, and based on this knowledge; get involved first by speaking out against the violence. All faiths have holy books with some form of message condemning violence against humanity. The inter-faith platform could therefore build on this foundation. Mr. Nyabera drew the attention of the participants on the necessity of addressing HIV/AIDS in light of GBV because the two often have a close relationship.

The Role of FBOs and Religious leaders
Religious leaders and faith-based organizations should be role models who value compassion and community building over constraining gender roles. Places of worship are places of solace and healing. Unfortunately, faith-based communities tend to keep silent about SGBV and yet many members of their congregations are victims of violence who are hurting and in need of support. This silence and apathy towards SGBV has largely been caused by the ignorance of most religious leaders about where to send the survivors for legal and psycho-social support. These are essential services that the survivors of SGBV need to ensure holistic healing has taken place. FBOs and religious leaders need to be pro-active in redefining masculinity and encouraging younger men to affirm women as equals in need of protection and not as instruments to edify their masculinity through subjugation and violence. The Church and other religious institutions must lead the way for the world in redefining masculinity. This can be done by reinforcing legal and policy structures so that laws prohibiting violence against women and girls are enforced. The inter-faith platform has an obligation to lobby for this.

Broken women cannot be productive wives, mothers, daughters or sisters. Conversely, men who break women cannot adequately fulfil their roles as husbands, fathers, sons and brothers. GBV must therefore be a discussion involving both sexes. Religious institutions must also comprehensively address GBV and work towards a reduction in the HIV/AIDS infection rates. A top-down approach must be implemented where clergy and religious leaders relearn the notions of gender relations and speak openly about the derogatory nature of SGBV. On the role of the Church and State in fighting GBV, Mr. Nyabera emphasized that Church leaders and religious institutions in general must form coalitions and partnerships to effectively lobby the government concerning GBV.
Plenary Session

- The church should be at the frontline in denouncing acts of GBV. Another often ignored area is the case of marital rape. What is the role of the church in empowering women to speak out against marital rape? If the church keeps silent, then GBV will be perpetuated. Most cases of domestic violence are committed by men on women.
- The church needs to stop preaching theories or ideologies of HIV/AIDS being a form of divine punishment. In addition, couples frequently hide their status from each other. This should be addressed including the issue of discordant couples and the use of the condom. In this day and age, the church has no right to tell couples not to use protection/condoms especially when facing the risk of HIV/AIDS infection.

Response from Fred Nyabera

- The question on whether HIV/Aids is a form of divine punishment is controversial. However, there is disease and suffering in the world because we live in a fallen world. Some causes of suffering are as a result of our own sinful actions but other forms of suffering we do not understand the causes, for example, Job’s suffering in the Bible, a child born infected with the HIV/AIDS virus or infection through a blood transfusion. We are not always to blame for our sufferings. The church should therefore preach the correct theology.
- Domestic violence should not be condoned because both men and women were created in the image of God. Hence, no form of domestic violence should be condoned.
- Concerning the position of the church concerning the use of the condom, it is significant that the Catholic Church has finally reversed its position against the use of the condom. However, theology should be interpreted in context and not be misused.
- In the case of preserving life, it must always be done with dignity. This applies especially to discordant couples. The image of God must always be preserved.

Response from Ruth

Any form of extra-marital sex should be done with a condom. This is plain common sense. Even though the church may not overtly advocate for the use of condoms, protection of one’s body and life is the sensible thing to do. The Bible should not be used or interpreted selectively. For instance, extra-marital sex and the use of condoms go hand in hand. If one chooses to have sex relationships without using a condom, they are choosing to deliberately kill their partner.

Summary

Redemptive masculinity is a process. The Tamar campaign has been very useful in dealing with HIV/AIDS, Gender-based Violence and Redemptive Masculinity. Churches must break the culture of silence. We cannot speak about HIV/AIDS without tackling GBV. Religious leaders should advocate and promote ways of redefining masculinity.
SMALL GROUP DISCUSSIONS

Topic: ‘Mobilizing Early Response Systems’ and ‘Learning from Past Experiences’

Questions:
Participants were asked to ponder on the following questions:

- Have you in the past observed some signs which lead to violence in your community or country? If so, what measures were taken or should have been taken to curb the violence?
- How can the role of the church in conflict prevention be strengthened?

Group responses:

- **The role of Media:** The language of violence is advocated through the media. Ethnic affiliations clearly came out during the Rwandan genocide, the civil war in DRC and the post-election violence in Kenya in 2007. Similarly, the Eritrean-Ethiopian border conflict was hyped up by inflammatory and provocative language transmitted through the media. The signs of impending violence usually come in form of verbal threats and confrontations between the opposing personalities or groups. On its part, the media has been very instrumental in fanning ethnic hatred in Kenya and Uganda.

