THE ROLE OF RELIGIOUS LEADERS AND WOMEN OF FAITH IN PEACE,
CONFLICT TRANSFORMATION AND MILLENNIUM DEVELOPMENT
GOALS (MDGS) IN AFRICA,

A REPORT OF A CONSULTATIVE MEETING
HELD ON
NOVEMBER 19th – 21st, 2010
AT THE NAIROBI SAFARI CLUB
NAIROBI, KENYA

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<tr>
<td>ACGS</td>
<td>African Centre for Gender and Social</td>
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<td>ACRL—R/P</td>
<td>African Council of Religious Leaders — <em>Religions for Peace</em></td>
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<td>APFO</td>
<td>Africa Peace Forum</td>
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<td>AUC</td>
<td>African Union Commission</td>
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<td>AWFN</td>
<td>African Women of Faith Network</td>
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<td>CSOs</td>
<td>Civil Society Organizations</td>
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<td>DRC</td>
<td>Democratic Republic of Congo</td>
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<td>ECA</td>
<td>Economic Commission for Africa</td>
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<td>FBOs</td>
<td>Faith Based Organizations</td>
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<td>FGM/C</td>
<td>Female Genital Mutilation/Cutting</td>
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<td>IRCK</td>
<td>Inter-Religious Council of Kenya</td>
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<td>LPI</td>
<td>Life &amp; Peace Institute</td>
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<td>MDGs</td>
<td>Millennium Development Goals</td>
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<td>NIRCs</td>
<td>National Inter-Religious Councils</td>
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<td>UN</td>
<td>United Nations</td>
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<td>UNICEF</td>
<td>The United Nations Children’s Fund</td>
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<td>UXOs</td>
<td>unexploded ordinances</td>
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<td>WCC</td>
<td>World Council of Churches</td>
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<td>WCMIR</td>
<td>World Council of Muslims for Interfaith Relations</td>
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<td>ZINGO</td>
<td>Zambia Interfaith Networking Group on HIV/AIDS</td>
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Acknowledgements

Ensuring that the consultation of this nature is done well demands for concerted efforts and contribution.

The Programme department of the African Council of Religious Leaders — Religions for Peace (ACRL—R/P) wishes to recognize different people and institutions who played a key role towards the success of the consultations.

We wish to thank Trust Africa and World Council of Churches (WCC) department of Health and Healing for their financial support that enabled us to bring, respectively, delegates for peacebuilding and conflict transformation, and MDGs to the consultations.

Appreciation also goes to the different National Inter-Religious Councils (NIRCs) and their leadership that played roles of identifying participants and delegates. We wish also to recognize the patience of religious leaders, women of faith and all delegates who stayed throughout the consultations amidst their tight schedule.

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To those whom we have not mentioned by name, kindly accept our gratitude for your contribution.

It is our sincere hope that the consultations and recommendations arrived at thereof, will open new chapters and avenues for collaboration in order to achieve sustainable peace and all the MDGs in the continent.

Thank you all

Bernard Okok-Obuoga
Director of Programs and Communication
ACRL—R/P
Executive Summary

The African Council of Religious Leaders – Religions for Peace (ACRL—RfP) convened a consultative session on conflict transformation, peace building and attainment of Millennium Development Goals (MDGs) in Africa. The November 19 - 21, 2010 multi-religious session was attended by Senior Religious Leaders and women of faith from across the continent.

The religious leaders and women of faith were drawn from respective National Inter-Religious Councils (NIRCs) and other faith-based institutions of Democratic Republic of Congo (DRC), Kenya, Uganda, Zambia, Liberia, Sierra Leone, Nigeria, Rwanda, Ethiopia and Malawi. With a total of 31 participants, the consultations also benefited from presence of experts of specific thematic areas focusing on MDGs and Conflict, Gender and Peacebuilding, Women and Children’s Health and Religious Leaders in Global Conflict Management. The proceedings of the consultations included a panel of discussants who localized their presentations on specific country realities. Expert presentations gave continental and global outlook to the various themes providing a framework within with caucus discussions took place. These caucus groups generated recommendations upon which the listening team harmonized into strategic points of actions. These were then presented to the plenary for adoption. This process worked better as all participants were involved in developing the recommendations through small caucus groups.

Discussion on and drawing concrete work plans for religious leaders’ involvement in driving the peace and MDG agenda in the continent becomes part of the agenda in putting into action strategic decisions made at the ACRL—RfP’s 2nd General Assembly in 2008 and which also are bigger part of the organization’s 2010-2014 Strategic Plan. The two instruments, the Assembly and Strategic Plan, in their statements, reaffirms the role of religious leaders in addressing and actively participating in dealing with poverty, armed conflict, environmental protection and related challenges facing African countries.

Subsequent to the aforementioned, the three day consultations aimed at bringing together religious leaders, women of faith and technical experts to identify, discuss and recommend key strategic actions for religious communities and their leaders and various stakeholders on matters of Peace, Conflict Resolution and MDGs implementation in Africa. Among the eight MDGs, the consultative forum was particularly focused on MDGs that are related to issues of women and children i.e. MDG 4 and 5 on reductions of child mortality and improving maternal health respectively. The focus was to develop long-term localized multi-religious engagements on MDGs and enhancement of religious tolerance and promotion of peaceful coexistence through strengthening capacities of women of faith and religious leaders as agents of peace. The challenge was to identify interconnection between situations of conflict in Africa and the slow rate of MDGs realization and how to develop models of accelerating progress towards attaining the MDGs within the stipulated timeframe while at the same time intensifying peace building and conflict transformation efforts in the region.

