Report on Regional Workshop on
Reduction of Illicit
Small Arms and Light Weapons (SALWs)
In The Great Lakes & The Horn of Africa.

19-20 February, 2015
REPORT ON REGIONAL WORKSHOP ON REDUCTION OF ILLICIT SMALL ARMS AND LIGHT WEAPONS (SALWs) IN THE GREAT LAKES & HORN OF AFRICA

The All Africa Conference of Churches (AACC), Guest House, Nairobi- Kenya
19-20 February 2015
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Acknowledgement

This report is a record of reflections and deliberations that took place during the regional workshop on Small Arms and Light Weapons (SALWs) that took place in Nairobi, Kenya on the 19th and 20th February, 2015.

We thank the Almighty God for his continued provision and guidance through the process of planning and executing the initiatives of the Small Arms and Light Weapons Programme. Our deep appreciation also goes to our partners, particularly Bread for the World (BfWd) for financing this publication and the workshop and for their continued support to the Small Arms and Light Weapons Programme in the region. We are also grateful to the Norwegian Church Aid (NCA) for their contribution to the inception of the SALWs programme within FECCLAHA. We thank the Executive Secretary of the Regional Center on Small Arms (RECSA) and his team for the invaluable contribution to the success of the workshop and their continued collaboration with FECCLAHA.

Further, we thank all the facilitators and the moderator for their presentations and for sharing their invaluable experience. Our gratitude also goes to our members, particularly those that were present in the workshop, for their active engagement during the workshop and their continued support to the programme. In a special way, we thank the National Council of Churches of Kenya (NCCK) for preside over the opening ceremony.

And to everybody who worked tirelessly to ensure the success of the workshop in one way or another, we say “Thank you very much and May God Richly Bless you”.

Mrs. Elizabeth Z. Kisiigha
Executive Director
FECCLAHA.
About FECCLAHA:

FECCLAHA is a regional ecumenical organization that was formed to provide a platform for members to share perspectives on issues of common concern, particularly with regard to peace building and conflict transformation. Formally launched in March, 1999 and registered in Kenya in February 2001, FECCLAHA would also provide a platform to foster strong ecumenical cooperation in taking ownership and responsibility for problems in the region and proactively seek solutions to them. FECCLAHA consists of member councils and churches in the following countries: Burundi, Democratic Republic of Congo (DRC), Eritrea, Ethiopia, Rwanda, Kenya, South Sudan, Sudan, Tanzania, and Uganda.

**FECCLAHA members are:**

- Church of Christ in Congo (ECC)
- Christian Council of Tanzania (CCT)
- Eritrea Orthodox Church
- Ethiopia Evangelical Church Mekane Yesus (EECMY)
- Evangelical Lutheran Church of Eritrea (ELCE)
- National Council of Churches of Burundi (CNEB)
- National Council of Churches of Kenya (NCCK)
- Protestant Council of Rwanda (CPR)
- South Sudan Council of Churches (SSCC)
- Sudan Council of Churches (SCC)
- Uganda Joint Christian Council (UJCC)

**FECCLAHA Vision:** Together for a just and peaceful society.

**FECCLAHA Mission:** To promote ecumenical solidarity for justice, peace, healing, conflict transformation and reconciliation in the Great Lakes Region and Horn of Africa through advocacy, networking and
partnership, capacity building and research and documentation within the framework of holistic Christian ministry.

**Thematic Areas of Focus:**

FECCCLAHA's Strategic Plan (2014-2018) focuses on 5 thematic areas:

1. **Peace Building and Conflict Transformation**  
   *Strategic Objective:* To promote Sustainable peace in the Great Lakes and Horn of Africa

2. **Governance**  
   *Strategic Objective:* To empower citizens to hold governments accountable and promote Constitutionalism and rule of Law in the Great Lakes and Horn of Africa.

3. **Gender and Youth**  
   *Strategic Objective:* To empower Men, Women and Youth to be effective instruments of peace and gender justice in Society.

4. **Human Security**  
   *Strategic Objective:* To address the threats to Human security and the underlying causes in the region.

5. **Institutional Strengthening and Capacity Building**  
   *Strategic Objective:* To strengthen the capacity of the organization to effectively and efficiently meet its mandate.
### Acronyms

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<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>APFO</td>
<td>Africa Peace Forum</td>
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<tr>
<td>ATT</td>
<td>Arms Trade Treaty</td>
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<td>AU</td>
<td>African Union</td>
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<td>CNEB</td>
<td>National Council of Churches of Burundi</td>
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<td>CPA</td>
<td>Comprehensive Peace Agreement</td>
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<td>CSOs</td>
<td>Civil Society Organisations</td>
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<td>DRC</td>
<td>Democratic Republic of Congo</td>
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<td>EAC</td>
<td>East Africa Community</td>
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<td>EASSI</td>
<td>Eastern African Sub Regional Support Initiative for Advancement of Women</td>
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<td>ECOWAS</td>
<td>Economic Community of Western African States</td>
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<td>FBOs</td>
<td>Faith Based Organisations</td>
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<td>FECCLAHA</td>
<td>Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa</td>
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<td>GBV</td>
<td>Gender Based Violence</td>
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<td>IDPs</td>
<td>Internally Displaced Persons</td>
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<td>IGAD</td>
<td>Intergovernmental Authority on Development</td>
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<td>KNFP</td>
<td>Kenya National Focal Point</td>
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<td>NGOs</td>
<td>Non Governmental Organisations</td>
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### List of Key Speakers

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<tr>
<th>Speaker</th>
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<tr>
<td>Mr. Théoneste Mutsindashyaka</td>
<td>Executive Secretary, Regional Centre on Small Arms (RECSA), Chief Guest and Official Opening</td>
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<tr>
<td>Rev. Canon Peter Karanja</td>
<td>General Secretary, The National Council of Churches of Kenya, Guest at Opening Ceremony</td>
</tr>
<tr>
<td>Mrs. Elizabeth Z. Kisiigha</td>
<td>Executive Director, FECCLAHA, Welcome Remarks and sharing the objectives of the workshop and general moderation</td>
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<tr>
<td>Mrs. Emmy Migaliza</td>
<td>Honorary Treasurer, FECCLAHA Executive Committee, Chief Guest at closing ceremony</td>
</tr>
<tr>
<td>Dr. Agnes Abuom</td>
<td>World Council of Churches, Central Committee Moderator, &quot;The role of the church in peace building and Small Arms control - The Biblical Perspective&quot;</td>
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<tr>
<td>Mr. Francis Wairagu</td>
<td>Research and Gender Officer, Regional Centre on Small Arms (RECSA), &quot;Understanding The Nairobi Protocol for the Prevention, Control&quot;</td>
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and Reduction of Small Arms and Light Weapons in the Great Lakes Region and the Horn of Africa and other related SALW instruments and; Entry points for the church in the region”

Amb. Ochieng Adala  Deputy Director- Africa Peace Forum (APFO)
“Unpacking the Arms Trade Treaty (ATT): the role of governments and the role of the church”

Mrs. Marren Akatsa Bukachi  Executive Director
Eastern African sub Regional Support Initiative for Advancement of Women (EASSI)
“Gender dimension of SALW: the nexus between gender and SALW”

Pastor Joseph Obwanda  Pastor Lavington United Methodist Church
Devotions
Background Information

The Great Lakes and Horn of Africa region has been marred with violent conflicts both intra state as well as inter-state. Conflicts in the region have long stretching complicated antecedents related to poor governance, economic injustice which is closely linked to poor natural resource management, and proliferation of small arms and light weapons (SALWs) among others.

A baseline survey carried out in 2013 by FECCLAHA on the implementation of the Nairobi Protocol in the region indicated that there is limited awareness and engagement by national councils and churches. The Nairobi Protocol for the Prevention, Control, and Reduction of Small Arms and Light Weapons in the Great Lakes Region and the Horn of Africa was adopted on April 21, 2004 in Nairobi, Kenya. The States Parties to the Nairobi Protocol for the Prevention, Control and Reduction of SALW in the Great Lakes Region, the Horn of Africa and Bordering States are Burundi, DR Congo, Djibouti, Ethiopia, Eritrea, Kenya, Rwanda, Seychelles, Somalia, Sudan, Tanzania and Uganda. Republic of Congo in 2009 and both Central African Republic and Republic of South Sudan in 2011 increased membership to 15.

Findings in the survey on SALW (2013) undertaken by FECCLAHA reveal high level of presence of illicit small arms in the region. This is perpetuated by the instability of some countries in the region like Somalia, Democratic Republic of Congo (DRC), South Sudan and other neighboring countries like Central African Republic.
Instability greatly contributes to porous borders which in turn favours free flow of SALWs from as far as North Africa.

Several routes have been identified as the key avenues through which SALW easily move within the region. Sudan-Uganda route has been notable for SALW supply to Karamoja cluster. SALWs also move from Somalia into Kenya, commonly known as north-eastern route; from Sudan into Lokichogio in Kenya; another route is the Karega-Lopoch-Kotido; and also another route from Ethiopia connecting movement to Uganda via South Sudan. However, these routes are not permanent; they are subject to change depending on the level of surveillance mounted by law enforcement agencies operating across the borders in the region.

The UN Arms Trade Treaty (ATT) is one of the important international instruments that call on member countries to put in place mechanisms and frameworks that control selling of conventional weapons. The treaty also calls for the international sale of weapons to be linked to the human rights records of buyers and evaluation of potential arms deals so as to ensure that the arms are not utilized to carry out genocide, crimes against humanity, or war crimes. Additionally, the treaty seeks to prevent conventional military weapons from falling into the hands of terrorists or organized criminal groups, and to stop deals that would violate UN arms embargos.

FECCLAHA has in the past engaged in advocacy for the ratification and implementation of legal instruments on SALW in the region and created awareness on SALW among its member councils and churches as well as developing strategies for interventions.

FECCLAHA has also been involved in cross border initiatives to address the issue of cattle rustling among pastoralists communities (Sabiny, Karamojong, Turkana, and Pokot) of Kenya and Uganda which is done by use of SALW among pastoralists’ communities. This was undertaken by FECCLAHA in collaboration with Uganda Joint Christian Council (UJCC), National Council of
Churches of Kenya (NCCK) and other partners.

**SALW and the Role of the Church**

Churches are important institutions for sustainable peace building due to their wide spread structures and proximity to the communities. Similarly, Church leaders are also important actors in peace building processes, undertaking advocacy for good governance and public accountability. They have the clout due to their reputation for integrity and long-term commitment to society and therefore not only able to influence decision makers at the policy level, but also are able to influence and mobilize communities towards a positive cause.

Religious leaders have several functions including, mobilization, socialization, educating, and integration, among others. In addition to these roles, church leaders are also effective advocates concerned primary with empowering weaker parties in conflict situations, restructuring relationships, and transforming unjust social structures. Church leaders are also effective intermediaries who focus efforts in resolving differences between parties towards an amicable settlement. Lastly, Church leaders play the observers’ role by offering themselves as a physical and moral presence in conflict settings or in peace building initiatives with the hope of preventing violence and transforming conflict dynamics.

FECCLAHA has learnt that there is need to engender its work on SALW hence there is need to mainstream the gender dimensions in SALW programmes and activities.

**Overall goal:**

To contribute to the reduction of illicit SALW in the region through mobilization, awareness creation and capacity enhancement, lobbying and advocacy by church leaders and communities on SALWs Protocols, Arms Trade Treaty (ATT), and Gender Dimensions of SALWs among others.
Specific Workshop Objectives

- To mobilize and enhance capacity and knowledge of the Church Leaders on issues of SALW in the Great Lakes and Horn of Africa region

- The workshop was to further provide space for learning through presentations and sharing of practical experiences among others.

Expected Outcomes

- Increased participation and engagement of Church Leaders in contributing to the reduction of SALW in the region. This includes but not limited to their influence on policies and legislations enacted or amended in the respective Countries, communities’ awareness and engagements and advocacy initiatives.

- The overall expected outcome is that FECCLAHA’s interventions beyond the workshop will lead to a reduction in illicit SALW in the Great Lakes and Horn of Africa region and contribute to peaceful communities (in the long term).
Opening Devotions - By Pastor Joseph Obwanda
Arise and Shine: Isaiah 60: 1-3; 15

Arise, shine, for your light has come and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn. (15.) Although you have been forsaken and hated, with no one traveling through, I will make you the everlasting pride and the joy of all generations.

This is a message of hope, message of inspiration. As the continent of Africa, let us keep hope alive for help will arrive, foremost from God. The current state of Africa begs more questions than answers. We need to prayerfully ask God to give us wisdom to turn the continent to be a continent of the 21\textsuperscript{st} century. We must rise and shine, we must change our posture and position, we need to move as a people, we need to take the responsibility to arise. It is a call to take responsibility towards what God wants us to do. Our light has come in the many teaching we continuously get.

John 1: 5- light can never overshadow darkness. What is darkness doing around us? We must illuminate our circumstances. There are 3 things that will characterize a Christian in this time and also in every excellence. They are the only we need to equip ourselves to transform the continent ...Excellence, relevance, significance = Glory. We must overcome the mediocrity of wars; keep giving
ourselves the very best. We must go out and do something that has relevance to those beyond us. The glory of God will not be manifest when we engage full of Grace and Truth. The state of the earth affects the state of the hearts of the people; the despair of our people is the result of the state of affairs in our nations.

Morning Devotion (Day 2) - By Rev. Sylvestre Bizimana

The Ministry of Reconciliation: 2 Corinthians 5: 17-21

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.
Opening Ceremony

Remarks from the General Secretary of National Council of Churches of Kenya (NCCK) - By Rev. Canon Peter Karanja

It is due to the great efforts of many over the years that have resulted in the enactment of relevant policies to deal with the menace of Small Arms and Light Weapons in the region. The workshop and FECLLHAH elaborate programme to advance the discourse of SALW could not have come at a better time. The workshop would indeed present another plug in and re-evaluate various policy frameworks with a view of finding concrete solutions that will enable secure our region. The workshop comes at a time when most countries in the region are reeling from the effects of small arms. Though governments and other stakeholders have long confronted the challenges of the proliferation of these arms, solutions are yet to be found. It is apparent that there are actors in the field of small and light weapons who do not wish the matter to be resolved, and so they set
up and maintain stumbling blocks on the efforts of governments and peace loving people. As a result, the ramifications of these weapons on social and economic wellbeing of communities, is incredibly massive. Arms are arguably the primary instruments that accelerate deep rooted political conflicts that eventually transform into armed violence and war at an alarming rate.

We have all witnessed the blood-letting in areas like Karamoja in Uganda, Jonglei in South Sudan and Baringo and Turkana in Kenya. Statistics indicate that these conflicts account for at least 10,000 deaths each week the world over. Despite frequent disarmament exercises mounted by the government, it is estimated that in Kenya alone, there are about 680,000 small arms and light weapons in civilian hands. The circulation of these arms is facilitated by the fact they are easy to use and transport. It is disturbing to imagine how many people have so far lost their lives and continue to die in the countries in our region due to the proliferation of these weapons that not only exacerbate and prolong armed conflicts, but also defer economic and social development. The frontline images of dying and wounded women and children should be a constant reminder to us that the war is far from over and we must constantly remain steadfast in addressing this matter. The issue of small arms and light weapons remains the most urgent public responsibility that we have been due to the devastation we continue to witness. To fully resolve the problem of small arms and light weapons, we must address two primary factors that drive demand and supply.

The first is the question of the source. For sure, we can never have peaceful lives if we continue to allow the merchants of small arms and light weapons to infiltrate our societies. For many years, the presence of weapons in civilian hands has been blamed on perennial conflicts in Somalia, South Sudan, and some parts of Kenya and Uganda. But this analysis never goes deep enough to ask where the weapons come from before they get to these conflict zones. Indeed our advocacy and policy frameworks
will never have any impact until we trace the weapons all the way back to the manufacturers! It has been postulated by some analysts that the small arms and light weapons menace is a direct result of the cold war tensions of 1950s and 1960s. At the time, countries in East and West Europe established arms manufacturing factories as a precaution against a war they were all expecting to break out. When the cold war fizzled out, they were left with huge caches of weapons they didn’t need, and a risk of rendering thousands of people jobless if these factories were shut down. Africa and other under-developed countries became the dumping ground for these stockpiled weapons.