- **Plight of the youth:** Governments frequently limit the freedom of the youth to assemble, move and express themselves freely, which is retrogressive. The retaliation has led to the loss of property as witnessed during the 2007 post-election violence in Kenya and the burning of property in Sudan after Garang’s death.

- **Impunity:** There have been clear human rights violations in the DRC yet the government has not come out strongly in condemning this. This has caused uproar amongst the people especially concerning GBV.

- **Suppression of media:** Freedom of the press should not be suppressed since the media plays a significant role in highlighting human rights atrocities. Religious leaders could also harness on the media to advocate for peace.

- **Conduct Civic Education:** The Civil society in collaboration with faith-based organizations should conduct civic education before elections or major events such as the Referendum in Kenya in 2010 and Southern Sudan in 2011. The Church has a duty to engage in the training of civic educators and remain non-partisan. In addition, religious leaders should engage in election monitoring processes right from the beginning including during voter registration.

- **Neutrality of Church and Formation of coalitions:** The Church should preach against violence and be neutral in order to mediate conflicts effectively. It is necessary for faith-based organizations to form coalitions in advocating for Human Rights from a religious platform. Inter-religious forums should be formed to provide stronger coalitions for advocacy. Additionally, incidents of violence were observed in the Kenyan 2007 post-election violence and Uganda following the tension between the Kabaka of Buganda and the Central government. Tribal
meetings were also held right from the grass root levels. Religious leaders were partisan during these conflict situations.

- **Church to mainstream women and youth in their structures:** Women and the youth need to be engaged in conflict prevention activities. Churches should lead by example and mainstream this into their existing structures.

- **Prophetic voice of the Church and the reconciliatory message:** The Church should use its prophetic voice to confront the government in the case of human rights violations and preaching clear messages of peace and be actively involved in election monitoring and evaluation. During the Rwanda genocide, the Church was partisan, on the contrary, in Ethiopia; Christian leaders were able to broker peace and play a reconciliatory role to bring about unity.

- Faith-based organizations have a duty to preach peace and conflict transformation.

- **Interparty political dialogue by government:** The active measures that can be taken include interparty political dialogue organized by the government.

- **Issuing statements and using the pulpit for advocacy:** Church leaders also need to issue statements that advocate for peace through the media. Further, religious leaders can mediate meetings between warring parties. The pulpit is a good platform for advocacy on peace.

- **Preach ideology and nationhood:** Ideology and nationhood rather than ethnicity and religion should be the key message preached. The Church needs to condemn discriminatory policies and marginalization.

- **The Church as a voice to the voiceless and role model:** The Church should be a voice to the voiceless and bring to light the facts to the relevant authorities. However, in order for this to work effectively, the church must be united and work on its capacity to handle challenges. The church must also be a role model in the society to be taken seriously by the parties in conflict.

- **The Church need for capacity building on early warning and response:** Churches need capacity building in early warning and response mechanisms with a potential area of conflict being Uganda due to the discovery of crude oil.

- The **Church should engage with government policy** makers in Uganda since citizens have expressed doubt concerning the independence of the electoral commission. The Ugandan parliament also claims that there’s no time to change its constitution.

- **Lack of national peace policies:** The majority of countries in Eastern Africa with the exception of Kenya lack national peace policies. Christian leaders ought to engage with other faiths and form Inter-faith councils.

**Topic: Redemptive Masculinity**

**Group Reflections on Three Biblical Models of Manhood**

- **Model 1:** Graveyard man - Mark 5: 3-5
- **Model 2:** Man but not Main – Mathew 3:4
- **Model 3:** Real Man – Mathew 18:19
Feedback from Small-Group discussions

- **Joseph is a role model for men today to emulate.** He loved and respected his wife and chose to protect her integrity rather than shame her. He also took care of his family welfare and protection.

- **John the Baptist is also a good model of masculinity** in that he demonstrates that a man can be humble rather than making a public display of power. They were willing to labour for others. The benefits of us emulating such behaviour are that we fully benefit from the fruit of the Holy Spirit.

- **The tomb man in the Bible was physically strong,** had no emotions or feelings, antisocial and was rigid in his ways. However, today’s male is changing with men even showing their emotions such as crying and grieving.

‘**A real man is a provider, protects his family is a decision maker and is trustworthy’**

- **Men dominate community and family affairs** to the exclusion of women.

- **Men are the key decision makers** and they are mocked when women have to make decisions for them.

- **Men have traditionally been the bread winners.** Women frequently have no say in making major decisions whether domestically or at the community or national level. The effect of this is that women’s voices are not heard which leads to their marginalization.

- **In a number of African households,** there is *fear in the home when the man arrives.* This breeds conflict and domestic violence.