At the end of the three days consultations, participants generated recommendations specifically targeting governments, religious institutions and ACRL—RfP with the intention of up-scaling efforts towards the attainment of MDGs and conflict transformation and peace building. The format of the consultations provided the environment for open and honest discussions. The caucus discussion provided the much needed space where participants gave further insights into their thinking as concerns the theme; issues that the participants could not discuss in the plenary were extensively discussed in the small group discussions.
**Introduction**

The continental religious leaders and women of faith consultations took place against the backdrop of mixed signals in areas of peace, conflict and status of Millennium Development Goals (MDGs) realization in Africa.

Many countries in the continent have made convincing strides in the dealing with violent conflicts, while others are putting structures and systems to ensure that the conflicts do not recur. While this is the case, many others are experiencing sectarian divisions which are negative indicators with far reaching implications on the desired peaceful environments. In this case, building common understanding and generating processes for grassroots engagement in the peacebuilding agenda is of great necessity. Due to their proximity to the people, and the purpose with which they approach interventions, religious leaders and Women of faith have emerged as a conspicuous and viable structure that can be counted upon to create positive impact on society.

In regard to the achievement of MDGs, pundits have noted that Africa as a continent has scored poorly. In his presentation **Assessing Progress towards the Targets of the Millennium Development Goals in Africa, 2008** at the Meeting of Committee of Experts of 1st Joint AUC CAMEF and ECA Conference of Ministers of Finance, Planning and Economic Development, Addis Ababa, Ethiopia, March 26, 2008, Kasirim Nwuke, Chief, MDGs/Poverty Analysis & Monitoring Section, ACGS, ECA reiterates this and pointed out that as a continent, Africa has performed decimally on MDGs compared to other regions, though positive but slow progress is being made at the country level on a number of MDGs’. He further notes that some countries (and sub-regions) will meet many of the targets by the target date. He however, averred that threats to progress are significant. Some of the major factors he identified as key challenges in the achievements of MDGs in Africa are Gender inequalities, poor policies on Water and energy. He further stated that the continent can achieve all goals ‘only if it improves on implementation of existing policies and delivers on MDGs-critical and sensitive programmes.

It is based on the above realities and demand for continued engagement by the religious leaders and their communities in efforts to bring sustainable peace and ensure grassroots realisation of MDGs that ACRL-RFP convened the consultations. The consultations therefore, had a general goal of creating a platform for sharing, gaining in-depth knowledge on specific matters and areas of concerns and building networks of information exchange.

This was an opportunity to explore different situations across the continent from countries that are emerging from conflicts as well as those which still experience some form of turbulence. Analysis was also conducted on different policies and the role of religious leaders in ensuring that weak policies are addressed and new ones crafted and implemented with a view to achieving the MDGs for the betterment of the populace.

The three-day consultations aimed at achieving the following key objectives:-

- To bring together religious leaders, women of faith and technical experts on MDGs\(^1\) and Conflict and Peacebuilding from selected countries in Africa

- To present and examine the selected countries’ situations in regard to general Millennium Development Goals and specifically on issues of Women’s and Children’s health

- To identify and explore the continental overview of conflict trends and peacebuilding structures and the role of religious leaders and women;

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\(^1\) These concentrated on MDGs 4 and 5 - Women’s and Children’s health issues
• To develop and recommend strategic actions and long-term multi-religious engagement plan on MDGs and peacebuilding in the continent;
• To review successes and challenges of current advocacy and campaign tools and mechanisms among the religious communities
• To identify and discuss the role of multi-religious cooperation in advocacy, awareness creation and their practical engagement on the MDGs especially on Women’s and Children’s health.

It is worthy to appreciate that the developed recommendation of strategic actions, when undertaken, would be able to heavily contribute to the positive transformation of the societies in Africa.
Keynote Address

Religious leaders and Women of Faith as Agents of Peacebuilding and Conflict Transformation and MDGs Implementation in Africa: the Power of Multi-Religious Cooperation

Dr. Mustafa Y. Ali, Secretary General, ACRL—RfP

The keynote address speaker Dr. Mustafa affirmed that the reason for a series of meetings after the 2008 ACRL—RfP 2nd General Assembly held in Tripoli, Libya was in response to the declaration that religious leaders in the continent need to undertake specific actions to numerous challenging issues. These include priority matters such as peace building and conflict transformation, eradication of poverty and promotion of sustainable development.