It has therefore been argued that the manufacturers of these weapons, or at least their marketers, are directly responsible for instigating and perpetuating conflicts in our region so as to have a market for their products. It is therefore my hope that this forum will come up with strategies of reaching out to nations where non-military use weapons are manufactured with a view to installing strict controls on the sale of the same in our region.

The second factor to be considered and addressed is the use the small arms and light weapons are put into. This is more so in reference to the unwillingness by some community members to seek peaceful and viable conflict resolution mechanisms and instead resort to violence. These persons drive aggrieved communities to ‘solve’ their problems by using readily available weapons so as to achieve their perceived self-interests. It is with conviction that these are the same individuals who also take it upon themselves to ensure there is a constant supply of the weapons to these communities. SALW are thus a money making business for some people, who can only be referred to as Merchants of Death. This is what we have witnessed in Kenya in places such as Turkana, West Pokot, Baringo and Wajir counties. It is for this reason that the past disarmament efforts in Kenya and Uganda have not borne fruit. In reality, an attempt to disarm a community drives them to flee across the border into the other country, and the few weapons
mopped up only drive up the demand for more. To really address the factor of demand for the small arms and light weapons, we must develop strategies for helping our communities identify and adopt nonviolence solutions to their disputes.

**The Role of the Church**

In Mt: 18:15 and Mt 5:13, Jesus talks of forgiveness and reconciliation among believers and insists on Christians being the salt of the earth. These biblical scriptures and many others set a foundation for the churches’ intervention on issues that orchestrate conflict among communities. It is imperative that churches play a central role in addressing the complexities surrounding the proliferation of small arms given their deep-root in society and understanding of the issues that force communities to rise against each other. Quite notably, church ministers preach to communities from diverse cultures across the world.

The conviction is that the fundamental role played by churches in policy formulation that takes into account theological insights as well as moral and ethical perspectives must be reinforced to compliment the fight against small arms and light weapons in our region. Though a lot has been achieved towards this end through ecumenical movements like the World Council of Churches and FECCLAHA, we must seek to deepen this engagement and quicken its implementation putting into consideration the multi-faceted approaches already developed. Remember the church too has been a victim of the proliferation of small arms with some of its members being murdered in cold blood.

**National Cohesion and Integration**

National cohesion and reconciliation remains a key ingredient in mitigating the effects of small arms. The NCCK in 2008 made a decision and strategically intervened among communities living in the Rift Valley following the Post Election Violence. Through the programme dubbed the ‘Pamoja Initiative’, NCCK reached out to the Kalenjins and Kikuyus living in the region and provided
them with safe spaces for engagement. This enabled them to address the root causes of their conflicts in a peaceful and non-threatening environment. NCCK also engaged the Kisii, Luhya and Luo communities through these comprehensive and candid interactions that led to mutual understanding, trust and resilient social ties. ‘The Pamoja Initiative’ was based on the premise that leaders of ethnic communities need to see collaboration with other communities not as an abstract idea, or an act of altruism, but rather as a matter of enlightened self-interest, thus building cohesion and integration.

The outcome of this approach was quite tremendous. NCCK was able to pacify the hotspots in the Rift Valley, thus leading to the peace and tranquility that was witnessed during the next General elections. NCCK has since sought to deepen this engagement under Phase II of the Pamoja Initiative by bringing on board more stakeholders including:

- The National Cohesion and Integration Commission
- The Inter Religious Council of Kenya
- The National Steering Committee on Peace Building and Conflict Management
- The Kenya Private Sector Alliance
- The Directorate of National Cohesion and National Values
- The Kenya Chamber of Commerce and Industry

The Pamoja Initiative II is aimed at enhancing national cohesion and integration by broadening the inter and intra ethnic engagements across the country through the counties.

In conclusion, Canon Karanja encouraged the delegates to strategically use the workshop to advance the churches’ contribution and ensure the region is secure. This workshop must not be allowed to be another talk-shop whose brilliant ideas remain on paper. We
must confront this issue of small arms and light weapons once and for all. On its part, church must continue to play an integral role in finding solutions to challenges of small arms and light weapons especially by developing strategies that address both supply and demand for the small arms and light weapons.

**Opening Speech from the Chief Guest, Executive Secretary of Regional Centre on Small Arms (RECSA)**

**By Mr. Théoneste Mutsindashyaka**

RECSA’s vision is a safe and secure sub-region in a peaceful continent free from arms proliferation. Established in 2002, initially as the Nairobi Secretariat, RECSA is the only intergovernmental organisation within the region whose sole mandate is to address the proliferation of illicit SALW. RECSA partners with the African Union, the UN, other regional bodies and organised civil society in the execution of its mandate. RECSA coordinates action against small arms and light weapons proliferation based on the *Nairobi Protocol on the Prevention, Control and Reduction of Small Arms and Light Weapons in the Great Lakes Region, the Horn of Africa and Bordering States*. The Nairobi Protocol is a legally binding instrument signed in April 2004 to address the problem of illicit small arms and light weapons. RECSA has 15 Member States: Burundi, Central African Republic, Republic of Congo, Democratic Republic of Congo, Djibouti, Eritrea, Ethiopia, Kenya, Rwanda, Seychelles, Somalia, South Sudan, Sudan, United Republic of Tanzania and Uganda. Most of these are countries where FECCLAHA also works.

The RECSA Secretariat implements its work guided by a five-year strategy that comprises of three pillars:

- Institutional Development
- Effective Promotion and Facilitation of SALW Management
• Effective Generation and Provision of Information
• We were happy to share with you some of our achievements under each of these pillars in the last meeting.
• Based on statistics of the number of arms in circulation, RECSA’s work in combating proliferation of small arms and light weapons is enormous and far from over.

This two-day meeting will discuss the problem of small arms and light weapons and is a follow-up to a similar workshop held here in Nairobi in October 2014.

As highlighted in the last workshop, FECCLAHA and the Regional Centre on Small Arms (RECSA) have signed a Memorandum of Understanding in recognition of the complementary work of our two organisations in the Great Lakes Region and Horn of Africa. FECCLAHA provides a platform for sharing perspectives on issues of common concern, particularly on peace-building and conflict transformation.

**The Problem of Small Arms and Light Weapons**

It is estimated that there are 875 million small arms in circulation in the world today. Of this number, civilian ownership, both legal and illegal, accounts for about 75%. Of the global estimates of small arms in circulation, over 100 million are in Africa, most of them in the hands of civilians.

The black market value of small arms and light weapons stands at USD1 billion. As a result of the proliferation of small arms, one person dies from armed violence every minute, while 16 become refugees. In that same minute, 15 new weapons are manufactured. This fast pace of production of arms by manufacturing countries coupled with inadequate stockpile control and management measures by Governments make small arms difficult to control. Proliferation of small arms hampers development and fuels insecurity in affected countries.
Despite their names ‘small arms’ and ‘light weapons’, their impact on society is neither small nor light. By virtue of their easy availability, low cost and manageability, small arms and light weapons are the weapons of choice in most conflicts. They have contributed to increased armed violence and a culture of violence even in areas at peace.

Consequently, society is today highly militarized with over 1,000 lives being lost daily through misuse of arms. Those suffering most are civilian populations trapped in situations of armed violence resulting from crime and conflict. The victims suffer poverty, deprivation and extreme inequality, being on the receiving end of the misuse of arms by State armed and security forces, non-State armed groups and organized criminal groups. The impact of small arms is felt long after the conflict in which they are used has ended. Countries in the Great Lakes Region and the Horn of Africa where both RECSA and FECCLAHA work are not spared of the scourge of proliferation of small arms and light weapons. Weapons are finding their way into the region through illegal trafficking across porous borders from as far as North Africa and Yemen.

This proliferation of illegal arms results in pockets of insecurity in our common countries, including terrorist attacks which have
continued to claim lives and destroy infrastructure.

Addressing Challenges of Proliferation of Small Arms and Light Weapons

The exponential increase in the number of arms worldwide remains a challenge. At the rate of 15 firearms being produced per minute, eight million new guns and 12 billion bullets enter the world market every year but with much fewer guns being destroyed in the same period. Nearly one million of the eight million firearms produced per year are lost or stolen, no doubt ending up as illegal weapons among civilians. The growing civilian ownership of weapons, both legal and illegal, is, therefore, growing at an alarming rate. Being the weapons of choice of criminal groups, the availability of small arms continues to fuel terrorism all over the world. Our region is not spared. Part of the solution in addressing the resultant insecurity and violence is controlling the production and trade in arms. Inadequate controls on arms transfers have led to easy availability and misuse of weapons.

This workshop comes at a time when the Arms Trade Treaty has recently entered into force on 24 December 2014. This United Nations instrument is a multilateral treaty that seeks to regulate the international trade in conventional weapons, estimated to amount to $70 billion a year.

The Treaty targets this trade with controls aimed at preventing and eradicating trafficking in arms and preventing their illegal diversion to unauthorized end-users. When implemented, the Treaty will contribute to fostering peace, security and sustainable development. It is estimated that armed violence costs Africa USD 18 billion per year. This money could otherwise be channeled to development projects.

To-date, 62 states have ratified the Treaty; a further 68 have signed but not ratified it. The establishment of a well-developed and effectively enforced international arms control regime
should be a priority for all African States in the quest to ending current and preventing future continental conflicts that are fuelled by an illicit trade in arms.

Six RECSA Member States have signed the Treaty but are yet to ratify it – Burundi, Republic of Congo, Djibouti, Rwanda, Seychelles and the United Republic of Tanzania.

We encourage these countries to ratify the Treaty to enable them contribute to the first Conference of State Parties to the Arms Trade Treaty due to be held in Mexico in May 2015.

Adequate resources are needed to step up existing and new strategies to address the problem of small arms. These include:

- Enhancement of the capacity of regional and national mechanisms to coordinate action against proliferation of firearms through training and funds allocation.
- Strengthening of international and regional cooperation in light of the fact that a multi-sectoral approach is required to adequately address the problem of small arms and light weapons.
- Support to the review of old and outdated small arms legislation to harmonise them to international and regional instruments and obligations
- Promote effective stockpile control and management by strengthening marking and tracing of arms, strengthening storage facilities, increasing destructions of obsolete/surplus/recovered arms
- Conduct regular research to keep track of changing dynamics in small arms proliferation
- Strengthening of awareness creation among stakeholders to contribute to ‘mental and heart disarmament’
The Role of Church Leaders in Addressing SALW
Churches enjoy a huge following in the communities where they are located. Being at the grassroots places the Church is in a good position to understand the factors that drive civilians to illegal armament. Partnerships between Churches and regional and national mechanisms established to address the problem of small arms would, therefore, be very effective. This is particularly so in the areas of public awareness and advocacy aimed at addressing the attitudes and mind sets that drive communities to illegally arm themselves.

Indeed, the fight against the problems of small arms and light weapons has first to be won in the mind. Attitudes towards small arms in some communities are the main drivers of armament. For example, in some communities in Kenya, ownership and use of firearms for cattle rustling and other crimes is a rite of passage into adulthood. Such mind sets would need to change in favour of alternative rites to discourage illegal gun ownership.

This change can only be achieved through sustained sensitisation on the dangers of small arms and advocacy in favour of alternative cultural practices that do not involve the use of illegal guns. The Church is an effective platform for this public awareness and advocacy in light of its large following and the respect accorded to it in the community. We welcome Church leaders to work with us to spread relevant messages on small arms and light weapons to their congregations. With parishes and congregations located at the heart of communities, church leaders are also well placed to collect information on those who own illegal guns. This information can be shared with law enforcement agencies in support of civilian disarmament while at the same time targeting illegal gun owners with relevant sensitisation messages.

Church leaders are vital partners in helping to inform, mobilize and provide a holistic and spiritual contribution to the regional arms management, control and disarmament campaign. The disarmament campaign has first to be won at the heart and mind levels.
Most of the people engaged in wars are spiritually sick and in need of spiritual and moral healing. There is no better placed institution to address this than churches. The insecurity that drives people to acquire arms may be deeper rooted than the physical insecurity that the states and national structures can offer and it is at this level where spiritual intervention and mental and spiritual disarmament comes into place. Churches are major school and college proprietors. Through these institutions, children and the youth can be inculcated with values of peace alongside spiritual values.

Churches have weekly and sometimes daily platforms through which they can preach peace and healing among communities. RECSA is pleased with its partnership with FECCLAHA, which provides opportunity to reach thousands with peace messages. The Catholic Church, for example, can use pastoral letters to promote peace education, mental and heart disarmament.
Good Will Messages From Ecumenical Partners

Bread for the world

Mr. Jens Brenner in his good will message highlighted that there is a definite link between what happens at the regional level and what happens at local communities. Asserting that circulation and availability of small arms and light weapons has a sure link with the conflicts in the Great Lakes and Horn of Africa. There is therefore no doubt that FECCLAHA is a key organization in the region with strategic positioning that offers an ecumenical platform to address the issues facing the region. To guarantee stability of the region, guarantee food security, there has to be a guarantee of personal security. The baseline survey conducted by FECCLAHA in 2013 is a starting point and an important step to addressing the conflicts in the region. Using the analogy of the car, he explained that FECCLAHA has constructed the body of the car towards an arms free society and the car needs the engine to move. The church leaders are the engines to help the car or the idea to move. The tyres are other church leaders and other representatives in the respective countries as they are the ones to take this message forward. He expressed his appreciation of FECCLAHA for organizing the workshop and for taking the proliferation of illicit arms in the region seriously.
Church of Sweden

Ms. Anna-Maria Sandstrom in her good will message recognized that FECCLAHA is playing a significant role in addressing the proliferation of SALWs and its serious implications to the stability and security of the Great Lakes and Horn of Africa. In this respect, Church of Sweden is committed to continue its accompaniment to FECCLAHA in enhancing peace in the region.
National Council of Churches of Burundi (CNEB)

CNEB is the Ecumenical network in Burundi. In 1935, four missions formed the Alliance of Protestant Churches of Rwanda-Urundi and for a period of 14 years, the newly created Alliance was affiliated to the Council of Protestant Missions of Congo Belge and Rwanda-Urundi. In 1949, the Alliance got an autonomy, and continued so until Rwanda and Urundi (today known as Rwanda and Burundi) got their Independences from Belgium and were separated. Both countries are independent since 1962. From 1970 to 1989, what is known today as the “National Council of Churches of Burundi” (CNEB) was called the “Alliance of Protestant Churches of Burundi”. It adopted the current appellation in 1989.

Vision: Together for the holistic welfare of the society.

Mission: To allow the member churches to mobilize and help the population to improve the living conditions.

Current context of the country

Burundi is working to address the multiple consequences caused by the SALW and many actions have been undertaken so far. Key among them is the setting up a permanent National Commission against the proliferation of small arms and light weapons, CNAP which is underway. It is the result of a mechanism that has been
engaged since 2003 and acting as a Focal Point. This mechanism was reinforced on April 29th 2006 into a Technical Commission for civilian disarmament (TCDC) by the decree N° 100/123 with a renewable term of two years. On May 26, 2008 a National Commission for the Disarmament of the civilian population (CDCPA) was established to replace the former with the decree N° 100/88 and it main aim was to permanently and effectively combat the problem of the proliferation of small arms and light weapons, a Permanent National Commission (CNAP) was set up on October 7th by the Decree n° 100/19.

The Permanent National Commission to fight against the proliferation of small arms and light weapons is an institution that has been set up to implement the Burundi National Action plan (2011-2015) for the control, management of SALW and civilian disarmament in addition to regional and international instruments ratified by Burundi in that area.

With support of BNUB and UNDP, the commission launched a communication strategy for its civilian disarmament programme in Bujumbura-Mairie. A National strategy to combat the proliferation of small arms and light weapons and disarm civilians was adopted by the Government on October 26, 2006. On April 29, 2006, President Nkurunziza issued a decree creating a technical Commission for civilian disarmament mandated to implement civilian disarmament. The United Nations Development Programme continued to assist the technical commission for civilian disarmament including in the development of a national strategy to combat the proliferation of SALW. In addition, the initiative and implementation of an effective comprehensive civilian disarmament programme, including the adoption of a national legal framework regulating the civilian ownership of weapons in Burundi should be implemented with the support of security sector reform, the steering committee also approved two projects to enhance the capacity of the National Commission for civilian disarmament and to support sensitization activities in advance of civilian disarmament initiatives. Enhancing security
was concerned by disarmament, demobilization and reintegration security reform, and civilian disarmament.