- There is *general under-development of women* since they frequently do not enjoy the benefits of their efforts. This leads to abject poverty.

- The *sources of gender behaviour* come from culture and traditions, religious beliefs, the media, socialization and celebrity figures.

- **Poverty in the family and the community is partly brought about when the role of women is trivialized or dismissed.** This could also lead to broken marriages and dysfunctional families.
# I. PROGRAMME

**FECCCLAHA Regional Ecumenical Forum (REF)**  
In Collaboration with WCC-EHAIA  
1st to 3rd December, 2010  
AACC Guest House  
Nairobi, Kenya

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<td><strong>DAY 1: WEDNESDAY 1ST DECEMBER 2010</strong></td>
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| 14:00-14:30| Welcome Remarks                                                           | Bp Mbaya  
Tshiakany, Chairperson, FECCCLAHA                                                                 |
| 14:30-15:00| Remarks from EHAIA                                                        | Rev. Pauline Wanjiru Njiru  
Regional Coordinator                                                                                   |
|            | Remarks and Greetings from AACC                                          | Rev. Dr. Andre Karamaga  
General Secretary  
All Africa Conference of Churches (AACC)                                                                |
| 14:30-16:00| Keynote address: Why Conflict Prevention?                                 | Mr. Nathan Byamukama  
Programme Coordinator – Cross Cutting Issues  
International Conference on the Great Lakes Region (IC/GLR)                                              |
| 15:00-15:30| Plenary Discussion                                                        |                                                                                                 |
| 15:30-16:00| **HEALTH BREAK**                                                          |                                                                                                |
| 16:00-16:30| Presentation I: Focus on the Sudan: The Self-Determination Referenda for  | Rev. Dr. Sam Kobia  
Ecumenical Envoy to Sudan                                                                                  |
<p>|            | the People of Southern Sudan and Abyei                                    |                                                                                                 |
| 16:30-16:50| Response                                                                 | Rev. Ramadan Chan, General Secretary- Sudan Council of Churches                                 |
| 16:50-17:20| Plenary Discussion                                                        |                                                                                                 |
|            | <strong>DINNER</strong>                                                                |                                                                                                |
|            | <strong>DAY 2: THURSDAY 2ND DECEMBER 2010</strong>                                    |                                                                                                |
| 08:30-09:15| Opening Prayer/Bible Reflection                                           | National Council of Churches of Kenya (NCCK)                                                  |
| 09:15-10:00| <strong>Presentation II</strong>: The Urgency of Conflict Prevention in the Great Lakes | Fred Nyabera, Executive Director, FECCCLAHA                                                   |
|            | Region and the Horn of Africa                                             |                                                                                                |
| 10:00-10:30| Plenary Discussion                                                        |                                                                                                 |
| 10:30-11:00| <strong>HEALTH BREAK</strong>                                                          |                                                                                                |</p>
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<td>11:00- 11:45</td>
<td><strong>Presentation III:</strong> Conflict Early Warning &amp; Response: The Role of the Church</td>
<td>Ms. Clemence Bideri, Programme Coordinator, NCA Rwanda and Gender Focal Point, NCA Great Lakes</td>
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<td>11:45- 12:15</td>
<td>Plenary Discussion</td>
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<td>12:15- 14:00</td>
<td><strong>LUNCH BREAK</strong></td>
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<td>14:00- 14:45</td>
<td><strong>Presentation IV:</strong> Intra and Inter-Faith Dialogue and Collaboration for Conflict Prevention</td>
<td>Presented by Rev. Angela Dogbe Programme Coordinator – Women and Education: PROCMURA.</td>
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<td>14:45- 15:15</td>
<td>Response</td>
<td>Sheik Abdullahi Abdi NAMLEF</td>
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<td>15:45- 16:15</td>
<td><strong>HEALTH BREAK</strong></td>
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<td>16:15- 16:45</td>
<td><strong>Group Discussion:</strong> Mobilizing Early Response: Learning From The Past Experience To Improve Future Practice</td>
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<td>16:45- 17:15</td>
<td>Presentation of Group Reports</td>
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<td>17:15- 17:45</td>
<td>Closing Meditation</td>
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**DAY 3: FRIDAY 3RD DECEMBER 2010**