The following were key observation from the keynote address:-

a. Religious leaders across the continent have adopted the model of working on common issues creation of partnerships with relevant and likeminded stakeholders;

b. Partnerships are being developed with governments, inter-governmental and Non-Governmental agencies across the continent. Working and collaborating with inter-governmental and regional as well as continental bodies such as the African Union (AU) enhances spaces for the religious leaders' role in advocacy

c. The June 2010 African Union - religious leaders forum held in Abuja, Nigeria rejuvenated the already developed feelings, among the religious leaders in the continent, to provide platform(s) for discussions of issues that were identified in Tripoli;

d. Religious leaders and their communities have an inescapable role to play in contextualizing the ongoing global and continental campaigns. These include incorporating into their own programs and works campaigns such as MDGs;

e. The ACRL—RfP’s just developed Strategic Plan endeavors at creating spaces, structures and systems for constructive engagement for and among religious leaders Conflict issues remain key challenges for the African governments and religious institutions. Many countries in the region are in conflict and in some instances religion has been identified as a factor in some conflicts and continues to pose challenges along the existing political and social cleavages. These consultations therefore become core part of implementation of the Plan.

In regard to regional dynamics, the Secretary General noted that several countries in the continent such as Sudan, Somalia, DRC, and Guinea Conakry are at mixed political situations while others are struggling with fluid transitions. Currently, a lot of ACRL—RfP’s work in the Horn of Africa focus on building and contributing to sustainable peace processes in Somalia and Sudan.

On MDGs, he observed that Africa remains a continent that has not registered the desired progress in several of the goals which means that many countries in the continent will not achieve the stated goals by 2015. The approach of institutions (FBOs) and governments working in isolation will not contribute to achieving the MDGs within the set timeframe. The challenge is not only the resource pledges not fulfilled by western countries but also lack of
concerted effort between different local actors with similar objectives. Therefore, religious leaders need to collaborate with governments to tap into national resources from revenue generated within and institute mechanism to ensure national resources are well utilized.

Since African government have ratified the agreement on MDGs, it is the responsibility of religious leaders to ensure that the government implements them by holding them accountable and forming partnerships to help speed the achievement of the same. The potential for religious collaboration is however undermined by intolerance and lack of understanding between different faith groups. The situation can be reversed through deliberate efforts to foster good relations and collaboration for the sake of achieving development for the people of their countries.

Thus, religious leaders have a role to play on issues affecting people in the continent and which have been highlighted and prioritized in the MDGs. The role of religion in the lives of people acts as a guide in their daily lives – a guidance on how to live a holistic and productive life. The divine teachings of God as understood by all faiths have the guidance and a solution for many of the world problems. Religious leaders are the channel through with the divine values and practice can contribute to achieving the MDGs, peace and constructively dealing with armed conflict.

Relating to the way forward, the Secretary General said that practical actions must accompany prayers. Religious leaders should, and must also urge their communities to be, vigilant and proactive on matters that affect the societies. All stakeholders must collaborate for the sake of achieving concrete results.

**Panel Discussions and Conclusions on the Keynote Address**

*Panelists were Sr. Maria Udora Ifechukwu (Nigeria), Karima Lanyero (Uganda), Yusuf Ayami (Zambia) and Stellamaris Mulaeh (Kenya)*

Panel discussion was purposed to identify key issues from the keynote address that could be streamlined for action. Additionally, the session promoted sharing of the field experiences, pinpoint good practices and learning from each others’ challenges and mechanisms to deal with such.

The panel shared the challenges and experiences of faith based institutions engagement in conflict transformation and peacebuilding aimed at exploring how capacities of women and religious leaders could be enhanced to make them agents of change. As actors who operate at the community and national levels, they highlighted challenges of MDGs implementation in their respective countries and proposed strategic action to religious leaders and women of faith on how to overcome the challenges and realize MDGs. The focus was actions that are realistic and achievable.
The Nigerian Experience

Nigeria is a vast country whose population includes members of different faith groups mainly Christians, Muslim and traditionalist. The country has suffered greatly from sectoral violence with most of them bearing the face of religion. Sporadic and regular violent Christians-Muslims confrontations have always been on the ground of resources, political differences and unresolved historical differences. On this ground, politicians between manipulate these situations and exploit this existing social and economic cleavages to advance their political ambitions and in the process cause conflict.

Women of Faith Network - Nigeria is a network of religious women from different religious communities across the country who have come together to build understanding and engage in peace activities especially in the worst conflict hit areas such the northern part of the country. The network collaborates and promotes partnerships among its members and between those members and other groups who share similar objectives. Programs and work of the network continues to face diverse challenges which include religious cleavages that cause mistrust, tension and intolerance. These, though may not be directly caused by religious factors, further provide fertile opportunities for conflict.

Women of faith in Nigeria, because of their position and nature of engagements in their religious communities, play great roles in matters of peace building, women mobilization for social actions and development activities that include campaigns for the realization of MDGs. The Women of Faith Network – Nigeria opens a platform for sharing among and between respective religious women groups, accompanies them and builds their capacities for those roles. In this case, the network becomes a facilitator. Networking, which is a core responsibility of the women of faith network, has contributed to realization of mutual acceptance, tolerance and trust among women, factors which have enabled them and their religious communities expand and reach-out to those in need.

Regarding ensuring that the government and public offices and officers meet their obligations in offering the required services to the people, women of faith undertakes lobbying and advocacy and, through collaboration with other groups, they put pressure to these institutions to perform. Issues that call for joint advocacy include child labor and child trafficking, education and health. Institutions which address issues in the society and with which women of faith network collaborates include the Rotary Club.