The first National campaign of disarmament was set from 19-28th, October 2009 under the support of UNDP. This campaign attracted people who wished to give back their arms and light weapons. In the period November 11, 2013 to December 31, 2014, CNAP collected the following weapons:

<table>
<thead>
<tr>
<th>Type of Weapons</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Machine guns, rocket launchers and mortars:</td>
<td>0</td>
</tr>
<tr>
<td>2) Assault rifles</td>
<td>92</td>
</tr>
<tr>
<td>3) Guns</td>
<td>24</td>
</tr>
<tr>
<td>4) Bomb (shell)</td>
<td>15</td>
</tr>
<tr>
<td>5) Mines</td>
<td>02</td>
</tr>
<tr>
<td>6) Grenade</td>
<td>776</td>
</tr>
<tr>
<td>7) Dynamites</td>
<td>287</td>
</tr>
<tr>
<td>8) Loaders</td>
<td>291</td>
</tr>
<tr>
<td>9) Ammunition</td>
<td>14 095</td>
</tr>
</tbody>
</table>

As an incentive, any person who handed over a weapon was given five bags of cement for one calash, a woman cloth (igitenge) for one grenade among other benefits. The Second National Campaign happened from November 11, 2013 to February 6, 2014.

People had already understood the importance of disarmament and hence no incentive was required or was given and a lot of weapons were brought back freely. Strategies for mobilizing many people to bring back weapons were with the use of media more so the radio and the Churches. CNAP collected the following weapons:

<table>
<thead>
<tr>
<th>Type of Weapons</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Machine guns, rocket launchers and mortars:</td>
<td>0</td>
</tr>
<tr>
<td>2) Assault rifles</td>
<td>64</td>
</tr>
<tr>
<td>3) Guns</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>4) Bomb (shell)</td>
<td>3</td>
</tr>
<tr>
<td>5) Mines</td>
<td>0</td>
</tr>
<tr>
<td>6) Grenade</td>
<td>581</td>
</tr>
<tr>
<td>7) Dynamites</td>
<td>287</td>
</tr>
<tr>
<td>8) Loaders</td>
<td>239</td>
</tr>
<tr>
<td>9) Ammunition</td>
<td>11942</td>
</tr>
</tbody>
</table>

The third campaign is awareness program for March to April 2015 period before the elections, but CNAP still waiting funding for the success of these campaigns, CNAP has mainly collaborated with the media and civil society. The population continues to give back weapons voluntarily.

There is a lot of documented evidence on the association of Crime and the use of SALW and this information is available and can be found with the police, the local administration, the media, the courts and civil society.

For the current situation traditional arms like, machetes, spears are the source of many cases of killings.

Many cases of weapons’ killings have been registered in the capital of Bujumbura. There are a lot of weapons recovered in the year 2014 and are in the hands of the local police and CNAP would like to collect them before the election period in 2015 but lack the funds to do so as the same will cost more than 15000 USD.

Burundi is experiencing less crime of land conflict, Violence against women, political related conflict, and youth unemployment and also crime caused by the uniformed people and it has also made an excellent job to combat the problem of proliferation of SALW. The excellence center on disarmament will be established in Burundi soon.
Achievements

- December 22, 2014 CNEB presented a talk on SALW during a training of youth, women and political leaders in the capital of Bujumbura that was organized with the theme of peaceful elections.
- February 9 and 11, 2015: CNEB Presented the topic of SALW during a training on Peaceful elections bringing together rural provinces in Burundi organized for youth, women and members of civil society.
- The staff of CNEB has met CNAP in order to talk about the current situation of SALW
- CNEB and CNAP have scheduled for a meeting of church leaders on March 17, 2015
- The general secretary shared with CNEB staff the information related to SALW

Challenges

- Lack of funds:
  - To do proper and up to date research on SALW
  - Respond to the request of CNAP of collecting all weapons been kept at community police posts and destroy them officially before the upcoming elections.
  - Equip the staff with skills and materials to handle issues and consequences of SALW.

Upcoming activities

- March and April- The third campaign on active citizenship to be done in collaboration with CNAP.
- Meeting to plan on the National Focal point

Expectations from FECCLAHA

- Support CNEB in the upcoming elections period.
- Assist them in mobilizing funds to collect and burn the said
weapons located in the community police stations

- Help CNEB in the third campaign on disarmament
- Help Train Church leaders
- Help in the media campaigns and messages on SALW.

**The Protestant Council of Rwanda (CPR)**

The Protestant Council of Rwanda (CPR) was founded on 5th November 1963 by the Presbyterian Church in Rwanda (EPR), the Anglican Church in Rwanda (EAR), the Free Methodist Church in Rwanda (EMLR) and the Union of Baptist Churches in Rwanda (UEBR). CPR focuses on 4 major areas: Education, Health, Youth, Evangelism and Development. The founding members were later on joined by 15 more churches including the Association of Baptist churches in Rwanda (AEBR), 13 more autonomous Dioceses of the Anglican Church in Rwanda, the Lutheran Church of Rwanda, the Harvest Christian Church in Rwanda (HCC), the Friends Church in Rwanda (EEAR), the Salvation Army Church in Rwanda, the Pentecostal Church of Rwanda (ADEPR), the 7th Day Adventist Church in Rwanda and five Christian organizations operating in Rwanda. According to the 2002 national census, the Protestant Churches represented 43.4% in all provinces of Rwanda.

**Current Context of the Country**

Armed conflicts and genocide in Rwanda explain the proliferation of SALW in the country followed by porosity of borders and ongoing conflicts in neighbouring countries. Currently, the situation has highly improved in Rwanda. The Government of Rwanda was able to collect SALW from the population and establish peace and security in the whole country. In addition, the police sensitized citizens to identify and inform concerned agents wherever they hear or see SALW. Furthermore, Church leaders and NGOs have locally met to take strategies of mobilizing their members to fight cross-border SALW.
In Rwanda, there are not many cases of violence related to the use of SALW today. In the past months, some firearm were found among population in the northern part of the country, via DRC. There are still however, cases of killings and injuries related to the domestic violence. Most of domestic violence (physical and verbal) are linked to the intra-family conflicts, GBV, violence related to the use of alcohol and other drugs. Most of violence leading to killings is committed using light weapons such as machetes, big sticks, harmers, and others.

**Achievements**

Key achievements of the Churches are:-

- Sensitization programs to the people to voluntarily surrender small arms and light weapons;

- Education of the public to use peaceful means to solve conflicts and avoid violence based solutions to their problems;

- Awareness programs on negative impact of SALW (involving all Church leaders in collaboration with the existing teams of the government)

- Joint actions to fight SALW by working with other stakeholders including members of the civil society, District and Province Task Forces, and members of the private sector.

- Programmes aiming at fighting the issues that could lead to the use of SALW such as fighting against the use of drugs especially among the youth, and churches contributed to peaceful situation in Rwanda through the programme of peace and reconciliation in working together with local authorities.

- Participating in and encouraging regional approach in fighting SALW. Churches of Rwanda depend on concerted effort and sustained partnership at various levels (multi-sector approach through joint efforts of all stakeholders.)
Challenges and recommendations include:

- The land related conflicts among the members of the same family. On this issue, CPR has conducted a survey on Rational Use of Land Based on Gender Equity. The findings will allow CPR to initiate programs aiming at educating the community, and do advocacy.

- Domestic violence committed using traditional light weapons such as machetes, big sticks and knives. The church is calling for peaceful cohabitation through church services.

- Lack of means to do proper sensitization to many people and make proper follow up in different districts of the country;

- Sometimes, Cross-border SALW, especially to the Western area of Rwanda. However, the Government has taken strong measures to make sure cross border of SALW are under control.

- Future planned activities/ Interventions
  - Continuous trainings of trainers and seminars on SALW;
  - Encourage local church pastors to include the issue of SALW in their regular preaching programmes;
  - Organize regional youth seminars on peace building (a two years programme)
  - Fight against the circulation and use of drugs among the youth;
  - Fight against domestic violence and Gender Based Violence (GBV)

**FECLLAHA accompaniment**

- CPR expects financial support to run Regional Youth Peace Makers Programme (YPMP)
- FECLLAHA need to back up the CPR effort in mobilizing
people against SALW and make the follow up of situation of SALW in different districts of Rwanda;

- FECCLAHA to update CPR on SALW situation in the region in order to move together in right direction (information exchange on SALW);
- To support CPR in fighting against the domestic violence especially GBV and Land Based Violence.

**Sudan Council of Churches (SCC)**

Thanked FECCLAHA for organizing the workshop as it would help them as religious leaders engage with their governments in fighting the proliferation of SALW. According to UN panel, there is no agreed definition of SALW but the widely used definition was proposed by the UN Panel as Experts on small arms in its 1997 report as:

- Small arms: revolvers and self-loading pistols, rifles and carbines, assault rifles, sub-machine guns and light machine guns.
- Light weapons: heavy machine guns, hand-held under-barrel and mounted grenade launchers, portable anti-aircraft guns, portable anti-tank guns, recoilless rifles, portable launchers of anti-tank missile and rocket systems; portable launchers of anti-aircraft missile systems (MANPADS); and mortars of calibers of less than 100 mm.

**Impact of SALW**

- Small arms are identified as a major factor that can violate the security of individuals.
- SALW are uncontrolled, spread in many regions of the world and have a wide range of humanitarian and social economic effects and pose a serious threat to peace, reconciliation, safety, stability and sustainable development at the individual, local, national, regional and international level.
- SALW have adverse effects on human security, in particular on women, children and other vulnerable groups
- SALW are the primary instruments of violence

The Situation in Sudan
This is one country where people live in fear as there are pockets of conflicts and in some of the areas, people have not known peace for many years. There is thus a need in Sudan to talk to the people on the effects of SALW. There is also a need to talk of the same in Schools, colleges and through institutions to instill in the children and youth the values of peace alongside the spiritual values.

Churches need to address the SALW problem in several dimensions mainly partnerships to inform, mobilize and provide a holistic and spiritual contribution. The disarmament campaign needs to be done at heart and mind as well as physical. Most of the people who engage in wars are spiritually sick. Our role as the church is thus to teach people of their duties, rights and responsibilities as citizens and to do our level best at Grass root levels.

National Council of Churches of Kenya (NCCK)
NCCK is a member of the Kenya National Focal Point (KNFP) which is the national (SALW) coordination mechanism in Kenya and established in 2003 under the Nairobi Protocol on SALW. The KNFP is under the Office of the President and is responsible for coordinating action against the proliferation of SALW in Kenya. It brings together government and civil society to promote community led disarmament and discourages gun culture.

Long porous borders, regional instability, a large refugee population and vast areas that cannot be policed properly have contributed to SALW proliferation in Kenya. SALW have fuelled urban crime, cattle rustling and ethnic conflict. The net effect has been high security costs, underdevelopment of arid
areas inhabited by armed pastoral communities, and instability arising from cross border pastoral conflicts. Recent cases of terrorism and piracy have further strengthened the resolve of the Government of Kenya to work to address the problem of illicit SALW.

In order to address the above challenges, Kenya reaffirms its commitment to implementation of the UNPoA. Kenya has implemented a number of measures to address the SALW problem:

- The KNFP was established in 2003, establishing a focal point secretariat with a focal point committee bringing together government and civil society. The KNFP has held meetings regularly and recorded a number of achievements.
- Kenya has a stringent legal regime when it comes to arms. Nevertheless, measures are underway to ensure compliance with the UNPoA, including a national policy on arms management.
- The Government of Kenya has been working with neighbouring states to reduce the availability of arms to nomadic pastoral communities. It has developed a joint disarmament programme with Uganda to restore peace among these communities.
- Kenya has established a multi-pronged community-based strategy to discourage gun culture. Measures include public awareness campaigns, community safety initiatives and creating alternative means of livelihood.
- Kenya has developed a National Action Plan (NAP) for SALW. As part of the NAP the KNFP has developed a draft arms management policy, while the Government of Kenya has formally adopted community policing.

Kenya continues to take action against illicit SALW at the sub-regional, regional and global levels:
• At the regional level Kenya participated in the African Small Arms Experts conference in 2005. It also participated in the Tokyo International Conference on African Development which recognised SALW as a development issue.

• At the sub-regional level, Kenya was among the first countries to ratify the Nairobi Protocol. It has continued to participate in the International Conference on the Great Lakes Process. It also remains involved in the Sudanese and Somali peace processes.

• Through the Regional Centre for Small Arms, Kenya, as one of the Nairobi Protocol countries, has developed guidelines for global arms transfers. With the UK, it co-hosted a conference to advance prospects for an international agreement on SALW.

• Kenya continues to appeal for international support, particularly for developmental interventions to address SALW. It continues to work with the UN Development Programme and other partners to address the developmental dimension of SALW.

South Sudan Council Of Churches (SSCC)
The South Sudan Council of Churches (SSCC) was formed in July 2013 as a result of a meeting that recommended the splitting of South Sudan Council from the Sudan Council of Churches. The council consists of an advisory body (Board of Trustees) that comprises heads of the member churches. SCC has a general assembly which meets every two years and the executive, which runs the day-to-day affairs of the Council. The council currently comprises of 7 member churches. The role of the Council is to facilitate and coordinate programmes and mobilize resources for the entire country.

SSCC in its predecessor and current formation has been and still is the backbone of peace in South Sudan i.e. The SCC and NSCC and
now SSCC, in short the Church in South played and continues to play central role in peace. During the struggle for independence and the CPA period, the church encouraged the people to keep up the spirit through prayers and advocacy. SSCC did civic education for self-determination and referendum of people of South Sudan and successfully consequently campaigned for peaceful referendum.

There then followed a series of peace initiatives, most recent and present been the Pibor area Talks and the Addis Ababa Talks. There is thus a crucial intertwine of the Church in South Sudan with the Community and the government, as it has the clout, reputation and respect due to integrity and long-term unwavering commitment to society. As Churches in South Sudan, we have not only influenced decision makers at the policy level, but also influenced and mobilize communities towards a positive cause.

In light of the above and the ongoing strive in South Sudan, SSCC has remained in a transfix state concerning SALW’s. Despite all efforts to contribute to the reduction of illicit SALW’s in the Country through mobilization, awareness creation and capacity enhancement, lobbying and advocacy, the efforts are watered down, even before they take effect, by the various types and levels of war/conflicts in the Country. These are the ones that have led to the high proliferation of SALW’s through many ways and means of acquiring them.

**South Sudan current context**

It is a known fact that South Sudan recently emerged from a long war and is currently engulfed in another war. This consequently means that there is widespread possession of small arms and light weapons (SALWs). According to estimates, 720,000 SALW’s are in the hands of civilians across the Country. The reasons for this situation vary greatly. Key among them is the arming of youth in the previous and current war. The emergence of armed
groupings worsens the situation. Cattle raiding also indicate the availability of SALW furthers destruction. Noting that cattle are central to the pastoralist cultures in South Sudan, and young pastoralist men value cattle highly because they are essential as a dowry, cattle rustling acquired a cultural background. With the easy availability of automatic weapons, fatalities from cattle raids and retaliatory revenge attacks have risen alarmingly. The combination of demand for cattle, prevalence of SALW, and revenge deaths is central to numerous inter-communal conflicts. It shows how the prevalence of SALW can turn cultural patterns into a nightmare.

Some of the basic information on SALW in South Sudan; The estimated total number of guns (both licit and illicit) held by civilians in South Sudan is 720,000 to 3,000,000. The estimated rate of private gun ownership (both licit and illicit) in South Sudan is 28.23 firearms per 100 people, The annual rate of homicide by any means per 100,000 population in 2013 was 21, in 2012 it was 14; The United Nations Arms Trade Treaty has not been signed by South Sudan, The United Nations Protocol against the Illicit Manufacturing of and Trafficking in Firearms, Their Parts and Components and Ammunition has not been signed by South Sudan and finally, South Sudan has not declared its small arms exports in one or more annual National Reports on Arms Exports.

Due to lack of strong policy on SALW’s and its stringent implementation, coupled with social, political and economic factors, the level of firearm and ammunition smuggling in South Sudan is high, culminating into the current situation as an clear example of the effects of SALW’s in any country.