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<tr>
<th>TIME</th>
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<tr>
<td>08:30- 09:00</td>
<td>Opening Prayer/Bible Reflection</td>
<td>Bishop Noe Nzeyimana, General Secretary, National Council of Churches of Burundi (CNEB)</td>
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<td>09:00- 10:00</td>
<td><strong>Presentation IV:</strong> Stemming the Silent HIV/AIDS Epidemic Linked to the Culture of Sexual Violence and Negative Masculinity in Conflict and Post Conflict Societies in the Great Lakes and Horn of Africa</td>
<td>Mr. Fred Nyabera – Executive Director, FECCLAHA and Ms. Ruth Tukahirwa, FOCAJIFO</td>
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<td>10:00- 10:30</td>
<td>Plenary Discussion</td>
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<td>10:30- 11:00</td>
<td>Introduction and Review of Draft REF Communiqué and Statement on the Self Determination Referenda for the People of Southern Sudan and Abyei</td>
<td>FECCCLAHA</td>
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<tr>
<td>11:00- 11:30</td>
<td><strong>HEALTH BREAK</strong></td>
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<td>11:30-11:45</td>
<td>Adoption of REF Communiqué and Statement on the Self Determination Referenda for the People of Southern Sudan and Abyei</td>
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<td>11:45- 12:15</td>
<td>Closing</td>
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<td><strong>DEPARTURE</strong></td>
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II. Key Milestones on the Road to the 2011 Southern Sudan Referendum

Pre-1946: The British and Egyptian governments administer South and North Sudan as separate and distinct regions.

1946: The South and North are merged into one administrative region by the British government. The Southerners are not consulted about the decision and have concerns about being subsumed by the larger and more powerful North.

1954: Southern Sudanese politicians formally call for a greater role in their own governance, failing which they reserve the right to self-determination.

August 1955: Months before independence, there was a mutiny in the Southern town of Torit. By early 1960s this developed into a full-scale rebellion and what became known as Sudan’s first civil war, Anyanya I.

1 January 1956: Sudan gains its independence from Egypt and Britain.

1962: Civil war intensifies in the mainly Christian region of the South.

27 February 1972: An agreement is signed in Addis Ababa to end the war and grant self-governance to the South.

1978: Oil is discovered in Bentiu, Southern Sudan. This becomes a significant factor in relations between North and South.

1983: Sharia Islamic law is introduced by President Jaafar Numeiri. Tensions in the South lead to the creation of the Sudan People’s Liberation Movement/Army (SPLM/A). Civil war resumes in the South between government forces and the SPLA, led by John Garang, who declares he is fighting for all of the country's marginalised peoples.


1993: Al-Bashir appoints himself president of Sudan and the Revolution Command Council is dissolved.

1999: Sudan starts exporting oil.

December 2000: Al-Bashir is re-elected president. All the main opposition parties boycott the elections.

20 July 2002: The Machakos Protocol is signed by the Sudanese government and the SPLM/A, outlining the general terms of a peace settlement.

27 July 2002: Al-Bashir and Garang meet for the first time since the war started.

October 2002: A landmark ceasefire agreement is reached between the government and the SPLA, but hostilities continue.
9 January 2005: Signing of the Comprehensive Peace Agreement, which includes a permanent ceasefire and stipulations on wealth- and power-sharing as well as a provision for the South to hold a self-determination referendum and for the region of Abyei to vote on whether to join the South or retain a special status in the North.

9 July 2005: A new constitution is introduced. Al-Bashir is sworn in as President with Garang as vice-president.


September 2005: Khartoum forms a power-sharing government.

October 2005: The South forms an autonomous government as per the peace agreement. Former rebels dominate the new administration.

April 2008: A national census is conducted in preparation for the upcoming national elections.

October 2009: The Northern and Southern governments agree that turnout for the upcoming referendum will need to be 60 per cent for the vote to be accepted. If less, a second referendum will be held within 60 days.

December 2009: Leaders in the North and South say they have agreed to the terms of the self-determination referendum in Southern Sudan.

January 2010: Al-Bashir says he will accept the outcome of the referendum even if the South votes for secession.

April 2010: Al-Bashir is elected for a new term as president and Kiir becomes the first elected president of the South.

24 September 2010: World leaders meet at the UN to discuss the possibility of a break-up of Sudan. The UN Security Council asks all sides to ensure a peaceful referendum.

October 2010: A timetable is set for the referendum, due to take place on 9 January 2011.

14 November 2010: The voter registration process begins.

1 December 2010: Voter registration ends.

6 December 2010: The preliminary voter register is published.

4 January 2011: The final register published.

9 January 2011: The Southern Sudan referendum takes place.
III. FECCLAHA Accompaniment of the Self-Determination Referendum of the People of Southern Sudan

FECCLAHA made a pastoral/solidarity visit to the Sudan in March 2010. In its pastoral letter to various actors in the Sudan, including the church in the Sudan, FECCLAHA brought to light the need for the two parties to the Comprehensive Peace Agreement (CPA) to commence negotiations on post-referendum arrangements and begun advocacy for an internationally coordinated management of the transition period. The organization called for the appointment of a United Nations Secretary General's Special Envoy to oversee a three to five year transitional period (2011 to 2013/2015) in the Sudan. The envoy would oversee the referendum process, assist in resolving emerging disputes and engage the two governments in proper planning for the various possibilities and scenarios. This advocacy has borne fruit with the African Union High Level Implementation Panel on the Sudan (AUHIP) taking up the facilitation of negotiations on post-referendum arrangements and the recent appointment of a United Nations Panel headed by Former President Benjamin Mkapa to monitor the self-determination referendum for the people of Southern Sudan and the Abyei referendum.