The forthcoming national general election is causing great tensions in Nigeria. Women of faith in Nigeria continue to explore avenues of ensuring that elections are conducted in an environment of peace and acceptance. The network has managed to mobilize women, especially in the North, to engage policy makers for the purpose of enhancing their (women) social, political and economic strength in the society. They identify and work on programs that target to uplift the education standards of the children and influence and work with their spouses to make positive changes in the society. Plans are underway to address issues of women illiteracy which is very high particularly in areas such as Niger Delta where illiteracy among women is very high.

Despite the numerous challenges which include lack of strong and wider capacities of women in the multi-religious relations, unpredictable country’s political situation, lack of mutual...
participation of young women or youth in the affairs of the network and the vastness of the country, the network focuses on creating and enabling environment where people understand and respect each other. The network also continues to experience challenges of covering the entire country. A fundraising proposal has been developed to assist in raising resources for such demands.

**Northern Uganda Experience**

The Inter-faith Network based in Gulu, Northern Uganda was established in 1997 with different faith groups with a common understanding to address issues affecting humanity. This was to provide a platform through which people of faith could harness the efforts to give solutions to the perennial conflict and its manifestations such as problems of the displaced and child soldiers. The fear of growing criminality among the children and the need to take care of them made women in the network to start lobbying and advocacy for their rehabilitation. The network has so far managed to create avenues for child soldiers’ demobilization and lobbied for blanket amnesty for all the returnees. This has encouraged more children and rebel soldiers to abandon their militia actions. The Amnesty Commission has worked closely with the network and do receive the children. The network also, in collaboration with the commission, links the children with the rehabilitation and health centers where they receive medical and psycho-social support.

Challenges facing the network in the wake of dealing with the conflicts and its manifestations include:-

- Demobilized child soldiers do not have concrete income-generating activities and most of them do not get chances to go to schools. Due to this coupled with their poor economic status, these children readily revert to criminal actions in the society.

- The returnees before amnesty did not receive the same treatment with those who remained in war and who seemed to have a better life and were celebrated when returning to the villages after the declaration of amnesty. This brings tensions between the two groups.

To respond to the named challenges, the women organizations initiated and continue to facilitate training workshops for the returnees. This intends to let them abandon violent and criminal actions. The network further integrates these trainings with the scopes of reconciliation. Religious leaders work together with the women through the network to advance strategies for transformation and healing.

Women, in spite of being severely affected by the conflict, they rarely play part in the government-initiate and lead peace activities. It has been noted that they can play great role in reconciliation in the societies ravaged by conflict and hence the network emphasizes their involvements as a result of which the government has started involving them especially when looking at issues affecting women in peacebuilding efforts. This has opened spaces for women to articulate and advocate for issues affecting everyone in the society and, in the process, foster good relations in the community. One of the government peace projects is the PRVP. This faces immense challenges one of them being inability to operate in all the conflict-torn areas. The other one is lack of articulation of women issues. Apart from their vulnerabilities during conflicts as they are raped and infected with HIV which are greatly gender specific
impacts of armed conflicts and war on women, they also often step on unexploded ordinances (UXOs), as a result of which they lose their limbs and/or develop other complications such as fistula. Once these occur, the victims do not only become social out-cast, but many are threatened with divorce by their husbands and exposing them to further psychological trauma.

Encouraging locally and communally led initiatives such as the work of the network fills the gap left by the government efforts. The government efforts largely engage with actors at the national level neglecting the local levels where ideally the beneficiaries of peace efforts exist.

The network seeks to undertake programs that would address social-cultural and economic dimensions of conflict. These include accessibility of resources such as land by women, lack of equal education opportunities between boys and girls, and gender disparity at the local government levels.

**Global Youth and Kenyan Experiences**

Kenya is at a critical moment in history; the verdict of the UN Secretary General on the achievement of MDGs is negative in that much has so far not been achieved. In addition to lack of progress on the MDGs, the resolution to include women in peace and security activities as advocated and required by UN resolution 1325 has also not yielded the expected results, yet women are instrumental in putting to an end violence and confrontation from both unrecognized and unappreciated positions in society.

A success story of women’s engagement in communal peace:

*At a peace meeting in Samburu District in Kenya between two different groups who were engaged in verbal exchange, women stood firm and were able to solve the matter by highlighting the impact of the eminent outcome of the confrontation on women. They articulated their social roles as mothers and bearers of children, as women who are married across cultures and ethnic communities and that severing relations or creating bad relations has a negative psychological, emotional and physical impact on women.*

Training workshops through which people are given skills of managing their differences are important. However, there is also need to engage in concrete activities at the grassroots as that is where the actual conflict occurs and where relations are disrupted. That is where the religious leaders come in since they are well structured and in touch with the realities on the ground and are also present at all levels in the society. This position allows them to engage with all levels.

Even before war, women are faced with many challenges such as lack of access to resources; maternal death due to lack of and/or poor health care during pregnancy, and poverty on the

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2The presenter analysed both Kenyan and Global Youth experiences since, apart from being Kenyan, she is also the Coordinator of the Global Religious Youth Network

3The Samburu people are a semi-nomadic people group living in the central Rift Valley area of Kenya. Population is estimated to be around 150,000. Their livelihood is dependent upon the cattle, sheep and goats they raise. Living in a semi-arid climate, they do very little farming and the search for water and grazing land leads out from their homes during dry seasons
other hand also has a feminine face. Women suffered great deal during the Post-election violence of 2007/8 and some are still in internally displaced camps. In these harsh conditions, they still continue their maternal roles.