Achievements of SSCC on SALW
As mentioned before SSCC may not have strongly addressed the issue of SALW’s in its programmes due to the social, political and economic factors. The main contribution is mainly mobilization
and campaigning for the communities to respond government call for surrender of SALW’s. Some of the initiatives include:

- Cross borders peace initiative under New Sudan Council of Churches during the war. This covered activities of militia groups including LRA and other proxy arms conflicts carried out by militia groups in South Sudan.
- Voluntary firearms surrender schemes, and/or weapon seizure programmes.
- The Demobilization, Disarmament and Reintegration Programme (NDDRP) that was launched by the National Demobilization, Disarmament and Reintegration Commission (NDDRC) on behalf of the South Sudanese government in 2012.

**Challenges**

SSCC’s view is that arms/ammunition control and management is still weak, due to dilapidated infrastructure, untrained staff, and lack of clear and unified rules and regulations, limited institutional capacity to instigate and manage change initiatives, as well as a lack of clarity over which government institution is supposed to drive change. Although awareness had increased and numerous positive developments had started, the situation has again deteriorated with the outbreak of hostilities in December 2013 and the subsequent large-scale proliferation of small arms.

- The CPA led to a strenuous process ridden with violence, and sketching out the struggles with the legacies of an already troubled history. The communities are faced with internal disunity and deepening social and economic cleavages. Armed fighting for inclusion in positions of power, for access to resources and economic development, and for recognition of the interests of marginalized groups have mounted and escalated.
The divided view and reality DDR Programme due to its inability to tangibly change the livelihood situation of the program beneficiaries. Most may have re-acquired other weapons or may have not surrendered all guns in their possession. They revert to using them to survive.

There is also the correlation between government, oil corporations, and local communities in South Sudan due to the emergence of local conflict around oil production. There potential use of SALW’s, when the local livelihood are sidelined.

The commercialization of cattle rustling. Businessmen get arms either within the Country or across the porous borders and arm the youth to raid cows for them to sell in the market.

The rampant revenge killings in Lakes, Jonglei Unity and Upper Nile states in South Sudan, armed robberies in urban centers, the hijacking of vehicles, aid vehicles being detained, hundreds killed in cattle raiding-such incidents are devastatingly common throughout South Sudan.

The inherent fear and skepticism of each other due to the prolonged trauma emanating from living in war environment, information is everywhere on the problem that the proliferation of small arms has caused in South Sudan.

The situation of SALW’s is in South Sudan is of great interest to SSCC, in trying to create a community safe from small arms because as they have contributed towards instability, violence and war. This remains a big challenge for SSCC in addressing this issue.

**Future planned activities/interventions**

- Collaboration and networking with FECCLAHA and other actors in the SALW’s network at all levels
- Lobby government for formulation, strengthening and implementation of policies on SALW’s as well as the
recognition and signing of regional and international treaties that regulate SALW’s

- Collaborate and Coordinate with Government to enhance an effective DDR Programmes
- Incorporate SALW’s into relevant Church Programmes
- Conduct National training for Church clergy on SALW’s
- Conduct a widespread National trauma and healing
- Create a National Activist group/Network for SALW’s
- Development of a relief and Development wing of SSCC

**FECLAHAA accompaniment**
SSCC will require the following in order for it to implement its planned activities on SALW’s:

**Technical**
- Active and continuous connection between FECLAHAA secretariat, SSCC and other actors in the SALWs network at regional and international levels.
- Drawing programmes and policies for lobbying and advocacy for government formulation, strengthening and implementation of policies on SALWs as well as the recognition and signing of regional and international treaties that regulate SALWs.

**Financial**
- Workshops to conduct National training for Church clergy on SALWs
- Cross-border Peace and SALW’s conferences.
- Development of a Relief and Development wing of SSCC.
- Trauma healing and counseling Programme; “Healing the Healers”.

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*Report on the Regional Workshop on Small Arms and Light Weapons (SALWs), 2015*
**Ethiopia Evangelical Church Mekane Yesus (EECMY)**

It is difficult to deal with weapons in Ethiopia and even more difficult to ask the people to surrender any weapons under their wings. The current Ethiopian government was initially a guerrilla group and when they came to power they embarked on a disarmament exercise. At present day, it is very difficult for anyone to carry weapons in Ethiopia and you can barely go from one check point to another with an illegal arm. There are checks everywhere save for those who are licensed to carry the weapons. It is equally difficult to purchase one and this is made more difficult by the fact that the Ethiopian Government is does not tolerate opposition or terrorism. Ethiopia is relatively peaceful but the boarders have isolated cases of conflicts and presence of weapons and people rarely give them back freely and they bury it in the ground.

Sadly women are not obligated to be checked at the different check points and hence become easy carriers of weapons. Information is much protected and the country is very controlled. Ethiopia has ratified the Nairobi protocol and the federal police commissioner is responsible for its implementations. The National Focal point has not been established yet but there are efforts in place to establish. No church is involved in the platforms but the church tries to be the voice for the voiceless and they are trying to do interventions whenever there is conflict. They are moving to an electioneering period and hence asked the councils and churches to pray for peaceful elections.

**Christian Council of Tanzania (CCT)**

Christian council of Tanzania (CCT) is a religious institution registered under Societies Act in 1966. CCT is an umbrella body constituting of 12 national churches including Moravian, Anglican, African Inland church, Lutheran and 12 church related organizations. CCT envisages a society that witnesses the kingdom of God through building of holistic development
spiritually, economically and socially.

One of the major objectives of CCT is to serve as an instrument of churches for monitoring and expressing a common voice on issues of interest to the churches and those concerning the spiritual, moral, social-economic and physical welfare of the people. It is from this juncture that CCT has joined the fight in advocating for peacefully coexistence including reduction of SALW in communities.

**Current Context of the Country:**

In Tanzania, the situation of SALW is increasing. Some of the reasons that lead to the presence of SALW in Tanzania include:

- The 1978 Tanzania – Uganda conflict where some of the illegal arms penetrated to some citizens.
- The conflicts in the great lakes region
- The wars in Congo, Rwanda and Burundi that lead to many refugees going to Tanzania have also contributed to the presence of SALWs
- Most of the pastoralists bordering Congo, Rwanda, Burundi, Kenya and Uganda also easily acquire SALWs to protect their animals
- Increasing trends of religious intolerance and threat of terrorism in some parts of Tanzania, have paved way for SALWs being smuggled in Tanzania and the new threat of Al shabab
- Incidences of poaching in Tanzania have also increased the presence of SALWs in communities around Tanzania.
- The recent developments of invading police posts or police officers and steal SALWs have also increase of SALWs in communities.

However the government and other stakeholders including faith based organizations have been trying to conduct some disarmament plans like advocating for voluntary surrender of
SALW, destruction of SAWLs, conducting operations to search for the arms and conducting mass education on the effects of SALWs.

**Achievements:**

- Prepare pastoral letters to advocate for peace and discourage the use of SALWs.
- Participated in stakeholders meeting in January 2015 organized by Ministry to discuss disarmament and the destruction of SALWs.
- Established a relationship with National focal point on SALWs.
- Conduct Tanzania Christian Forum where issues of peaceful coexistence are discussed including Disarmament.
- Interfaith dialogue meetings.

**Challenges:**

- CCT has no funding for its program.
- Limited Knowledge on the part of religious leaders on SALW so that they can advocate for disarmament.
- Future Planned Activities/Interventions.
- Conduct research on SALW to establish the extent of the problem.
- Train religious leaders on SALW to enhance their knowledge
- Continue to advocate for religious tolerance, peacefully coexistence and disarmament.
- Analyses the policies and advocating for reduction of SALWs.

**FECCCLAHA Accompaniment:**

CCT would like to get support from FECCCLAHA to organize a meeting of religious leaders (Bishops) to enhance their knowledge on SALWs and introduce them to the legal framework of SALWs. This will help the Bishops advocate for reduction of SALWs.
The Role of the Church in Peace Building and Small Arms Control: The Biblical Perspective

By Dr. Agnes Abuom, World Council of Churches (WCC), Central Committee Moderator

“I ask you to ensure that humanity is served by wealth and not ruled by it”- Pope Francis Message to the World Economic Forum Annual Meeting 2014

This workshop is one of those milestones in the journey together and in our efforts for justice, peace and human dignity. FECCLAHA has organized the workshop on Small Arms and Light Weapons at a time when Great Lakes and Horn of Africa Region is experiencing signs of hope as illustrated in the attributes which encompass infrastructure development, regional integration with the expanded East African Community and economic growth but also signs of despair due to religious extremism - terrorism and high levels of youth unemployment just to mention a few.

The meeting is at a time when issues of human security, peace and flow of arms are on the agenda of every region of the world. A few years ago there was the believe that peace building and conflict transformation interventions had made inroads to the culture of war and militarism. Alas! We were mistaken it is as if the world is once again on fire with one type of conflict or another. It is a joy and an encouragement to be with the fraternity of FECCLAHA at this juncture in our history and to review together
where we have come from, to understand our context that is, where we are at both in terms of achievements and challenges and to plan for the future in so far as addressing one of the many factors contributing to conflicts and insecurity is concerned namely Small Arms and Light Weapons. It with conviction that a key root cause of conflict and a driving force for SALW is the search as human beings and nations for wealth and prosperity at every cost. Our understanding and the values we attach to wealth creation and its utilization are essential in the way nation/states relate with each other, our individual relationships with God, with creation and with our neighbors.

FECLLAHA’s journey in search for sustainable peace
The founders of FECCLAHA understood the African adage “you are because I am and I am because you are”; they also recognized that the challenges they were facing emanating from conflicts and wars required concerted efforts, collaboration and partnership with one another. The elephant in the room at the time and even now was far too big for a single nation, church or council to handle. And accordingly, they agreed to walk and work together just like the Bible observes, (“How can two walk together unless they agree” Eccl.4-9-12), in building peace and conflict transformation and addressing causes of conflict.

A bird’s eye view of the genesis and journey of FECCLAHA shows that it was formed at a time when the region was experiencing a proliferation of civil and inter-state conflicts. A survey of African conflicts illustrates that this region was an epicenter of war; Internally Displaced Persons (IDPs) and refugees. By 1999 Sudan was undergoing a major war which claimed millions of lives and massive displacement forcing the international community to establish Operation Lifeline Sudan (OLS) to cater for the humanitarian needs. Somalia on the other hand, was quickly disintegrating as a nation/state and for over twenty years has been categorized as a failed state; while Ethiopia and Eritrea were emerging from long wars of the search for human
dignity, democratization and independence respectively. Kenya which appeared to many observers as an island of peace begun facing electoral related violence since 1992, infamously known as “Land clashes” culminating in to Post Election Violence of 2007/2008 after the contested presidential election results.

In the Great Lakes, the impact of the 1994 genocide in Rwanda that claimed about 1 million people’s lives and massive displacement cannot be adequately explained but it sent shockwaves around the world. Uganda continued to experience civil conflicts even after NRM took power especially in the Northern part of the country where the Lord’s Resistance waged war. Burundi and the DRC were not spared from civil conflicts as wars raged and populations displaced. The region was bleeding and creation was groaning because of too much shedding of blood. At this time Africa and this region was pursuing a two pronged reform process that is, democratization through multi-party politics and economic liberalization through Structural Adjustment Programs.

The churches and councils which are an integral part of the communities heard the cry of their people and saw their suffering and misery just like in the Bible (Rachel crying for her children) in the displaced camps and wherever they were to be found whether in rural or urban settings.

Many a church leader have in certain situations been displaced with their members and moved together to IDP camps acknowledging that the conflicts transcended national boundaries and were inter-related, church leaders met and decided to create a platform that would amplify the people’s voice for peace and strengthen their resolve for human security through sustainable development and end of conflicts. The rest of the story of the genesis and the earlier work you know and may I humbly request and encourage FECCLAHA to document this voice of the people and the vision bearers before it is kindled!
Current conflict context

It is tragic that the youngest African nation, South Sudan is back to war after few years of attaining independence. We all know how the people of South Sudan paid a high price for their independence after nearly fifty years of conflict with short interludes of peace. The massive displacement of people and loss of lives should make us ask questions. Where did we go wrong? What did we not do that we should have done as churches and councils? Was our state like that described in the Bible (“when men slept.”)?

The conflict in Somalia has now taken on a religious dimension of violence and-terrorism. The FECLLAHA 2014 report clearly raises the issues that prevail in each country and the regionally. Further the report presents activities by national governments and inter-governmental agencies towards control of SALWs.

While conflicts have somewhat reduced compared to a decade ago the region is still awash with weapons because of high and low intensity conflicts. Perhaps a growing phenomenon is the civil conflicts in relation to inter-state conflicts. At the moment there are more arms in civilian hands, rebel groups/individuals than was the case a few years ago. Further many a country is experienced an upsurge of armed militias and organized criminal gangs especially in urban settings threatening human security.

A growing trend is immigration of people and human trafficking some of which is camouflaged in employment. Recent years have witnessed abuse and misuse of religion by criminal groups resulting in terrorist attacks especially in Kenya. The inter-religious cooperation that has been forged by many leaders is currently threatened by such terrorist acts as those carried out by Al-Shabaab and Boko Haram which is a growing cancer, which if not stemmed out will spread and negatively impact more lives.

While the region has pastoralist communities that move with weapons freely, cattle rustling as both an economic and cultural activity is claiming more lives than before due to the availability of sophisticated weapons compared with the ones used years back and in some cases the criminalization and commercialization of
the activity fuels more conflicts and demand for more SALW.

The Horn of Africa and Great Lakes region has some of the poorest communities in the world and conflict has continued to exacerbate poverty levels. In addition climate change due to a number of reasons is also impacting the livelihoods of many and contributing to conflicts as people move in search of livelihood. The forest cover of many countries has drastically reduced thereby affecting the rain patterns and diminishing bio-diversity. An emerging area of concern is extractive resources/industry that poses a challenge to peaceful co-existence of communities. The above factors contribute to conflict which in turn impacts negatively especially on the children, women, the elderly and disabled. In conclusion conflicts in the region have become like a web not of life but of death!

**The Nature and Scope of Responses**

Responses to conflicts and small arms control vary from country to country but there are common interventions. The new phase of the conflicts is slowly but steadily being defined by resources especially since the region is discovering more minerals. Conflicts especially communal and other low intensity ones are over natural resources like water, pasture and extractive resources such as oil and gas etc. Africa and for that matter this region has reached a pivotal stage in her development which requires the harnessing of all resources in order to ensure complete take off. Unfortunately this cannot happen if the prevailing conflicts and human insecurity is not addressed. It is imperative for church leaders in FECCLAHA to be part of those who seek solutions to human security threats and underlying causes such as Small Arms and Light Weapons. It is encouraging that governments, a number of CSOs, and FBOs have been working to build peace and restore security. FECCLAHA assessment discusses this at length for example, the Nairobi Protocol 2004 which had input from a number of actors, the protocol also defines the composition of small arm and light weapons and Best Practice Guidelines for
its implementation. For the protocol to be operational, National Focal Points were established in 2005 once more, a number of CSOs participated in the process. Governments finally passed a United Nations Arms Trade Treaty –ATT and some of our governments and the ecumenical organizations were very actively engaged. However, there is limited and even lack of awareness and engagement at national and regional level by FBOs and especially churches on these instruments.

Credit goes to FECCLAHA which has in its current Strategic Plan outlined the thematic area and the strategic objective for the next five years which is: *Peace building and conflict transformation and to promote sustainable peace in Great Lakes and Horn of Africa region respectively.* As we reflect and discuss the role of churches it is important to note that a number of churches and councils are participating in the work of the secretariat and in their own national settings and this need enhancing. Our task here is to find ways in which our work can be deepened and broadened in an effective and efficient manner for the sake of the people’s sanctity of life and to the glory of God.