FECCLAHA appreciates that the self-determination referendum of the people of Southern Sudan that is scheduled for 9th January 2011 (polling runs from 9th to 15th January 2010) is a defining event in the implementation of the Comprehensive Peace Agreement (CPA). The Southern Sudan Referendum Act 2009 requires that for the referendum to be valid, at least 60% of the registered voters cast their vote (turn out to vote). If the turnout threshold is not met, the referendum is repeated under the same conditions within 60 days. Subject to meeting the 60% turnout requirement, Article 41(3) of the Southern Sudan Referendum Act 2009 provides that the referendum option¹ that secures a simple majority (50% + 1 vote) of the total number of votes cast shall be considered to be chosen. Independent ecumenical observation and assessment of the registration and voting process in the self-determination referendum is therefore important.

Observation of Out-of-Country Registration and Voting
FECCLAHA has conducted the following member churches, national councils of churches and ecumenical partners in some of the countries where out of country registration is already taking place:

- Ethiopia: Ethiopia Evangelical Church Mekane Yesus (EECMY);
- Kenya: National Council of Churches of Kenya (NCCK);
- Uganda: Uganda Joint Christian Council (UJCC);
- Canada: Kairos Canada;
- United Kingdom: Christian Aid; and
- United States of America: Lott Carey.

¹ There are two options: either to confirm the unity of the Sudan by maintaining the system of governance established by the CPA or to secede.
The organization has emphasized the need for them to accompany the people of Southern Sudan in monitoring and observing the registration and polling process to ensure a fair, free, transparent and credible referendum.

**Observation of In-Country Registration and Voting**

In collaboration with the All Africa Conference of Churches (AACC) and the Association of Member Episcopal Conferences in Eastern Africa (AMECEA), FECCLAHA has appreciated the urgency of deploying observers to the Sudan to be able to observe the last days of the registration process and the verification of the voter register. Canon Joseph Oneka from the UJCC will be deploying to Khartoum on 2\textsuperscript{nd} December 2010 until 23\textsuperscript{rd} December 2010. FECCLAHA will also deploy an observation team in Khartoum and Gezira states from 6\textsuperscript{th} to 18\textsuperscript{th} January 2011. The team will endeavour to observe voting in the 80 polling centres in the two states.
III. COMMUNIQUE

Regional Ecumenical Forum 2010
In Collaboration with the World Council of Churches-Ecumenical HIV and AIDS Initiative in Africa (EHAIA)

From Reaction to Prevention of Conflict: The Role of the Church

We, the members of the Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECLLAHA), have gathered in Nairobi, Kenya from 1st to 3rd December 2010. Our theme has been: From Reaction to Prevention of Conflict: The Role of the Church.

The Regional Ecumenical Forum was attended by bishops, the clergy and church representatives from Burundi, the Democratic Republic of Congo (DRC), Eritrea, Ethiopia, Kenya, Rwanda, the Sudan, Tanzania and Uganda. In addition we had representatives from the All Africa Conference of Churches (AACC), the Amani Forum: The Great Lakes Parliamentary Forum on Peace, the International Conference on the Great Lakes Region (IC/GLR), the World Council of Churches (WCC)-Ecumenical HIV and AIDS Initiative in Africa as well as local and international ecumenical partners.

The Regional Ecumenical Forum has received expert presentations on: the rationale for conflict prevention; the urgency of conflict prevention in the Great Lakes region and the Horn of Africa; focus on the Sudan: the self-determination referendum for the people of Southern Sudan and the Abyei referendum; the role of the church in conflict early warning and response; intra- and inter-faith dialogue and collaboration for conflict prevention; and stemming the silent HIV/AIDS epidemic linked to the culture of sexual violence and negative masculinity in conflict and post conflict societies in the Great Lakes region and Horn of Africa.