In order to effectively deal with development challenges affecting society, the Global Youth Network of Religions for Peace initiated a multi-religious advocacy campaign to ensure more resource are allocated towards development (specifically meeting the MDG’s) as opposed to financing increased military expenditure. This was referred to as the Arms Down! Campaign. In addition to this global petition, the Arms Down! Campaign was used as an education tool to raise awareness and also to mobilise joint disarmament actions by religious communities & their leaders. However, the Campaign faces similar challenges that have encountered disarmament programs in these settings – lack of alternative livelihood for the ex-combatants. This calls for comprehensive action to deal with such cases in post conflict situations so as to avoid a return to war situation.

Recommendations

1. The coming together of different religions coming together is a huge asset. If together they can engage in a campaign to raise awareness that will draw the attention of governments and leaders. That will play an advocacy and lobbying role.

2. There are religious structures – have a day of restoring the dignity of the women in all religious prayer houses. The women are not satisfied with taking the peace torches and would like to be involved more concretely. They have the ability to mobilize women and many other activities that brings together women power that can be replicated in peace movements and achievement of MDGs.

3. The issues that religious leaders and women of faith decide to address it should be a common/shared and collective initiative that will integrate MDGs.

Religious leaders have inescapable role to engage and jointly work together on alleviating such challenges.
Zambian Experience on Inter religious Collaboration:

When talking about conflict resolution, it should be in a broad perspective and comprehensive enough to cover all related issues. Conflict is an inherent social issue that can be constructively dealt with, particularly women should be included because of their role and position in society.

In Zambia, women constitute the highest number of the people affected and infected by HIV and AIDS. Additionally, due to social-cultural systems of the society and their economic status, women are unable to negotiate for safer sexual practices. Communities in Zambia, like in many African countries, are dominantly patriarchal. Gender inequality is also prevalent in which case; women have no access to and do not own/inherit resources such as land. They continuously face marginalization and discriminations yet they are the key contributors of the resources directly (as producers) and indirectly as caretakers of homes. Women in Zambia also encounter, on a daily basis, effects of latent conflicts in the domestic realm which also deny them the opportunities to contribute to development issues and participate in decision making.

The challenges can be overcome by mobilizing men and women to confront issues affecting women such as HIV and Gender Based Violence through a multi-religious platform. In order to mobilize men, religious leaders should forge an alliance and partnership with women in development oriented initiatives. Under the present circumstances, even when women are the principal producers of resources, it is the men who make decision on allocation of the resources. In responding to these challenges, religious institutions, mostly through the leadership of ZINGO, have set a goal to engage men and making them equal partners with women in all aspects of the society. This approach is undertaken by ZINGO on the belief that unless women can access resources and are empowered to participate in community development initiatives, and decision-making especially on issues that relate to them and the entire community, gender equality remains a pipe dream. Resource access and control is key to achieving gender equality which explains why grants or microfinance initiatives targeting women have been on the increase. In the micro finance concept, women are encouraged to save money and then based on their savings they acquire loans or lend themselves money in an organized and coordinated manner. Advocating for women’s right requires the involvement of both men and women and religious leaders, who have wider responsibilities including setting direction and engaging with the government, are also critical players. Through partnerships, provisions of services and deliberations on policies to improve status of women in the society can be easily achieved.

Multi-religious platform in Zambia, ZINGO, continues to foster actions that address gender based violence and its manifestations through mobilization and capacity building of members of the community. ZINGO, however, faces myriad challenges which include poor coordination, lack of communication and location of the programs being largely based in urban areas leaving out the rural areas. Culture is also a challenge such and there exists need to convert men to be responsible and consider inclusivity and this will in turn eliminate the cultural stereotypes that perpetuate gender inequality.

Open Session
Interventions and comments revolved around the question of evaluating progress on MDGs and the capacity thereof of religious leaders in doing so. There were also inputs to the effect that the shift from armed violence at state level to domestic violence in some situations armed needs to be a point of focus for religious leaders. Generally the capacity of religious leaders to deal with this myriad of issues was put under scrutiny with participants seeking answers to this quagmire. The following were some of the key items brought to the fore:-

a. The capacity of religious leaders is mostly assumed. This should not be the case and the structures which include National Inter-Religious Councils and women of faith networks must be put into use for the sensitization process. These structures could also enhance grassroots interpretation of the decisions.

b. In northern Uganda, the conflict has been going on for over a decade. The government claim to have triumphed over LRA but then infrastructure is lacking in the region. The support for post-conflict reconstruction is important particularly activities targeting woman. There is need for practical aspects of Religious leaders work in issues of MDGs, health, issues of women; a shift form from workshops to real activities in the communities. Reflection on the role and place of the religious leaders must especially on the grassroots mobilization and practical application of the issues at hand should be highlighted.

c. In Liberia, there are a number of activities carried out by Inter-Religious Council of Liberia. In the area of MDGs, they initiated a program and developed an action plan that is being implemented and are also engaging in conflict resolution and transformation through the support of ACRL. Women of faith in Liberia are also requesting for similar support in other area of interest.

d. Problems and challenges relating to slow pace of realization of MDGs and conflict resolutions are not exclusive to any particular country; but are replicated in almost all countries in Africa. This means that the causes and the solutions in principle are the same in each case but the reality on the ground is unique to every country.