A number of interventions by FECCLAHA of which some of you have participated in at regional and national level include: Awareness creation on SALW and its negative impact on nations, communities and individuals, the SGBV and especially the 16 days of campaign, advocacy at regional forums on SALW and monitoring of the implementation of the Nairobi Protocol by National Focal Points. This is a level where FECCLAHA secretariat needs your active participation and contribution. Although information and awareness on SALW and its contribution to crime and conflict has grown in most countries there is still much more to be done especially by churches and councils among the Christians. For example support and partner with national governments in voluntary disarmament, hold governments to account on implementation of plans of action and declarations; continue to work in partnerships locally nationally and regionally.
The Churches Peace building and Small Arms Control Efforts

Peace building has almost become an industry just like development was in the 1980s in Africa. Many CSOs and governments are into peace building and we observe policy statements and even curriculums for schools but the results are still limited. The engagement of the church in peace building is part of its calling and mandate because the proclamation of the good news of our Lord Jesus requires that humanity is reconciled to God and with one another. We are a new creation, a new community and we become light in communities where we serve and live. In Mt: 5:9 Jesus in the Sermon on the Mount states that “Blessed are the peace makers for they shall be called sons of God... According to Ralph Orr in Warfare and Ethics of Jesus Part II, soldiers are not blessed but peacemakers. David a man who waged so many wars reminds us in Psalms 20:7 that our trust is in the Lord God and not in chariots and horses The Lord Jesus requires the new believers to “love their enemies (Mt: 5:43-48) and to love one another (John 13:34) and Paul writing to the Ephesians observes that peace is the fruit of the Gospel.

Engagement of churches in peace building and small arms control has been in many areas such as: One capacity building and awareness creation of local communities and leaders on the causes and effects of conflict as well as how to seek and pursue peace. Linked to this empowerment for peace is strengthening the respective communities to acquire skills for conflict prevention. The Holy Scriptures note that people perish for lack of knowledge. A number of conflicts could be averted if individuals and communities were better equipped on prevention and early warning mechanisms and information. At the macro level, capacity building has also been in mediation, psycho-social support and reconciliation. It should be highlighted that an area where intensive capacity building is still required is among community, regional and national political, economic and cultural leaders.
especially because of the civil conflicts related to the elections.

Efforts of the church have not been realized in the body of Christ either and this has counteracted noble peace building interventions. In many churches when conflicts occur some turn to law courts and others even use violent means thereby undermining the unity of the body of Christ. Information and capacity on SALW control remains a grey zone and limited in many a community and especially relevant actions that they can undertake. It is also essential that capacity building is informed by Biblical teachings than is the case where CSOs dominate the work.

Two is increased participation of men and women in peace building and understanding their role in conflict in conflict transformation. Yet we have to submit that engendering peace building and small arms control remains a key gap even among churches. Most women and girls are still at the level of beneficiaries and not subjects of track I which is at negotiations and mediation front but they are largely active at track II. It can be argued that women are largely consumes of peace building agendas that have little of their input although they are can be critical agents of conflict transformation and arms control. If we use the metaphor of a hen that gathers all its chicks, a mother assembles all her children and is central to providing teaching in values and ethics. It is necessary to rethink the role of women as mothers, sisters, aunties and grandmothers in peace building in Africa. Moreover some of the cultural practices that perpetuate violence are directly linked to women hence the more reason to create adequate and coherent space for their invaluable contribution at all levels of peace building and SALW control.

A third area that is slowly taking root in society is the contribution of church to shaping cultures of peace, nonviolence and justice—Mtt: 24:6 Jesus warns against wars. This is arguably not easy because of the dominant culture and logic of violence used by the powerful groups.
The book of Proverbs reminds us that a heart at peace gives life to the body. How can a culture of peace and justice be supported when economic and political structures keep generating new types of conflict and violence to support their enterprises and therefore denying the body life and peace?

Here the church has constantly come up against the human greed and obsession to dominate the other using any possible means and constantly subverting a culture of life.

Four is mediating conflict and encouraging warring factions to engage in peace talks, and calling for cessation of hostilities and trust building among conflicting communities and parties. The on-going South Sudan talks and others are but examples of the work of the church. An aspect of the contribution has been providing technical information to official negotiators and also influencing warring parties through pastoral letters and other technical documents. The Ministry of Presence with the affected, prayers and humanitarian assistance to the IDPs and refugees so as to manage the violence is a fifth role and churches are renowned for their accompaniment of the victims of conflict and violence and providing safe spaces and passage. They have also supported individuals and communities to develop capacities for resilience. Related to the above is point six engagement in providing psycho-social support, trauma healing and reconciliation. Evidently the demand is so high that churches have limited capacity and perhaps continued and recurrence of violence is because majority of those negatively affected by war did not receive psychosocial support; consequently the desire to continue to invest in small arms for security and the fear of being attacked reigns in their sub-conscience.

Finally, Advocacy or speaking truth to power with love is an area that the churches have different approaches and mechanisms for example, pastoral letters and statements, behind the scenes diplomacy and public utterances using media. Generally churches have been vocal against violence in general but little on
Small Arms control partly because they are close to communities affected by the scourge of violence as opposed to having a full picture and knowledge of the movement let alone scope of small arms. A number of churches and councils have peace work with designated staff that follows up on technical areas such as National Focal Point Platforms and plans of action. Even with such competencies majority of churches and leaders remain outside the loop of actively contributing to the reduction and abolition of illicit arms this has been very limited. Peace building and illicit small arms control must become a mass movement in order to bring about desired change.

**Why FECLLAHA and its members must work to control small arms**

Isaiah (9:5) states” *Every warriors boot used in battle and every garment rolled in blood will be destined for burning, will be fuel for the fire*. Isaiah continues to observe (2:4) "... Nation will not take up sword against nation, nor will they train for war...."

This region has too many battle boots and garments soiled by blood and every month more and more are added. How many of our community members are recruited every day by militias and criminal gangs to wage war and violence? When governments engage in disarmament have we as churches provided a biblical basis or even supported the efforts? Our approach is lamentation of insecurity but we have not been effectively pro-active in disarmament and control of arms flow and use. When recruitment of our young people takes place in the villages and urban centers are we aware or do we care to know and find out? The conflict analysis shows that both intra and inter-state conflicts as well as community level conflicts are beginning to increase. How have we responded in our advocacy work? Nations from outside the region and within the region are forging war against our people – what has our message been and who has heard it.
For those who have participated and supported disarmament and collection of weapons to what extent have we been keen to monitor their destruction or safety in an armory. The prophet Isaiah observes that “They will beat their swords into ploughshares and their spears into pruning hooks” 2:4. What is the level of destruction of illicit and obsolete SALW in our countries?

**Peace building and Small Arms Control: Challenges and Dilemmas**

Our peace building work and small arms control is largely determined and influenced by the nature and scope of our four dimensional relationship which can also be drawn to reflect the cross. One is our relationship with God. Two is the way we relate and perceive creation. Three is how we live and engage with our immediate neighbors or the “Other” people/person. Four and final is our own inner state of peace/ being which is largely influenced by the three levels of relationship. If we are at peace with God, we should be at peace with one another, with creation and with ourselves.

Peace with God requires living relationship knowledge of God and awareness that it is God who gives peace. That God himself is peace (Eph.2:14). Advocacy and Awareness creation on the devastation caused by SALWs is part of the mandate of the church. *(Refer to Table 1-The way of Peace building and small Arms Control)*

There are many challenges that fuel conflicts and contribute to demand for and movement of SALWs in the region.

**Post – election conflict (Governance)** – Increasingly this is a trend that has even affected churches and when post-election conflicts are not peacefully resolved violence becomes the route of settling scores and even ascending to power. In turn demand and use of small arms becomes a reality. A story is told that there was a by-election in one part of a country and to reduce the level
of violence, political party adherents took the decision that all machetes were to be bought from the stores and kept until the elections were over. Political leadership has in some instances become a life and death issue.

Table 1: The Way of Peace Building and Small Arms Control

<table>
<thead>
<tr>
<th>Peace with God (God promise us peace)</th>
<th>Peace with Creation</th>
</tr>
</thead>
<tbody>
<tr>
<td>• God gives us his peace at all times</td>
<td>• Praying for peace</td>
</tr>
<tr>
<td>• Knowing God</td>
<td>• Praying for cities and nations (Ps.122:6)</td>
</tr>
<tr>
<td>• Christ is the Prince of Peace</td>
<td>• Integrity of creation/need not greed</td>
</tr>
<tr>
<td>• Putting trust in God</td>
<td>• Economy of life and Climate justice</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Peace with Self</th>
<th>Peace with Neighbor</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Blessed is the peacemaker</td>
<td>• Love your neighbor/enemy</td>
</tr>
<tr>
<td>• We have peace with God</td>
<td>• Trust building</td>
</tr>
<tr>
<td>• A heart at peace gives life to the body</td>
<td>• Forgiveness</td>
</tr>
<tr>
<td>• Seeking peace and pursuing it</td>
<td>• Reconciliation</td>
</tr>
</tbody>
</table>

**Development of technology in warfare** - In essence technology can be neutral and it is its application that matters. For centuries communities used weapons whose technology did not claim massive killings but with SALW and easy access to SALW – and rampant corruption and impunity tends to undermine implementation of mechanisms for peaceful resolution to conflict and small Arms control.

Dilemma of “just war theory” propagated by Augustine of Hippo and St. Thomas Aquinas – in spite of caveats provided by this theory such as only engaging in war when all peaceful efforts
are exhausted and ensuring that no harm is committed on non-combatants, interpretation and application remains a dilemma in Christian understanding and practice of war. There is hardly a nation without an army and the defense budgets of many a nation are way beyond development budgets and the principle of The Responsibility to Protect has not been fully engrained in the prevailing war ethos. The pacifist approach to conflict is another dilemma as they argue that there is no reason for war whatsoever.

*The challenge of the Scriptures Old Testament justified* killing of the enemy (Judges, I Kings, Samuel etc.) and portrays war as “holy”. However the New Testament Jesus asks the people of the Way to go an extra mile and when Peter strikes the ear of the man, Jesus rebukes him to put his sword back (Mtt: 26-52-53). Disciples were martyred and did not revenge and use counter attacks. But epistles of Paul and New Testament use war metaphors and so do some of our church hymns. David was a man of war so much so that he was bloody to be allowed to build the temple of God. (Chr. 22:7-9). How many of our people are just as bloody but we allow them to lead people without seeking forgiveness and justice?

In as much as it is the duty of Christians is to seek peace and peaceful settlements of conflicts and to pray for the same *Limited and or lack of knowledge* diminishes or constraints engagement in particular on the SALW and National Focal Points Action Plans and therefore on the commitment by church leaders.

Peace building and small arms control requires partnership with other actors and people of other faiths. Presently *Inter-Faith Dialogue and collaboration* for peace and SALW control may be jeopardized by religious fundamentalism, extremism and terrorism; including the role of media in the manner they cover these tensions and relations — We are in as much s possible to be at peace with everyone.

*Widespread youth unemployment* - This is a matter that the church and governments must address with urgency. There is
an inter-generational gap and shift in understanding of life in community and common responsibility.

Societies are getting secularized and modernized very fast which also means individualism takes over from communalism with shaky family and moral grounds for teaching. Youth are vulnerable to drug dealers, arms barons and gangsters which represent centers of violence. It is sad to observe that arms and drug dealers may ascend to leadership if positions of power will be determined by the money one has in the purse. Therefore churches to meaningfully engage youth and advocacy at local, national, regional and global level on SALW new ways of resource mobilization may be necessary as most lack them.

**Concluding comments**

**Validity of Vision:** FECCLAHA’s journey is a statement of faith and vision of a new creation and a new region - Is our vision of sustainable peace and human security still shared. Where do we see clear leadership in peace and reconciliation and specifically in the advocacy to make our region safe by disarmament and ensuring SALW control? Blessed is the peacemaker - We are informed that “My people perish for lack of knowledge” – How will they know unless informed/told. Without a shared vision it becomes blurred and eventually misunderstood or completely forgotten. Are we faithful in our efforts for peace building and small arms control and have we people whose capacities are built being enhanced to carry the mantle like the example of Elijah and Elisha?

**Unity in diversity** - A growing democratic culture should be encouraged especially where the “*Winner does not take all but shares leadership as a servant*”, the question is how can the church whose structures do not necessarily adhere to the logic of democracy and broad participation and accountability promote this nascent culture as a guarantor for peace and security. How responsible and accountable is our leadership in order to ensure
national cohesion and unity in diversity? Are we ourselves as church models or willing to model inclusive communities – the light (Paul reminds us that the Koinonia/community we are building should not segregate -There is neither Greek, nor Jew, Female nor Male etc.) What is required of the 21st century Church in this region to continue to encourage, promote and celebrate diversity?

**Youth** – the population pyramid shows that we have a growing youth bulge the Y generation and most of who are unemployed while others are not well educated or illiterate and are in the process of wasting their productive years of life. There is no time, creative work, resources and safe space for the youth to prophecy or see visions (Joel 2:28) of a better future. This has made them susceptible to crime and recruitment by barons of arms and drugs. How is the church positioned to accompany young men and women in this fast changing environment of uncertainty and risk – crudely put in the context of “man eat man society”. The last (10th) WCC Assembly the youth quota in terms of delegates declined and failed to attain the 25% target.

The question that begs answers is what is the future of the church and the ecumenical movement and what is bequeathed youth today and by whom?

**Speaking Truth to power with love** - The prophetic ministry of the church remains the most problematic one for the public and business leaders because of the ambiguities surrounding language and approach. Speaking truth to power with love and engaging in advocacy that makes it possible to participate in vital and viable partnerships with other stakeholders in peace building and especially SALW control is essential. Do we have the requisite capacity, interest and patience –tenacity, appropriate approaches to go an extra mile with governmental and non-governmental actors as church?

**Influence of culture on SALWs and the need for a new cultural**
mindset – in the conflict analysis and mapping exercise one major cause of conflict and contributing factor to the demand for SALW is our traditional cultures of marriage and rites of passage. For example, among the Turkana for a man to transit from youth and be recognized as a mature male, he is expected to kill a fat bull by piercing it with a spear but now days it is by use of a gun. If he does not have the bull he has to get it from somewhere. Another cultural practice is payment dowry where a young man in some communities is expected pay up to 50 cows in order to marry a wife. Have we as churches fully interacted with the influence of culture on spread and misuse of SALW and subsequently conflict?

What is required of the church to work with communities in evolving a new peaceful mechanism of dowry without losing the tenets of relationship, respect and mutuality? To what extent have our interventions in shaping cultures of peace interrogated the underlying factors in communities and our own teaching of the Gospel values?

Emerging moral –value decadency in the region – The 2013 FECLLAHA assessment noted that crime, violence and general lack of respect for life and in my view emphasis on economic gains/wealth are eroding the African and Christian value system such as the sanctity of life and the fourth commandment that thou shall not kill. Post-Election Violence in Kenya showed that the teaching by the church is in the head and pages of the Bible but not in hearts and actions of people (Nyaundi N. forthcoming book - 2015). How should efforts of peace education be combined with values and morals as well as a gospel imperative that convicts and results in actions that are congruent with the Bible?

“An economy of life” – our theology of peace and conflict transformation should refocus us to work for an economy of life and not destruction of life, climate justice where all can enjoy the beauty of God’s creation. Our dominant economic structures
and systems seem to thrive on war (militarism) and must make war and perpetuate the culture of greed in order to survive. Our Scriptures teach us about Needs and not Wants nor greed as a matter of fact greed is sin. To-day we can measure poverty but we have no measurement of greed and yet this is the operative term in leadership, economy and governance. As we invest in human capital on SALW control and peace building let there be a deliberate engendering process and measures as well.

_The Lord God turns toward you and gives you peace. Join the pilgrimage of Justice and Peace as we seek just, peace, human security and human dignity!_
Understanding the Nairobi Protocol for the Prevention, Control, and Reduction of Small Arms and Light Weapons in the Great Lakes Region and the Horn of Africa and other related SALWs Instruments and Entry points for the Church in the Region.

By Mr. Francis Wairagu, Research and Gender Officer – RECSA

The key International instruments are:-

• United Nations Programme of Action on illicit trade in Small Arms and Light Weapons in all its aspects (UNPoA) 2001.

• UN Protocol on Firearms (2001).

• International Tracing Instrument (2005) to enable states to identify and trace, in a timely and reliable manner, illicit Small Arms and Light Weapons.

• Arms Trade Treaty (ATT) – 2013 that came into force on 24th December 2014.

The Key Regional Instruments are:-

• Bamako Declaration (2000): An African common position on the illicit proliferation, circulation & trafficking of SALW (most of the text of the UNPoA is from this declaration


• Nairobi Protocol on Small Arms (2004) – Great Lakes Region, Horn of Africa and Bordering States (RECSA region)

instrument

An overview of the Nairobi Protocol

The Nairobi Protocol for the Prevention, Control and Reduction of SALW in the Great Lakes Region, the Horn of Africa and Bordering States has 3 key objectives. This are spelt out in Article 2015:

- Prevent, Combat and Eradicate illicit SALWs.
- Promote and facilitate information sharing.
- Promote co-operation at the international and sub-regional level.