APPRECIATING the urgency for churches involvement in conflict prevention and the consolidation of sustainable peace in the Great Lakes region and Horn of Africa;

COGNIZANT of the religious assets available for the operationalization of an effective ecumenical conflict early warning and early response mechanism in the Great Lakes region and Horn of Africa;

AWARE of the numerous religious health assets being mobilized towards stemming the silent HIV/AIDS epidemic linked to the culture of sexual violence and negative masculinity in conflict and post conflict societies in the Great Lakes and Horn of Africa;

APPRECIATING the challenging political context within which the self-determination referendum for the people of Southern Sudan, the Abyei referendum and the popular consultations for Southern Kordofan and Blue Nile are set to be held;

DEEPLY CONCERNED by the reports of deliberate efforts to sabotage and frustrate the right of Southern Sudanese to self-determination to determine their future status in accordance with the provisions of the Comprehensive Peace Agreement (CPA);
DRAWING from the presentations, ensuing discussions and recommendations we commit ourselves to the following:

**Conflict Prevention and the Consolidation of Sustainable Peace in the Great Lakes Region and Horn of Africa**

- Increase our efforts in conflict prevention;
- Build the capacity of our institutions in advocacy with public policy formulation and implementation organs towards conflict prevention;
- Develop partnerships between the Church, state, the civil society and regional organizations as a crucial step to winning the war against the politics of exclusion, negative ethnicity, corruption, illegal exploitation of natural resources, poor governance, poverty and general underdevelopment in the Great Lakes region and Horn of Africa;
- Advocate clearly and unequivocally against war and war mongering, injustice and human rights violations so that seeds of hatred, marginalization and genocide ideologies are nipped in the bud;
- Provide space for engagement of the youth, elders, women and children on issues of peace, social justice and development;
- Contribute and advocate for the economic empowerment of the youth and women as a precondition to conflict prevention in the region; and
- Actively engage and be part and parcel of the development and democracy debate as well as contribute to deepening democratic practices in each of our respective countries, including within the Church itself.

**Operationalization of an Effective Ecumenical Conflict Early Warning and Early Response Mechanism in the Great Lakes Region and Horn of Africa**

- Map our enormous resources towards an effective ecumenical conflict early warning and response system at the local, national and regional levels in the Great Lakes region and Horn of Africa;
- Capacitate our church structures on conflict early warning and response mechanisms so that regional issues can be anticipated, scenarios built, clear concepts and proposals for interventions generated and assistance sought in a timely manner linking the political level and the grassroots;
- Bolster the credibility of the Church as an authority meriting to be alerted, like any other government agency, when early warning signs emerge;
- Invest more on civic and human rights education as such programmes empower the masses and help disarm the mind;
• Invest more on civic and human rights education as such programmes empower the masses and help disarm the mind;

• Continue building synergy across all churches, national councils of churches and ecumenical partners to enhance capacity for joint action and build a resource base for crisis prevention at all levels; and

• Strengthen links with regional governmental and non-governmental organizations for conflict prevention.

Intra-and Inter-faith Dialogue and Collaboration for Conflict Prevention

• Actively participate in intra-and inter-faith dialogue and collaboration for conflict prevention; and

• Learn about and reach out to other religious traditions and actively participate in common witness for peace and justice.

Stemming the Silent HIV/AIDS Epidemic Linked to the Culture of Sexual Violence and Negative Masculinity in Conflict and Post Conflict Societies in the Great Lakes Region and Horn of Africa

• Scale up our interventions against the culture of sexual violence in the Great Lakes region and Horn of Africa; and

• Be a life giving church that is actively against stigma, shame, denial, discrimination, inaction and misaction (SSDIM) and promoting safe practices, available medical institutions and interventions, voluntary counseling and testing, and empowering those infected and affected (SAVE) in light of the HIV/AIDS epidemic.

The Self-determination Referendum for the People of Southern Sudan, the Abyei Referendum and the Popular Consultations for Southern Kordofan and Blue Nile

• Stand in solidarity, love and prayer with the people of the Sudan as they exercise their right to self-determination and decide on their future status;

• Advocate and call upon the parties to the Comprehensive Peace Agreement (CPA), the guarantors of the CPA particularly the Troika, as well as the international community to respect the integrity of the CPA, timelines and the referendum results; and

• Accompany the people of the Sudan in observing and monitoring the voter registration and voting process in and out of the country to ensure a credible, free and fair plebiscite.

Done in Nairobi, Kenya on 3rd December 2010.

Bishop Mbaya Tshiakany Tshiabantu, Chairperson.

Rev. Fred Nyabera, Executive Director.
IV. The Statement on the Self-Determination Referendum for the People of Southern Sudan and the Abyei Referendum

Let My People Choose

We FECLLAHA members from Burundi, the Democratic Republic of Congo (DRC), Ethiopia, Eritrea, Kenya, Rwanda, Sudan, Tanzania and Uganda meeting in Nairobi, Kenya from the 30th November to 3rd December 2010 have received updates on the progress in the implementation of the Comprehensive Peace Agreement (CPA) and the preparations for the self-determination referenda for the people of Southern Sudan and Abyei from the Ecumenical Special Envoy to the Sudan and the General Secretary of the Sudan Council of Churches (SCC).