Participants, while noting that several meetings and discussions have been held on the same matters consented on the following key actions:-

a. Religious leaders who need to proactively take the lead in implementation of recommendations – there is need to focus on practical action in addition to the lobbying and advocacy

b. The existing programs should establish collaboration with women and youth and develop action oriented programs targeting them since they are affected in unique ways

c. Women should take action in their respective countries particularly in conflict and peace programs integrating development aspects to enable countries achieve MDGs.
PRESENTATIONS

First Presentation: Gender and Peace in Africa: The role and Place of Religious Leaders and Women of Faith as Agents of Peacebuilding and Conflict Transformation

Prof. Simiyu Wandiba, Institute of Anthropology, Gender and African Studies University of Nairobi

This presentation focused on theoretical underpinnings of peacebuilding, conflict transformation integrating gender and defining the role of religious leaders in implementing peacebuilding and conflict transformation activities. The presenter highlighted the conventional definitions such as peace, peacebuilding, conflict transformation, reconciliation and gender. Since the consultations also focused on two MDG goals related to women and children, an overview of what the genesis of MDGs and what they seek to achieve was also highlighted with emphasis on MDG 4 and 5. The two goals seek to address child mortality and maternal health.

The overall objective of incorporating gender in peacebuilding is based on the fact that women are uniquely affected by conflict yet they are not visible in peacebuilding activities. Their participation is marginal particularly at decision making levels hence the need to carry out deliberate efforts to include women and have the actors articulate issues pertinent to women. These include recognizing the challenges and problems affecting women and seeking solutions. Women who are mothers have a nurturing responsibility given through socialization and also play a crucial role in other socio-economic and livelihood activities. If women are not well catered for, there will be no production of resources both human and non-human hence the importance of maternal health.

Gender has been ignored in the development concept and methods of conflict resolution often do not include them as contributors of solutions, the assumption being it is a subject that largely involves men – the creators and therefore the restorers. But women are the most affected by the effects of violent conflict and war. Thus conflict transformation should not be gender blind and needs to always involve women at all levels and stages of conflict Transformation.

The following are some of the Steps prescribed in engendering conflict resolution

- Making women visible – giving them opportunities to participate in conflict transformation activities.
- Removal of bias in the collection of data and the conduct of empirical research
- Rethinking the theoretical constructs to take gender into account
- Mainstreaming gender into institutional policy making and practices.

The role of people of Religious Leaders and Women of Faith

People of faith are uniquely placed to deal with conflict situations because they have the capacity, moral authority and the courage to transform conflict, promote peaceful co-existence among people, and care for those who are sick and those in desperate situations arising from violent conflict. Religious leaders are recognized for their moral and spiritual authority, as well as for their reputation of honesty and even handedness. They therefore find themselves in a unique

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4 Full presentation is attached as Appendix I
position as viable mediators between conflicting parties, as happened in the Sudan during the 1971 – 72 peace process.

Some of the issues related to security that religious leaders have also tried to deal with include challenges arising from small arms and light weapons proliferation in Africa. People of faith have developed training programmes to educate local communities on the dangers of arms and this has led to the voluntary surrender of arms and the creation of gun-free zones in several post conflict countries. They have also been involved in combating violence against women and training workshops have been used to enhance the capacity of religious leaders to respond to gender based violence. This is because people of faith have immense moral and spiritual influence and so have unparalleled potential to be powerful agents of prevention, education and advocacy to bring an end to violence against women. They also have the ability to enlist committed people from a large pool hence religious platforms are utilized for advocacy to advance societal issues. It is the women of faith who lobbied and campaigned for resolution 1325 at the global level. Locally religious leaders normally have a broad community base which provides a large pool for enlisting committed and loyal staff. Such staffs can, and do devote the necessary time for mediation, reconciliation and peace education.

Religious leaders have, through their work, contributed to behavior and attitude change and negative perceptions of the ‘other’. Faith based actors sometimes posses unique leverage for reconciling protagonists and re-humanizing society.

Religious leaders have been and still are conspicuously present in areas where the government is distant from the people hence their involvement and participation in sustainable development. Religious communities therefore can be powerful actors in advancing the MDGs, alleviating poverty, advancing human development without gender disparities, protecting children, addressing child and maternal health and responding to the HIV/AIDS pandemic. In the case of access to Justice People of faith can and in actual sense do, educate their congregation on levels and access to institutions that facilitate Justice. In the case of Kenya religious leaders should play the key role of educating masses on the operations of the International Criminal Court. They also advocate for best practices in the national judicial system, and assist victims and communities through reconciliation. Religious leaders have a role to play in educating their communities on the root causes of conflict, to serve as effective advocates for conflict prevention and to play the crucial role of mediation and negotiation among armed groups.