The protocol was signed April 2004 and entered into force May 2006. As at November 2014, there were 15 Members. Key articles in the protocol are:
• Development/Review of SALW Policies and Legislation – Article 3.
• Civilian Possession- Article 5.
• Marking of SALW AND Record Keeping – Article 7.
• Brokering – Article 9-11.
• Public/Community Education and Awareness Programmes – Article 13.
• Law Enforcement & Information Exchange & establishment of NFPs-Article 15-16 (a).
• Best Practice Guidelines – Article 18.

Legislative Measures and Civilian Possession for our interest and follow up

Each State Party shall adopt such legislative and other measures as may be necessary to establish as criminal offences under its national law the following conduct, when committed intentionally:

• SALWs Policy.
• Establish Legal Drafting Committee to Review Firearms Act.
• Regional & International Commitments.

Control and Accountability of State owned firearms; Marking and Tracing – Article 6 & 7

• Guideline- Establish and Maintain national inventories – data bases for SALWs records.
• Mark each weapon upon manufacture, importation and those in state possession.
• Unique mark (Star, ISO Code, Serial Number).
• Keep records for a period of 10 years.
• Disposal of State owned SALWs.
Disposal of State owned firearms Article 8 & 9

- Training and Capacity Building on disposal.
- Physical Stockpile Security.
- Collection Programmes (Amnesty, Voluntary surrender, Forceful disarmament).

Destruction Programmes

_Dealers, Brokers and Brokering Article 10 & 11_

- Enforcement of International embargoes.
- Export and Import licenses.
- Develop required application forms.
- Establish brokering regulations.
- Administrative procedures.

Law enforcement and Information Exchange Article- 15-16

- Co-operation among Law Enforcement Agencies (LEAs) Police, Customs, Immigration, Border control).
- Co-operation with International Organizations e.g INTERPOL, EAC, IGAD, ICGLR etc.
- Establish NFPs/ National Commission on SALWs.
- Encourage information exchange.
- Training of LEAs.

Entry points for the Church

- Awareness creation at national and regional level.
- Policy influence on security.
- Calling governments to account on their commitments.
- Participation in conflict resolution and peace building.
• Standing for the truth in contested situations – being the light and salt for society.
• Cross-border collaboration among faith groups.
• Research, advocacy and capacity building.
Unpacking the Arms Trade Treaty: The Role of Governments and the Role of the Church

By Ambassador Ochieng Adala – Deputy Director, Africa Peace Forum (APFO)

Origins of the Idea

1997, a group of Nobel Peace Laureates launched a campaign for a more responsible arms trade and called for a code of conduct for all States exporting and importing arms. This Peace Laureates were: American Friends Service Committee, Amnesty International, Oscar Arias (Arias Foundation), Norman Borlang, Delai Lama, John Hume, International Physicians for the Prevention of Nuclear War, Mairead Maguire, Rigoberta Menchu, Adolpho Perez Esquivel, Jose Ramos Horta, Sir Joseph Rotblat, Aung San Suu Kyi, Rev. Desmond Tutu, Lech Walesa, Elie Wiesel, Betty Williams and Jody Williams.

Other related events:
- In 2001, The UN adopted the Programme of Action on the Illicit Trade in Small Arms and Light Weapons in All Its Aspects – UN PoA
- 2003, three International NGOs launch control arms campaign worldwide. This were:
  1. Oxfam GB
  2. Amnesty International
3. IANSA - (coalition of more than 400 NGOs in 100 countries) Control Arms Campaign developed Six Principles, most of which resonate with the provisions of the Articles of the Nairobi Protocol, specifically, Article 10 (Import, export, transfer and transit of SALW) and Article 11 (Dealers, brokers and brokering), as well as Article 16 (Transparency, information exchange and harmonization).

The Six Principles include:

- **Responsibility of States;** All international transfers of arms and ammunition shall be authorized by all states with jurisdiction over any part of the transfer

- **Express Limitations;** States shall not authorize international transfers of arms or ammunition that violate their expressed obligations under international law

- **Limitations based on use or likely use;** States shall not authorize international transfers of arms or ammunition where they will be used or are likely to be used for violation of international law.

- **Factors to be taken into Account;** States shall take into account other factors, including the likely use of the arms or ammunition before authorizing an arms transfer

- **Transparency;** States shall submit comprehensive national annual reports on all their international arms and ammunition transfers to an international registry which shall publish a compiled, comprehensive international annual report

- **Comprehensive Controls;** States shall establish common standards for specific mechanisms to control all imports and exports; arms and ammunition, brokering activities; transit and transshipment of all arms and ammunition.

Role played by Kenya and Kenyan CSOs
Some NGOs formed part of Kenya delegation to the 2001 UN
Conference and in 2006, Permanent Mission of Kenya to UN-Geneva, joined six other countries: Australia, Argentina, Costa Rica, Finland, Japan and UK in introducing a resolution in the UN General Assembly: towards an arms trade treaty – establishing common international standards for the import, export and transfer of conventional arms. 153 (out of 192 MS) voted in favor; 1 against (US), 24 abstained. The Resolution, among other things requested UN SG to seek views of Member States on the feasibility, scope and draft parameters for a comprehensive, legally binding instrument. Kenyan NGOs were part of Delegation.

The resolution was supported by all FECCLAHA Member States except Sudan (abstained). Debate in First Committee started in October 2006 with clear indications emerging regarding the overwhelming support for and also of skeptics, referred to as spoilers:

- **Support:** Western European States with the exception of US; majority of African States; majority of Latin and South America States including the Caribbean States.

- **Skeptics:** many Asian, Arab and North African States — majority of whom abstained.

- **P5** – France and UK supported; China and Russia skeptical, US against.

- Egypt, Sudan, India, Iran, Iraq, Syria and DPRK, constantly abstained.

**Reasons for skepticism included**

- Russia observed that Nations should first strengthen and operationalize regional agreements before concluding a binding international instrument.

- India felt that views of MS be sought first, before adopting a resolution requesting the views.

- As for China, given strong ties with Africa, she proposed
wider consultations before adopting a resolution.

- Iran and North Korea felt that such a treaty would be applied subjectively and not in their best interest.
- US claimed that it observes relatively higher standards and control of transfer of conventional arms that are likely to be diluted by a weak treaty.

**What is Arms Treaty?**

It is based on the Principles of the UN Charter, including:

- The inherent right of all States to individual or collective self-defence (Article 51).
- The settlement of international disputes by peaceful means
- (States) refraining in their international relations from the threat or use of force against territorial integrity or political independence of any State.
- Non-intervention in matters essentially within the domestic jurisdiction of any State.
- Respecting and ensuring respect for international humanitarian law in accordance with Geneva Conventions of 1949 and ensuring respect for human rights in accordance with UN Charter and the Universal Declaration of Human Rights.
- Responsibility of all States, in accordance with their respective international obligations, to effectively regulate the international trade in conventional arms, and the primary responsibility of all States in establishing and implementing their respective national control systems.
- The respect for the legitimate interest of States in acquiring conventional arms to exercise their right to self-defence and for peace-keeping operations, and to produce, export, import and transfer conventional arms.
\textbf{Article 1-Object ATT}

\textbf{Purpose of ATT: (Article 1)}

- Contribute to international and regional peace, security and stability,
- Reduce human suffering
- Promote cooperation, transparency and responsible action by States Parties in the international trade in conventional arms, thereby building confidence among States.
- To establish the highest possible common international standards for regulating or improving the regulation of international trade in conventional arms.
- To prevent and eradicate the illicit trade in conventional arms and prevent their diversion.

\textbf{Article 2;} Scope was based on 7 categories in the UN Register of Conventional Arms (plus 1) and applied to Battle tanks, Armoured combat vehicles, Large-calibre artillery system, Combat aircraft, Attack helicopters, Warships, Missiles and missile launchers and Small Arms and Light Weapons.

Africa wanted a larger and more comprehensive Scope, including: Ammunition and munitions, Parts or components and Technology and equipment.

Argument by African States was simple – all weapons defined under Article 2 are useless without ammunition and munitions and that parts or components, including technology and equipment, specifically and exclusively designed, and used to develop, manufacture, maintain or upgrade any of the conventional arms under Scope, must be specifically mentioned. Protracted negotiations and in the spirit of compromise, Africa States agreed to formulation which mentioned ammunition and munitions (Article 3), and parts and components (Article 4), with the exception of technology and equipment.
Article 5 – General Implementation:
Each state Party shall:

- Apply the Treaty in a consistent, objective and non-discriminatory manner.
- Establish and maintain a national control system, including a national control list.
- Designate competent national authorities in order to have an effective and transparent national control system regulating the transfer of conventional arms.
- Designate one or more national points of contact to exchange information on matters related to the implementation of this Treaty (and notify the Secretariat).

Contentious issue in Article 5 where each State Party, pursuant to its national laws, shall provide its national control list to the Secretariat, which shall make it available to other States Parties.

Nairobi Protocol Article 16 provides for Transparency, Information Exchange and Harmonization (d) – establish national SALW database so as to facilitate the exchange of information on SALW imports, exports and transit.

Article 6 – Prohibitions:
A State Party shall not authorize any transfer of conventional arms if the transfer would violate its relevant international obligations under international agreement, or if it has knowledge at the time of authorization that the arms or items would be used in the commission of genocide, crimes against humanity, grave breaches of Geneva Conventions of 1949, attacks directed against civilian objects or protected civilians.

Article 7 – Export and Export Assessment
Very important, considered subjective by some States, proved contentious where each State Party shall, in an objective and non-discriminatory manner, taking into account relevant factors,
including information provided by the importing State, assess the potential that the conventional arms or items would contribute to or undermine peace and security; could be used to commit or facilitate a serious violation of international humanitarian law or human rights law, commit or facilitate an act constituting an offence under international conventions or protocols relating to terrorism or transnational organized crime, to which the exporting State is a Party.

**Article 12 – Record Keeping**
Maintain, for a minimum period of 10 years, its actual exports of the conventional arms, or those transferred to its territory as final destination, or authorized transit or trans-ship territory under its jurisdiction.

**Article 13 –** Reporting is to be done within first year after entry into force of the Treaty for that State – and an annual report by 31 May each year. States Parties are encouraged to report to other States Parties through the Secretariat, information on any measures taken and proven effective in addressing diversions. Reports may exclude commercially sensitive or national security information.

**Article 15- International Cooperation;** Parties shall cooperate with each other, consistent with their respective security interests and national laws, to effectively implement this Treaty.

**Article 16 - International Assistance** Each State Party may seek assistance, including legal or legislative assistance, institutional capacity-building, and technical, material or financial assistance.

The above provisions are in line with Article 14 of Nairobi Protocol – Mutual Legal Assistance.

**Status of the Treaty:**
The final Text of the Treaty was adopted in the UN General Assembly in April 2013 by an overwhelming majority of 154 votes in favour; 3 against (Iran, Syria and DPRK) and 24 abstentions.
US changed its position to support, after calling for a strong and robust ATT, based on consensus. ATT officially came into force on 24 December 2014, after obtaining the required signatures and ratification by 50 UN Member States. As at 1st February 2015, the Treaty has been signed by 130 UN Member States, out of 193, and ratified by 62 Member States.

FECCCLAHA Member States: signatories – Burundi, Rwanda and Tanzania (3) out of ten (10); no ratifications.

RECSA/IGAD/EAC (Eastern Africa) Member States that have signed: Burundi, Comoros, Djibouti, Rwanda, Seychelles and Tanzania (6 out of possible 20).

Compare with ECOWAS (15 Member States): signatories – 14 (except Gambia); Benin, Burkina Faso, Cape Verde, Coted’Ivoire, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone and Togo); ratifications – 6 (Burkina Faso, Guinea, Mali, Nigeria, Senegal, Sierra Leone).

Role of Governments

- Responsibility for the implementation of the provisions of ATT lies with governments of the States Parties.
- The majority of FECCCLAHA Member States, supported ATT during negotiations but have yet to sign and ratify the document.
- Majority have signed and ratified the Nairobi Protocol, which have similar goals with ATT.
- There are similarities between Articles in the NP and ATT, most of which draw from the Six Principles.
- With only 3 States voting NO, governments of FECCCLAHA Member States should have little fear as to the universality of the Treaty.

Role of Church and Religious Leaders
They are important institutions for sustainable peace building.

Have widespread structures.

Proximity to the people and ability to mobilize them.

Influential voice at grassroots level.

Interacts with and has the ears of the governments.

Interaction with influential opinion leaders at all levels of the society.

Reputation, integrity and long term commitment to society. Bringing Eritrea on board will be difficult, and Sudan even more difficult. There are no clear indications why the two countries are lukewarm towards the Treaty.

Churches therefore have an important task in bringing these countries on board, by impressing upon them the object and purpose of ATT.

Churches can prevent and eradicate the illicit trade in conventional arms and contributing to international and regional peace, security and stability. Both win-win approaches.

**Immediate tasks:**

- Lobby the governments of Burundi, Rwanda and Tanzania, all of which have signed ATT, to move to the next step: accession.

- Lobby the governments of the Democratic Republic of Congo, Eritrea, Ethiopia, Kenya, South Sudan and Uganda, all of which participated actively in the negotiations in support of AU Common Position and in support of ATT, to move to accession.

- In the process, FECCLAHA should mention the synergy between NP, which has been ratified by most of FECCLAHA Member States; the Six Principles, which informed various
articles of ATT, and the AU Common Position, which was supported by AU Member States.

**Article 21 (2)** Treaty is subject to ratification, acceptance or approval by each signatory State, and thereafter (3) following its entry into force, shall be open for accession by any State that has not signed it.

**FECLLAHA Secretariat**
- Should lead a Consortium of like-minded, regional CSOs/NGOs, working in the areas of peace and security, peace building, conflict prevention, mitigation and resolution, gender, with a view to keep pressure on governments to act.
- Signature and ratification are important in achieving universality of the Treaty, but most important is the Treaty implementation, through the establishment of the institutions and mechanisms enumerated in Article 5.
Gender Dimensions of SALWs: The Nexus Between Gender and SALWs

By Mrs. Marren Akatsa Bukachi, Executive Director, Eastern African Sub Regional Support Initiative for Advancement of Women (EASSI)

Definitions:

Gender: Refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. The complexity of the gender, security and small-arms nexus can be expressed by reframing the small-arms problem as a human security issue and in understanding that the deadly problem of gun violence is fundamentally gendered. Men, women, boys and girls are differently impacted, differently involved and have different responses. Women are affected by armed violence both directly and indirectly though more than not men and boys are killed and wounded by gun violence much more often than women and girls.

Guns and small arms are almost never imported, exported or manufactured bought or sold by women yet they have a disproportionate and massive impact on the lives of women. For every occasion when a gun is fired, there are many others when it is used to threaten, intimidate, achieve a robbery or rape, or prevent a woman from escaping from abusive relationship.
The diverse impact of small arms and light weapons (SALW) on women, men, girls and boys has rarely been considered in the formulation of; small-arms policy, small-arms collection or control, or even in small-arms research.

Understanding gender differences in approaches to, and the use of, small arms is not yet standard practice and inadequate data is lacking on how males and females are differently impacted by prolific weapons. Additionally, men make up the majority of members of police, military and other armed forces and most owners and users of small arms are men and boys. Weapons systems are designed mostly by men, marketed mostly for men and used mostly by men - and in many parts of the world, they are the primary source of death for men.

**Direct Threats** While men and boys make up the majority of the users and direct victims of small arms, women are also impacted by arms proliferation and armed violence in gender-specific ways. In terms of direct threats to their security, small arms can facilitate and exacerbate violence against women and girls whether in conflict or in peace mainly in domestic violence, political violence, sexual violence in armed conflict situations.

Proliferation exacerbates the violence and threats of violence that women and girls experience in conflict situations. For example, in many conflict situations, SALW have been used to threaten women and communities to facilitate the perpetration of sexual violence. “A guy with a machete in a village can rape one woman but one with a machine gun, can rape the whole village. In some extreme cases, small arms have even been used as objects to directly perpetrate rape against both men and women.