MEETING at a time of joyful hope and expectation and a critical time in the history of the Sudan as the country prepares for the self-determination referendum for the people of Southern Sudan and Abyei;

APPRECIATING the unrelenting struggle of the church in the Sudan for justice, peace and democratic transformation and support of the right of the people of Southern Sudan to exercise their right to self-determination as agreed in the CPA;

COMMENDING the church in the Sudan for its rallying call to the people, ‘Let My People Choose’, with which it continues to stand by the right of all Sudanese people to determine their own future;

APPRECIATING the efforts to promote reconciliation between various Southern Sudan political actors particularly the Southern Sudan Political Parties Conference held from 13th to 16th October 2010;

COMMENDING the African Union High Level Implementation Panel on Sudan (AUHIP) for its facilitation of negotiations between the parties to the CPA on outstanding issues in CPA implementation and post-referendum arrangements;

APPRECIATING the commitment of the parties to the CPA to respect the outcome of the referendum and ensure a peaceful and stable Sudan in the aftermath of the referendum;

CONCERNED about the heightened tensions including threats and intimidation of Southern Sudanese residing in the North after inflammatory statements by some senior government officials and the media;

ALARMED by attempts to intimidate civil society organizations including the recent illegal forced entry into and search of the headquarters of the Sudan Council of Churches in Khartoum by the Sudanese Police;

HAVING deliberated on the current situation in the Sudan and the need to stand in solidarity with the church and people of the Sudan during this critical time in the history of their country;

We commit ourselves to engage closely and accompany the church in the Sudan through prayers, regional and global advocacy for timely implementation of the CPA and in observation and monitoring the self-determination referenda for the people of Southern Sudan and Abyei.
NOTING with satisfaction the progress made by the Southern Sudan Referendum Commission (SSRC) in preparing for the self-determination referendum and aware that the voter register provides the 100% figure against which the required turnout of 60% is calculated;

We join the church in the Sudan in respectfully urging the Southern Sudan Referendum Commission (SSRC) to:

- Facilitate a comprehensive, accurate, transparent and verifiable voter registration exercise;
- Ensure that the turn-out requirement does not result in a violation of the international obligation to provide the equality of the vote;
- Ensure voting arrangements allow all registered Southern Sudanese an equal and reasonable opportunity to vote;
- Conduct a free, fair and credible referendum;
- Ensure that the self-determination referendum meets internationally acceptable standards; and
- Assure the freedom of movement of election observers. Local and international election observer missions should enjoy freedom of access to the referenda process and freedom of movement to all areas of the country.

We join the church in the Sudan in respectfully calling upon the Government of National Unity (GoNU) and the Government of Southern Sudan (GOSS) to:

**Comprehensive Peace Agreement (CPA) Implementation**

- Protect the achievements so far realized by the CPA; and
- Resolve all outstanding issues in CPA implementation towards successful and timely completion of the implementation.

**Completion of the Demarcation of the North-South and Abyei Border**

- Facilitate the full implementation of the ruling of the Permanent Court of Arbitration with the support of local communities;
- Resolve outstanding questions to allow full demarcation of the border on the ground preferably before the referendum; and
- Expeditiously allow the Ad hoc North/South Technical Border Committee to complete its work.

**Self-Determination Referendum for the People of Southern Sudan**

- Demonstrate exceptional leadership and commitment and rise to the challenges of this historic moment; and
- Treat as binding and respect the choices of the people of Southern Sudan and Abyei.

**Abyei Referendum**

- Seek a holistic solution to the Abyei issue consistent with agreements entered into and the rights and interests of the communities that reside in and utilize the resources of Abyei; and
- Give the people of Abyei the opportunity to decide on their future status.
FECCLEHA Statement on the Self-Determination Referendum for the People of Southern Sudan and the Abyei Referendum

Post-Self Determination Referendum Arrangements

- Increase efforts towards resolving the outstanding issues in CPA implementation and post referendum arrangements and in reaching a framework agreement in the ongoing negotiations facilitated by the African Union High Level Implementation Panel on Sudan; and
- Facilitate a smooth transition in 2011 whatever outcome of the self-determination referenda.

Popular Consultations in Southern Kordofan and Blue Nile

- Consider the aspirations of the people of the transitional areas of Southern Kordofan and Blue Nile and finalize popular consultations in the areas before the end of the Interim Period on 8th July 2011.

Security

- Ensure that the self-determination referenda take place in a well-maintained security environment;
- Respect the rights and dignity of minorities in North and South Sudan and guarantee their protection;
- Guarantee the safety and security of vulnerable communities particularly Southerners in the North and people of the transitional areas; and
- Ensure Sudanese people do not suffer any abrogation of human rights before, during or after the referendum on self-determination.