In times of conflict, faith based actors take up different and often difficult roles that contribute to mitigating conflict. They act as voices of reasons in conflict situations, and operate social and institutions in marginalized and conflict prone areas that cater for the underprivileged persons in society putting up facilities such as health centers, schools, and children’s homes. These roles place them as strategic actors in society as they are in touch with the realities and have the capacity to influence the masses and also represent the views of the masses at levels inaccessible to them; hence the need for religious leaders to actively engage in peacebuilding, conflict transformation and development in order to contribute to the attainment of MGDs.
Second Presentation: Multi-Religious Collaboration toward Implementations and Realization of MDGs in Promoting Women’s and Children’s Health in Africa

Sylvia Mwichuli, Communications Coordinator, UN Millennium Campaign – Africa

The presenter helped the participants understand in-depth dynamics of MDGs and their real implications at the grassroots levels. It was said that, MDGs are about the everyday struggles that people face for instance access to food, water, health, shelter, education and so on and the challenges that communities confront in accessing the same within a backdrop of poor governance that is common in many African countries.

Participants were engaged in an exercise that presented a reality of the political situation. In the exercise, participants were asked: If an African leader were an animal what animal would they be – participants were also asked to draw the animal - their perception of the African leader. Drawings of animals presented by participants depict the characters of the African leaders in relation to how they governed their countries. Most of the participants drew animals that prey and cause harm to other living things – vultures etc.

The plenary noted that it is paradoxical that people in Africa die of hunger, yet the region is well endowed with resources – rich with food and minerals. Unfortunately the resources are plundered and misappropriated often finding their way to the north as raw material. Countries that have the capacity to sufficiently cater for their population and extend resources to other regions were said to be regions where there is abject poverty. An example was shared of leaders in a country like Nigeria who amass so much wealth and repatriate to foreign countries yet the people in the villages live in deplorable conditions of poverty and deprivation.

For there to be an effective campaigned and monitoring process, the forum discussed the need to simplify and demystify MGDs in order for those targeted especially at community level to be able to identify with the cause and to also take part in campaigns for realization of MDGs.

The eight goals can therefore be presented as follows;

i. MDG 1 – my family has a job and savings
ii. MDG 2 – all children go to school
iii. MDG 3 – men and women have equal rights
iv. MDG 4 – all children are healthy
v. MDG 5 – we keep pregnancy safe and healthy
vi. MDG 6 – we avoid HIV/AIDS, Malaria and other diseases
vii. MDG 7 – We keep our homes and the environment clean
viii. MDG 8 – We get involved in community development

Since it is a political process and politicians are responsible for ensuring resources are available to achieve the needs outlined in the MDGs, citizens have every right to be involved with politics regardless of their social/economic status. This includes actors such as religious leaders, who are providers of the services, a subject of interest to MGDs. Nonetheless, politicians in most countries in Africa, have a tendency to silence religious leaders when they are challenging their leadership
on issues that affect the citizens and masses. They are usually asked to focus on their primary role – spiritual nourishment and faith issues but this in essence is a diversionary tactic employed when politicians are asked to account for their actions.

Most countries in Africa are lagging behind in the race towards achieving of MDGs with only five years to the stipulated time of. However a few countries are reported to be making progress on at least some of the MDGs. The countries include: Mozambique, Rwanda, Tanzania, Burkina Faso, Mali, and Ghana.

The success of the MDGs in the countries named have been contextualized and nationalized to meet the needs of the people i.e. Global MDGs adapted to national goals. They have clear plan, policies and strategies. The MDGs have been prioritized in the allocation of domestic and external resources within the national budget, and there is a high focus on improving delivery mechanisms, and adopting a right based approach to development. The countries were also said to enjoy greater accountability and transparency at all levels, a high level of citizen engagement, strategic media and public debate, and the international actors mobilized and lined up behind national priorities not donor driven. Additionally, the countries developed and adopted mechanisms to check the performance of their leaders through performance contract for all leaders. Service delivery systems are crucial for any progress to be achieved. This implies transparency and accountability to the people.

Key governance questions that faith based organizations should ask includes the following:-

- Is there a policy environment that stimulates and fosters broad-based, pro-poor and inclusive policy processes and development?
- To what extent does the government in practice prioritize development needs and aspirations of grassroots in policy making, analysis and implementation?
- What accountability mechanisms exist at the national, sub-national and local levels for participatory tracking and monitoring prudent use of resources and how do these mechanisms address or perpetuate poverty?
- What structures and processes exist for FBOs to influence government and donor development polity choices and contribute to locally-driven accelerated grassroots development?
- How do power structures and struggles within these structures influence people’s access to recourses and services, including their day to day lives?

Given their role and place in the society – being most influential actors in mobilization and leadership – the Faith Based Organizations are have a direct responsibility in ensuring that MDGs are achieved. There is therefore, a need to acknowledge the potential of religious leaders and incorporate them in government-led initiatives and decision making processes. FBOs have done a lot in bridging the development gap by providing social and public services which is the responsibility of the state.

**Eight ways for FBOs to change the world:**

The presentation focused on identifying ways in which religious leaders and women of faith can work with communities and those in leadership positions to change the situation for the better. Some of the action points prescribed included the following:
• Raise awareness about the MDGs and advocate for increased citizen participation in the development process among your congregants.