**Indirect effects** It is documented that women endure the long lasting effects of war ranging from displacement, hunger, disease, and often they become the main providers of the household since their male relatives are most likely to get killed or injured by war and by gun violence. Women are also affected by armed
violence when the men in their lives are killed or wounded. If men are affected by violence, that also has impacts on the family life, on women, on the mothers of the men who got wounded or killed or have killed themselves, on the sisters, on the wives, on the daughters. Women are also affected by armed violence when the men in their lives are killed or wounded. There is also the general impacts on the family life that also touch on women as mothers of the men who got wounded or killed or have killed themselves as sisters, or as wives or as daughters. There is thus a need to look at it from this broader societal context and that means that women as much as men need to be involved.

Women also participate as fighters in armed forces, defying stereotypes of the docile female and challenging the association between guns, power and masculinity.

**Gender, SALW and Peace Processes**

There was always the general conception that women do not have a great deal of knowledge about small arms and therefore do not have a place in control processes or planning and implementation. There has however been efforts made like in UNSCR 1325 which emphasizes the importance of women’s participation in the building of peace and human security. Smalls arms and illegally diverted arms can pose a major cause of concern for international peace and security. This is most pertinent in terms of how small arms can affect women’s participation. Arms can have a multi-faceted effect on women’s participation as a major source and threat of violence and small arms, especially illegally diverted arms, often play a role in cases of domestic violence against women and conflict-related sexual violence. There is also Resolution 1325 (UNSCR 1325, 2000, which calls for the inclusion of women in all aspects of peace and security). In a lot of times women’s peace building and violence prevention initiatives are often overlooked and remain invisible beyond the immediate community they touch.
Challenges and Recommendations

More research needs to be done as there is lack of detailed data which poses difficulties for researchers as they attempt to measure and assess the different impacts of small arms on women, men, girls and boys. Much of the official data on small arms and light weapons are not disaggregated by sex and age. Women have been inadequately consulted when such research is done. There is also the need to encourage and appoint women’s representation in all arms control and disarmament decision-making positions including, but not limited to, the appointment of women to National Point of Contact positions. It is also crucial to integrate the consequences of the illicit flow of small arms to policies on violence against women and women’s participation in particular those pertaining to the implementation of the UNPoA and SCR 1325.
Summary of Reactions to the Presentations

It would also be good to reflect on what better strategies we can use as a region to ensure people surrender the weapons. Do they need incentives, do the people trust the church more than the government, is training the youth an incentives? How do we face the situation, is it just talking to them? We are dealing with people who are poor, illiterate, have long standing tribal or communal differences which be tackled from the root. Kenya for example is dealing with people whose culture makes them feel unsafe without weapons.

FECCCLAHA also needs to customize their interventions. Some countries are advanced in the arms interventions; some are still struggling so the situations are not the same. Some are still at war; some have new threats like Kenya and Tanzania with the new threats of terrorism and youth radicalization. FECCCLAHA Should also help in telling the story; where is the situation worse, where are the good stories and how did they do it, where is more intervention needed?

The Concept of responsibility of the Church needs to be emphasized and we need to promote interfaith dialogue as competition will deepen the concerns. We also need to build the capacity of the church leaders and focus on the bigger society needs like poverty. Churches in Africa, with their partners,
have to come up with a common strategy of addressing the manufacture of arms. With the discovery of key resources such as Oil exploration in the region, how well are we prepared? Can we already go down to our communities and tell them the benefits and how they can engage with the government. How are our interventions affected by the changes in governance like the way devolution in Kenya has meant new strategy Karamoja Integrated Development and disarmament project which now falls under the counties. The Councils should also try and lobby to be part of the National Focal Point in National Arms reduction initiatives as in this way their influence is more strategic.

Another factor to explore is on the reasons why ratification of these crucial treaties is not done by our governments. As religious leaders, we need to understand the processes and the consequences of ratification. We need to be up-to-date with what the government is doing. It is also the responsibility of each General Secretary and the project implementers to ensure that the content of such crucial workshops infiltrates to all church leaders for the sake of implementation and so as to build a critical mass of action. We should also explore public discourses in questioning some of our cultural practices like the payment of many cows for dowry that have fuelled cattle rustling for decades.
Rejoice always, pray continually, and give thanks in all circumstances; for this is God’s will for you in Christ Jesus. Do not quench the Spirit. Do not treat prophecies with contempt but test them all; hold on to what is good, reject every kind of evil. May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it. (Thessalonians 5:16-25)

Just as Jesus sent his disciples in Mathew 10; 16, so He is sending us all today, to be wise about what is good and innocent about what is evil (Romans 16:19). Everyone has heard about our obedience, so we should rejoice.

Closing Remarks- By Mrs. Emmy Migaliza, Honorary Treasurer, FECLLAHA

Mrs Emmy Migaliza presided over the closing ceremony and started by giving Glory, honor and gratitude to God for good health and journey mercies for all delegates that made it possible for the workshop to take place. She also gave special thanks for the good representation by all the member councils and churches as nine countries were represented with the exception
of Eritrea who gave their apology. This good representation she remarked is a sign of growing ownership of FECCLAHA by its members as FECCLAHA cannot exist without its members. The active involvement, active participation in all interventions was commendable and should continue.

In a special way she thanked the Secretariat for the leadership and effective coordination that is evidenced by such crucial programs.

She welcomed all the members to take the workshop as a good opportunity to enrich the work they were already doing for the region that has many challenges, the workshop should be a means and a process not an end to the work they are already doing. They should use the knowledge and skills gained to add to the outcomes, impacts and ensure changes in the work so as to help reduce the presence of illicit Arms in the community.

She urged all to be committed to owning and implementing the work plans they formulated and to also commit to the cause of peace building and arms control in the Great Lakes and Horn of Africa Region and with that, she had no doubt would bear great fruits of peaceful coexistence in the region.

Her final appeal to the delegates as religious leaders was to continue preaching God’s Word for it is a sword that is given to us by the Holy Spirit to enable us resist the attacks of the enemy (Ephesians 6: 17).
### A. THE NATIONAL COUNCIL OF CHURCHES OF BURUNDI (CNEB)

<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>TIME-FRAME</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identification of actors/stakeholders in the field of SALWs.</td>
<td>March 2015</td>
<td>• Number of actors/stakeholders in identified</td>
<td>CNEB</td>
</tr>
<tr>
<td>Training and sharing of actors/stakeholders in the field of SALWs identified.</td>
<td>April 2015</td>
<td>• Number of participants&lt;br&gt;• Number of follow up activities carried out by participants.</td>
<td>CNEB, FECCLAHA</td>
</tr>
<tr>
<td>Participation in sensitization, collection and destruction of arms collected during the 3rd Campaign in Burundi.</td>
<td>March-April 2015</td>
<td>• Number of Clergy mobilized and trained by CNEB participating in the process of sensitization, collection and destruction.&lt;br&gt;• Number of arms collected during the 3rd Campaign period.&lt;br&gt;• Number of sensitization activities undertaken by Churches during the 3rd Campaign period.</td>
<td>CNEB, FECCLAHA, CNAP¹</td>
</tr>
<tr>
<td>Exchange Meeting with the authorities at the municipality.</td>
<td>March 2015</td>
<td>• Number of meetings and clergy involved.&lt;br&gt;• Number of joint engagements undertaken after the meeting.</td>
<td>CNEB</td>
</tr>
<tr>
<td>Undertake cultural activities and inter-provincial visits by youth and women to promote free, peaceful and inclusive elections in the provinces of Bujumbura-Mairie and Muyinga.</td>
<td>March-April 2015</td>
<td>• Number of cultural activities and inter-provincial visits undertaken.&lt;br&gt;• Number of youth and women participating in these activities.&lt;br&gt;• Peaceful and all inclusive elections in these provinces.</td>
<td>CNEB</td>
</tr>
<tr>
<td>Advocacy and lobbying meetings with government for the ratification/assent of the ATT</td>
<td>September 2015-2016</td>
<td>• Number of advocacy and lobbying engagements with the government.&lt;br&gt;• The ATT ratified/assented.</td>
<td>CNEB</td>
</tr>
<tr>
<td>Training /sensitization of Church Leaders on SALW</td>
<td>March 2015</td>
<td>• Number of church leaders trained on SALWs.&lt;br&gt;• Number of follow up activities undertaken by the Church leaders after the training.</td>
<td>CNEB, CNAP</td>
</tr>
<tr>
<td>Organise a prayer lunch for political and church leaders for peaceful, inclusive and free elections.</td>
<td>March 2015</td>
<td>• Number of church and political leaders participating in the prayer dinner.&lt;br&gt;• Commitments and statements on peaceful, inclusive, and free elections made by church and political leaders.&lt;br&gt;• Peaceful and all inclusive elections undertaken.</td>
<td>CNEB, CEJP², SEG³</td>
</tr>
</tbody>
</table>

¹ The Permanent Commission against the Proliferation of SALW in Burundi.  
² The Justice and Peace Episcopal Commission of Burundi (CEJP).   
³ Report on the Regional Workshop on Small Arms and Light Weapons (SALWs), 2015
### A) National Level

#### ISSUE 1: Electoral violence

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Propaganda and Political intolerance.</td>
<td>Civic and voter education</td>
<td>• Peaceful elections in DRC in 2015-2016.</td>
<td>ECC South Kivu Programme on Education and democracy.</td>
<td>Political parties’ leaders</td>
</tr>
</tbody>
</table>

#### ISSUE 2: Ratification and implementation of SALWs protocols and other SALW related legal instruments, including the ATT

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political conflicts</td>
<td>Lobbying and advocacy, Training, popularization of SALWs Treaties</td>
<td>• Peaceful post electoral period in DRC; • Treaties on SALWs signed and implemented</td>
<td>ECC South Kivu Programme on SALWs • National Focal Point • ECC leadership</td>
<td>-Government and Parliament/DRC</td>
</tr>
</tbody>
</table>

#### ISSUE 3: Demobilization of armed groups

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poverty and political conflicts</td>
<td>Sensitization</td>
<td>• Number of combatants demobilized.</td>
<td>ECC Leadership and communities.</td>
<td>• Leaders of armed groups and combatants.</td>
</tr>
</tbody>
</table>

### B) Cross Border Level

#### ISSUE 1: Circulation of uncontrolled SALWs by foreign armed groups

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Political conflicts in neighbouring countries.</td>
<td>Lobbying &amp; Sensitization</td>
<td>• Number of Foreign armed groups demobilized.</td>
<td>ECC leadership. • DRC Government.</td>
<td>• ADF NALU • FDLR • FNL</td>
</tr>
</tbody>
</table>

### C) Regional Level

#### ISSUE 1: Illegal circulation/proliferation of SALWs

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
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<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Socio and political conflicts in the region.</td>
<td>Lobbying and advocacy. • Popularization of legal Instruments on SALW at different levels.</td>
<td>• Legal instruments on SALWs implemented by the governments in the region.</td>
<td>ECC leadership. • FECCAHA and partners. • RECSA. • National Council of Churches in the region.</td>
<td>Governments in the region • Communities in the region.</td>
</tr>
</tbody>
</table>

#### ISSUE 2: Mainstreaming gender in the fight against proliferation of illicit SALWs

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
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<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Retrogressive cultural practices that oppress women.</td>
<td>Sensitization, Trainings, &amp; Advocacy.</td>
<td>Number of women engaged in the fight against circulation of illegal SALWs in the region.</td>
<td>ECC leadership. • FECCAHA and partners. • RECSA. • National Council of Churches in the region.</td>
<td>Communities of countries in the region.</td>
</tr>
</tbody>
</table>
C. THE ETHIOPIAN EVANGELICAL CHURCH MEKANE YESUS (EECMY)

**NATIONAL LEVEL**

**ISSUE:** Secretly Armed Religious Radical groups at one of the border towns in the country

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTORS</th>
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<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>The global radicalization movement.</td>
<td>Awareness raising</td>
<td>The number of members of the interreligious council of Ethiopia (IRCE) present for the training.</td>
<td>EECMY Peace Office and Church Leaders.</td>
<td>Inter religious Council of Ethiopia &amp; The Ethiopian Government. Youth and men.</td>
</tr>
<tr>
<td>Desire for political power and the desire to be the dominant religion.</td>
<td>Initiating interreligious cooperative measures on disarming the group.</td>
<td>Memorandum of understanding between government and inter religious council of Ethiopia on disarmament.</td>
<td>EECMY peace office and church leaders.</td>
<td></td>
</tr>
<tr>
<td>The high level of unemployment and poverty in the area.</td>
<td>A consultative meeting between religious institutions / Inter Religious Council of Ethiopia (IRCE) and government regarding disarming the radical groups.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Follow up and monitor the progress of the disarmament exercise.</td>
<td>Number of illicit weapons recovered from communities.</td>
<td></td>
<td>Number of illicit weapons recovered from communities.</td>
</tr>
</tbody>
</table>

D. PROTESTANT COUNCIL OF RWANDA (CPR)

**NATIONAL LEVEL**

**ISSUE:** Lack of awareness on SALWs

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTORS</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Property related conflicts among relatives.</td>
<td>Awareness raising through holding trainings; Collaboration with government, National Focal Point (NFP); Radio broadcast programme on SALWs Networking</td>
<td>Participants feedback on Radio Inkoramutima (15Minutes for each group) Number of meetings held at district level to assess information and update (TBA) Number of workshops and participants in each workshop.</td>
<td>CPR staff Parish pastors Women and Youth Desks Nation Government Focal Point (police)</td>
<td>Church leaders Women Youth</td>
</tr>
</tbody>
</table>
### D. PROTESTANT COUNCIL OF RWANDA (CPR)

**ISSUE:** Lack of awareness on SALWs

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTORS</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
</table>
| • Property related conflicts among relatives.  
  • Drug abuse among youth.  
  • Consequences of War & genocide. | • Awareness raising through holding trainings;  
  • Collaboration with government, National Focal Point (NFP);  
  • Radio broadcast programme on SALWs  
  • Networking | • Participants feedback on Radio Inkoramutima (15Minutes for each group)  
  • Number of meetings held at district level to assess information and update (TBA)  
  • Number of workshops and participants in each workshop. | CPR staff  
  • Parish pastors  
  • Women and Youth Desks  
  • Nation Government Focal Point (police) | Church leaders  
  • Women  
  • Youth |

### E. THE NATIONAL COUNCIL OF CHURCHES OF KENYA (NCCK)

**ISSUE 1:** Non engagement by church leaders on matters SALWS

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
</table>
| • Lack of relevant information on SALW among church and community leaders;  
  • Inadequate resources to carry out awareness. | • Conduct awareness creation forums among communities in Mathare on SALWs.  
  • Conduct awareness creation forums among NCCK Heads of Churches regarding SALWs. | • Number of target community leaders with increased knowledge on SALW  
  • Number of Heads of Churches with increased knowledge on SALWs. | Programme Officer  
  • Nairobi Regional Coordinator | NCCK Church Leaders & Community Leaders in Mathare. |

**ISSUE 2:** Increased Youth radicalization

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
</table>
| • Easy Access to SALWs;  
  • Indoctrination of inappropriate doctrines | • Conduct Interfaith dialogues at the Coast targeting youths and clergy from Christian and Muslims faiths. | • The level of tensions existing between Christians and Muslims. | Coast Regional Coordinator | Youth; Muslim and Christian Clerics |

**ISSUE 3:** Non accession of the ATT by the Kenyan state.

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
</table>
| • Lack political goodwill. | • Lobby and Advocate for the signing and implementation of the ATT by the Kenyan Government.  
  **Sub Activity:**  
  • Analysis of the ATT  
  • Courtesy visits to Interior Ministry and other stakeholders. | • Arms Trade Treaty assented | General Secretary, NCCK | Government |
**E. THE NATIONAL COUNCIL OF CHURCHES OF KENYA (NCCK) (Cont'd)**

**National Level**

<table>
<thead>
<tr>
<th>ISSUE 1: Non engagement by church leaders on matters SALWS</th>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lack of relevant information on SALWS among church and community leaders; inadequate resources to carry out awareness.</td>
<td>Conduct awareness creation forums among communities in Mathare on SALWS.</td>
<td>Number of target community leaders with increased knowledge on SALWS.</td>
<td>Programme Officer, Nairobi Regional Coordinator</td>
<td>NCCK Church Leaders &amp; Community Leaders in Mathare.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ISSUE 2: Increased Youth radicalization</th>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Easy Access to SALWS; Indoctrination of inappropriate doctrines by Muslims</td>
<td>Conduct Interfaith dialogues at the Coast targeting youths and clergy from Christian and Muslim faiths.</td>
<td>The level of tensions existing between Christians and Muslims.</td>
<td>Coast Regional Coordinator</td>
<td>Youth; Muslim and Christian Clerics</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ISSUE 3: Non accession of the ATT by the Kenyan state.</th>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lack political goodwill.</td>
<td>Lobby and Advocate for the signing and implementation of the ATT by the Kenyan Government.</td>
<td>Arms Trade Treaty asserted</td>
<td>General Secretary, NCCK</td>
<td>Government</td>
</tr>
</tbody>
</table>

**Sub Activity:** Analysis of the ATT and courtesy visits to Interior Ministry and other stakeholders.
**F. SUDAN COUNCIL OF CHURCHES (SCC)**

**NATIONAL LEVEL & CROSS BORDER (SOUTH SUDAN, ETHIOPIA, ERITREA, EGYPT, LIBYA, & CHAD)**

**ISSUE 1:** Many illicit SALWs spread across the country especially in Blue Nile, Nuba Mountain, and Darfur region in the country.