We join the church in the Sudan in respectfully calling on Multilateral Institutions, the Guarantors of the CPA and Humanitarian Agencies to:

- Exercise leverage on the parties to the CPA and urge them to peacefully manage political tensions, respect the outcome of the self-determination referenda and dissuade them from opting to a return to war;
- Put in place contingency plans to cater for the ongoing population movements within the Sudan and the broader Horn of Africa region; and
- Urge the parties to the CPA to ensure returns are voluntary and in accordance with international humanitarian and human rights norms and standards.

Done in Nairobi, Kenya, 3rd December 2010,

Bishop Dieudonné Mbaya Tshiakany,
FECCLEHA Chairperson.

Fred Nyabera,
Executive Director.
V. LIST OF PARTICIPANTS

MEMBERS:

National Council of Churches of Burundi (CNEB)
1. Mrs. Perpetue Kankindi
2. Rev. Noe Nzeyimana

Church of Christ of Congo (ECC)
1. Mrs. Antoinette Basombana Ngalya
2. Bishop Mbaya Tshiakany

Eritrea Orthodox Church (EOC)
1. Mrs. Aster Negash
2. Amb. Dimetros Yoftahe

Evangelical Lutheran Church of Eritrea (ELCE)
1. Mrs. Aster Redaezghi Ghebreab
2. Rev. Yosief Araya

Ethiopia Evangelical Church Mekane Yesus (EECMY)
1. Mr. Paulos Shune
2. Miss Tigist Tektel Forsido

National Council of Churches of Kenya (NCCK):
1. Mrs. Emmy Migaliza
2. Rev. Joseph Gichuhi

Protestant Council of Rwanda (CPR)
1. Amb. Mike Rugema
2. Mrs. Specioze Mukagahima

Sudan Council of Churches (SCC)
1. Rev. Ramadan Chan
2. Ms. Siyama Deng

Council of Churches of Tanzania (CCT)
1. Mr. John M. Mapesa
2. Mrs. Mary Shuma

Uganda Joint Christian Council (UJCC)
1. Mrs. Elizabeth Kisiigha
2. Mrs. Joyce Zako (Uganda Episcopal Conference)

RESOURCE PERSONS

1. Sheikh Abdullahi Abdi
   Chair of the National Executive Committee
   National Muslim Leaders Forum (NAMLEF)

2. Rev. Mrs. Angela Dogbe
   Programme Coordinator – Women & Education
   Programme for Christian-Muslim Relations in Africa (PROCMURA)

3. Mrs. Clemence Bideri
   Programme Coordinator and Gender Focal Point
   Norwegian Church Aid – Great Lakes Region (NCA/GLR)

4. Mr. Fred Nyabera
   Executive Director
   Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa (FECLLAHA)
5. Mr. Nathan Byamukama  
Programme Coordinator, Cross-Cutting Issues  
International Conference on the Great Lakes Region (ICGLR)

6. Rev. Pauline Wanjiru Njiru  
Regional Coordinator – Eastern Africa Regional Office  
World Council of Churches – Ecumenical HIV and AIDS Initiative in Africa (WCC-EHAIA)

7. Rev. Ramadan Chan  
General Secretary  
Sudan Council of Churches (SCC)

8. Ms. Ruth Tukahiirwa  
Representative of WCC-EHAIA  
FOCAJIFO – Uganda

9. Rev. Dr. Sam Kobia  
Ecumenical Special Envoy to Sudan

LIST OF PARTNERS

✔ Ms. Alice Abuhinja – Amani Forum;  
✔ Rev. Dr. Andre Karamaga – AACC;  
✔ Rev. Anthony Jami Sasaka- Chemichemi ya Ukweli;  
✔ Mr. Bernard Okok Obioga – African Council of Religious Leaders (ACRL);  
✔ Mr. Camlus Omogo – Pax Christi;  
✔ Ms. Florence Mpaayei – Nairobi Peace Initiative (NPI);  
✔ Rev. Pauline Wanjiru Njiru – EHAIA;  
✔ Mr. Peter Ngige – EHAIA;  
✔ Ms. Ruth Tukahiirwa – FOCAJIFO (EHAIA representative);  
✔ Ms. Wangari Mwangi – Life and Peace Institute (LPI).

LIST OF FECCLAHA STAFF

✔ Fred Nyabera – Executive Director;  
✔ Celine Siro – Regional Human Security Coordinator;  
✔ Jeannette Uwizeye – Administrative Assistant and Youth Programme Coordinator Philemon;  
✔ Monica W. Njoroge – Communication and Project Coordinator;  
✔ Mutua Mulonzya – Regional Research and Advocacy Coordinator  
✔ Nicholas Amito – Office and Logistical Support  
✔ Philemon Okeyo – Finance and Administration  
✔ Yvette Chubaka – Peace and Gender Officer (Norwegian Church Aid Just World Exchange Programme)