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
</table>
| • The civil war in the country.  
• The government not actively engaged in collection of SALWs from civilians. | • Training of youth and women on the dangers of illicit SALWs and the importance of surrendering the same to the authorities.  
• Training workshop on SALWs in Blue Nile, Nuba Mountain, and Darfur region in Sudan.  
• Training for traditional leaders and politicians on the importance of sharing information on the illicit SALWs in their communities/villages/counties. | • The number of arms collected.  
• The number of persons trained.  
• The number of illicit arms collected after training.  
• The number of traditional leaders and politicians trained.  
• The number of SALWs collected.  
• The number of reports received by politicians and traditional leaders on the illicit SALWs. | • Programme Officer and Peace and Justice and Advocacy.  
• Sudan Council of Churches (SCC) Programme Officer.  
• Sudan Council of Churches (SCC) Programme Officer. | • Youth; Women; Rich people; Religious leaders; and Politicians. |
## G. CHRISTIAN COUNCIL OF TANZANIA (CCT)

### NATIONAL LEVEL

#### ISSUE 1:
Reduction of illicit SALWs in Tanzania through awareness creation and capacity building of religious leaders and communities so that they can advocate and lobby for implementation of pro-poor policies and laws governing SALWs.

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
</table>
| • Limited knowledge by religious leaders on the magnitude of the presence of SALW, legal frameworks regarding SALW and different initiatives that are done in addressing SALW. | • Capacity building of religious leaders to understand the effects of SALW and the legal frameworks.  
• Advocate for peaceful coexistence between Christians, Muslims and traditional religions. | • 35 religious leaders trained on SALWs. | • Program officer Peace and Justice and Advocacy and Policy analyst. | • Religious leaders  
• Policy makers (Parliamentarians and government officials)  
• Members of communities (Public)  
• Law enforcers (Police, Army, judiciary) |
| • Limited sharing of information regarding SALW from the National focal Point. | • Conduct stakeholder’s dialogue to discuss issues of SALW (Police, FBOS, CSOs and community members). | • 6 Meetings held by 2016. | • Program officer Peace and Justice and Advocacy and Policy analyst. |
| | • Policy analysis & advocating for ratification/implemention of regional instruments on SALW and lobbying for the enactment of legal frameworks to address SALWs. | • 2 policies analyzed and shared with Parliamentarians. | • Program officer Peace and Justice and Advocacy and Policy analyst. |
| | • Forge alliance and collaborate with National Focal Point on SALWs. | • 8 quarterly meetings held with the National Focal Point on SALWs. | • Program officer Peace and Justice and Advocacy and Policy analyst. |
| | • Organize and facilitate media programs on SALWs. | • 12 radio/TV programs on SALWs. | • Program officer Peace and Justice and Advocacy and Policy analyst. |

#### REGIONAL LEVEL

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
</table>
| • Networking with existing regional bodies, CSOs, FBOS that address SALW (RECSA, FECLLAHA, other agencies in East Africa, EASSI, African Peace forum among others).  
• Exchange visits and joint/solidarity missions to support areas affected with conflicts | • Participate in 4 regional and international meetings on SALWs. | | • Program officer Peace and Justice and Advocacy and Policy analyst. |
<table>
<thead>
<tr>
<th>ISSUE 1: Ineffective collaboration and networking</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Ineffective networking and collaboration.</td>
<td>• Collaboration and networking with FECCLAHA and other actors in the SALW’s network at all levels.</td>
<td>• The number of trainings/workshop/exchange programmes and other engagements on SALWs that SSCC participates.</td>
<td>• SSCC. • FECCLAHA Member Countries.</td>
<td>• FECCLAHA member Countries.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ISSUE 2: Need for cross border peace</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Inter-relations of socio-cultural and political factors.</td>
<td>• Incorporating SALWs issues in the cross-border peace workshops.</td>
<td>• Number of cross border peace workshops held and number of participants. • Number of illicit SALWs surrendered.</td>
<td>• SSCC • FECCLAHA PARTNERS.</td>
<td>• Bordering Countries.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ISSUE 3: Low level of Government commitment to instruments on SALWs</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Lack of deeper awareness/knowledge/understanding</td>
<td>• Lobby government for formulation, strengthening and implementation of policies on SALWs as well as the recognition and signing of regional and international treaties that regulate SALWs.</td>
<td>• The number of meetings and engagements with the government officials and relevant ministries. • Assent of Nairobi Protocol. • Number of commitment signatures by the duty bearers.</td>
<td>• SSCC; CSO; Activist; Group/Network.</td>
<td>• Govt. of Republic of South Sudan (GRSS)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ISSUE 4: The need for a Disarmament Demobilization and Reintegration Programme (DDR Programme)</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Livelihood for disarmed people.</td>
<td>• Collaborate and Coordinate with Government to enhance an effective DDR Programmes.</td>
<td>• The publishing of the assessment Report and Action Plan.</td>
<td>• GRSS • SSCC • NGO’s</td>
<td>• GRSS • SSCC</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ISSUE 5: Inadequate awareness and capacity.</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Lack of information.</td>
<td>• Incorporate SALW’s into relevant Church Programmes &amp; Conduct National training for clergy on SALWs.</td>
<td>• Number of Churches that have incorporated SALWs into their programmes. • Number of workshops undertaken. Number of clergy who participated in the training. • Number of follow up community initiatives on SALWs undertaken by the Church leaders that have been trained.</td>
<td>• SSCC • FECCLAHA • RESCA • EASSI</td>
<td>• GRSS • CSO’s • Church leaders • SCC Staff</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ISSUE 6: Need for trauma healing and counseling.</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Extended periods of war.</td>
<td>• Conduct a National Trauma healing and counseling training workshop; “Healing the Healers Programme”</td>
<td>• Number of follow up activities undertaken by the clergy at the grassroots level/villages. • Number of “Healing and Counseling” champions.</td>
<td>• SCC; FECCLAHA PARTNERS</td>
<td>• Church Leaders; SSCC; Community Focal Points.</td>
</tr>
</tbody>
</table>
### ISSUE 7: The need for relief and development Programme

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Extended periods of war and conflict.</td>
<td>• Develop a Relief and Development wing of SSCC.</td>
<td>• The Relief and Development Wing of SSCC established.</td>
<td>SSCC PARTNERS</td>
<td>• IDPS &lt;br&gt; • Vulnerable</td>
</tr>
</tbody>
</table>

### ISSUE 8: National Activist group/Network

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Lack of coordination</td>
<td>• Establish a National Activist Group/Network for SALWs</td>
<td>• Number of joint engagements undertaken by the network.</td>
<td>SSCC CSO &lt;br&gt; FECCLAHA PARTNERS</td>
<td>• CSO’s Churches</td>
</tr>
</tbody>
</table>

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**I. UGANDA JOINT CHRISTIAN COUNCIL (UJCC)**

**CROSS-BORDER LEVEL**

**ISSUE 1:** Community Insecurity due to fear of invasion of armed groups

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
<th>ACTIVITIES &amp; STRATEGIES</th>
<th>INDICATORS</th>
<th>RESPONSIBLE</th>
<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Armed neighbours.  &lt;br&gt; • Instability in the neighbourhood.</td>
<td>• Awareness Raising &lt;br&gt; • Collaboration with FECCLAHA Secretariat, Councils &amp; Churches. &lt;br&gt; • Dissemination of the baseline Survey. &lt;br&gt; • Cross border/Inter Community dialogues.</td>
<td>• Statement is issued. &lt;br&gt; • Number of copies disseminated to key stakeholders. &lt;br&gt; • Number of dialogues held.</td>
<td>FECLALHA; RECSA. &lt;br&gt; FECLALHA Secretariat &amp; Council Members. &lt;br&gt; UJCC, NCCK, FECCLAHA, RECSA, NFP.</td>
<td>• Respective Government.</td>
</tr>
</tbody>
</table>

**ISSUE 2:** Misuse of Small arms and Light Weapons in Uganda

<table>
<thead>
<tr>
<th>CONTRIBUTING FACTOR</th>
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<th>TARGET GROUP</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Possession of Illicit Small Arms and Light Weapons &lt;br&gt; • Lack of cooperation by some citizens &lt;br&gt; • Lack of Psychosocial support to returning peace keepers. &lt;br&gt; • Land conflicts. &lt;br&gt; • Youth radicalization.</td>
<td>• Radio Talk Shows &lt;br&gt; • Development &amp; dissemination of awareness raising materials</td>
<td>• Number of shows, reports, and call backs. &lt;br&gt; • Number of fliers &amp; posters developed and Reports. &lt;br&gt; • Number of communities reached.</td>
<td>Executive Secretary (ES), Deputy Executive Secretary (DESP), Head of Dept(HOD), and Programme Office (PO). &lt;br&gt; ES, DESP, HOD &amp; PO, NFP, UANSA.</td>
<td>• Security Agencies/Political Parties. &lt;br&gt; • General Public. &lt;br&gt; • Religious and Political leaders.</td>
</tr>
</tbody>
</table>
### Annex II: Programme

**PROGRAMME FOR THE REGIONAL WORKSHOP ON SMALL ARMS AND LIGHT WEAPONS (SALWs)**  
**NAIROBI- KENYA**  
**19th & 20th February 2015**

#### FIRST DAY: Thursday, 19th February 2015

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Responsible Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>0800-830</td>
<td>Opening prayers/ Devotions</td>
<td>Pastor Joseph Obwanda- National Council of Churches of Kenya (NCCK)</td>
</tr>
<tr>
<td>0830-0930</td>
<td>Introduction / Recognitions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Welcome Remarks and Objectives of the workshop</td>
<td>Mrs. Elizabeth Z. Kisiigha, Executive Director, FECCCLAHA</td>
</tr>
<tr>
<td></td>
<td>Goodwill message from Bread for the World</td>
<td>Mr. Jens Brenner</td>
</tr>
<tr>
<td>0930-10:00</td>
<td>Welcome remarks by General Secretary, NCCK</td>
<td>Rev. Canon Peter Karanja, NCCK General Secretary</td>
</tr>
<tr>
<td>1000-1045</td>
<td>Key Note Address and official opening</td>
<td>Mr. Theoneste Mutsindashyaka- Executive Secretary, RECSA</td>
</tr>
<tr>
<td>1045-1100</td>
<td>Plenary Discussions</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Health Break</strong></td>
<td></td>
</tr>
<tr>
<td>1130-1230</td>
<td>Country Updates by Church Leaders: Church addressing the issue of proliferation of Small Arms and Light Weapons in the region (Experiences &amp; lessons learnt)</td>
<td>FECCCLAHA member councils and Churches</td>
</tr>
<tr>
<td>1230-1300</td>
<td>Plenary discussions</td>
<td></td>
</tr>
<tr>
<td>1300-1400</td>
<td><strong>Lunch Break</strong></td>
<td></td>
</tr>
<tr>
<td>1400-1445</td>
<td>The role of the church in peace building and Small Arms control- The biblical perspective</td>
<td>Dr. Agnes Abuom, World Council of Churches, Central Committee Moderator.</td>
</tr>
<tr>
<td>1445-1500</td>
<td>Plenary Discussions</td>
<td></td>
</tr>
<tr>
<td>1500-1545</td>
<td>Understanding The Nairobi Protocol for the Prevention, Control and Reduction of Small Arms and Light Weapons in the Great Lakes Region and the Horn of Africa and other related SALW instruments and; Entry points for the church in the region.</td>
<td>Mr. Fancis Wairagu, Research and Gender Officer RECSA</td>
</tr>
<tr>
<td>1545-1615</td>
<td>Plenary discussions</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Activity</td>
<td>Responsible Person</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>0800 – 0830</td>
<td>Opening prayers/ devotions</td>
<td>Rev. Canon Grace Kaiso, GS - Council of Anglican Provinces of Africa (CAPA)</td>
</tr>
<tr>
<td>0830 - 0900</td>
<td>Recap from the previous day</td>
<td>Facilitator</td>
</tr>
<tr>
<td>0900- 0945</td>
<td>Unpacking the Arms Trade Treaty (ATT): the role of governments and the role of the church</td>
<td>Amb. Ochieng Adala, Deputy Director - Africa Peace Forum (APFO)</td>
</tr>
<tr>
<td>0945- 1015</td>
<td>Plenary discussions</td>
<td></td>
</tr>
<tr>
<td>1015-1030</td>
<td>Health break</td>
<td></td>
</tr>
<tr>
<td>1015-1130</td>
<td>Gender dimension of SALW : the nexus between gender and SALW</td>
<td>Mrs. Marren Akatsa Bukachi, Executive Director, EASSI</td>
</tr>
<tr>
<td>1130- 1200</td>
<td>Plenary discussions</td>
<td></td>
</tr>
<tr>
<td>1200- 1300</td>
<td>Group work discussions: Developing planning and/or re-planning for the interventions (national, cross borders, regional)</td>
<td>All Participants</td>
</tr>
<tr>
<td>1300-1400</td>
<td>Lunch break</td>
<td></td>
</tr>
<tr>
<td>1400- 1500</td>
<td>Group presentations on SALW Intervention plans ( national, regional and cross borders)</td>
<td>All Participants</td>
</tr>
<tr>
<td>1500- 1530</td>
<td>Plenary discussions</td>
<td></td>
</tr>
<tr>
<td>1530- 1545</td>
<td>Way forward and evaluation</td>
<td>FECCLAHA Secretariat.</td>
</tr>
<tr>
<td>1545</td>
<td><strong>Closing Session:</strong></td>
<td></td>
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<tr>
<td></td>
<td>Official closure</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Closing prayer</td>
<td></td>
</tr>
<tr>
<td>1600</td>
<td><strong>Health Tea</strong></td>
<td></td>
</tr>
</tbody>
</table>
### Annex III: LIST OF PARTICIPANTS

<table>
<thead>
<tr>
<th>NAMES</th>
<th>COUNCIL/CHURCHES/ORGANISATION</th>
<th>POSITION</th>
<th>EMAIL CONTACTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theodore Assumani</td>
<td>ECC- DRC</td>
<td>In Charge of Programme ALPC</td>
<td><a href="mailto:eccsudkivu2012@yahoo.fr">eccsudkivu2012@yahoo.fr</a></td>
</tr>
<tr>
<td>Bishop Mundai Mwenelusiba</td>
<td>ECC- DRC</td>
<td>Vice President</td>
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Mrs. Elizabeth Z. Kisiigha, Executive Director of FECLLAHA making a presentation during the opening ceremony. Looking on are Canon Peter Karanja, the General Secretary of NCCK (left) and Mr. Theoneste Mutsindashyaka, the Executive Secretary of RECSA (right).

Mr. Jens Brenner, Programme Officer at the Bread for the World gives a good will Message to participants.

Rev. Kori Elramla Kuku, the General Secretary of Sudan Council of Churches (SCC) makes a contribution during the opening ceremony.

Group Picture of Participants of the SALWs Workshop
Report on Regional Workshop on Reduction of Illicit Small Arms and Light Weapons (SALWs) In The Great Lakes & The Horn of Africa.

19-20 February, 2015