• Demand for the localization of MDGs such as on devolved funds\(^5\) and other local government planning and budgeting processes. Religious people, through joint structures such as Inter-Religious Councils should not relent on their task of ensuring that these funds meet their targets.

• Put pressure on national governments to fulfil their promises under the MDGs; get organized in groups and support ongoing campaigns.

• Joining together as a group to campaign as a group (i.e. multi-religious collaboration). The backlash will not be severe. Speak as a group especially where there is repression and freedom of speech is curtailed.

• Actively monitor progress against the MDGs e.g. mobile monitoring. Be proactive not reactive!

• Organize events to enlighten the people on what the government has pledged Vis a viz what the government is doing.

• Organize activities that help meet the MDGs

• Make strategic use of the media to highlight development challenges

Plenary Interventions:

a. The consultations averred that Religious leaders have to speak with one voice and overcome all types of divisive machinations that undermine potentials of joint actions.

b. The importance of having a high level of awareness in order to stimulate collective action by the people was emphasized. The challenge is to arise and sustain the passion among the community through collaboration especially among religious leaders. Examples of countries such Kenya and Zambia where cooperation between and among religious leaders steered people into common actions and realized political changes. Spirituality and mobilization of people around common issues were therefore viewed as a source of strength and unity of purpose that could drive the leaders to act on demands of the people led by religious leaders.

c. Conflicts between and among religion and religious people over dogmatic issues and positions on societal matters was identified as one major factor that works against any collaboration attempts between people of different persuasions. Cases where religious leaders have differed and even taken separate ways on national issues were given. The experience in Malawi and Kenya were highlighted. Based on this, it was realized that inter-religious collaboration face great risk of being undermined by a lack of tolerance, understanding and appreciation of other faiths traditions especially when individual religious groups are the proprietors and providers of social and public services. Participants therefore urged the consultation to create practical structures that are mutually accepted and owned to build these cornerstones among religious people. Spaces should be built among people to deal with matters that commonly affect them and, through such collaboration, they will be able to address great challenges that may confront them at a different stage.

\(^5\) An example of this devolved fund was given to be that of Kenya’s Constituency Development Fund (CDF) which is recognised in the country’s constitution.
d. Interaction and relations between religious and political leaders need scrutiny to ensure that the reputation and image of religious organization remain above board. This calls for credibility to avoid cases where religious leaders become compromised by the political class.

e. The forum expressed concern that project planning, monitoring, reporting and learning has been one of the weakest points in initiatives led by religious leaders with CSOs evidently being viewed as far informed than FBOs. These gaps manifest themselves in areas of project planning and monitoring thus exposing the fraternity to accountability questions. It was noted that while they implement very viable projects that impact positively on society, they have failed in spurring learning and generating success stories that can be replicated in other situations. It was recommended that capacity enhancement sessions need to be put in place to urgently respond to this need so that proper monitoring plans are put in place so that religious leaders and women of faith can take lead in monitoring MDGs and identifying point for advocacy by keeping an eye on related progress indicators at community level such as books in school, bursary for the needy, medicine in clinics, subsidy for farmers among others.

f. The forum was informed of UNDPs monitoring system in one part of Kenya where citizens can report deprivation of services through use of Short Messaging Service (SMS) on mobile phones which is then transmitted to relevant response institutions such as the ministry of health, education or local government. This served as a learning point to participants.

g. Societal values and erosion of ethics and the role of religious leaders in view were also visited. The forum was cognizant of the fact that meeting emerging societal challenges require investment on leadership trainings that will guarantee of responsible persons in charge of the affairs of societies. Religious communities have that role which will enable wider societies to eradicate rhetoric persuasions and thus provide platform of building accountable leadership.

h. In a call to relentlessly confront poverty, participants were motivated by an African Proverb “When a mountain is in your path, do not sit at its foot and cry. Get up and climb it” Emerging from an enriching debate participants concluded that there is urgent need for Africa to confront issues of poverty without looking for escape routes.
Third Presentation: Advocacy and Lobbying on issues of Children in Africa

Maryam Sheikh Abdikadir, Child Protection Specialist, UNICEF Kenya

Background to the Presentation:

In 1954 the UN General Assembly adopted five principals forming the declaration on the Rights of a child. This was later expanded on 20th of November 1959 to include ten principals paving the way for a comprehensive Universal declaration on the rights of a child. Each country was therefore encouraged to celebrate this day in an effort to promote the ideals of the charter and commit to alleviating challenges affecting children.

On 20th November 1989, the UN adopted the convention on the rights of the child which cover rights such as freedom from sexual exploitation, economic exploitation, right to education, health care and economic opportunity. This represented not only a great milestone on the campaign for children’s rights but also constituted a legally binding document to fend children’s right. Member states have agreed on the minimum standard set out in the convention, for the protection of children right to survival, health, education.

Given the importance of issues of the children, six out of the eight MDGs relate to children issues.

Some of the African cultural practices have become hurdles in achieving MDGs in the continent. This presents a very unique scenario of issues affecting children in Africa compared to other parts of the world. These challenges have religious nuances based on misconception and misinterpretation of religious dogma.

The Experience in Kenya on children issues: A Case of Female Genital Mutilation/Cutting (FGM/C) in the Somali community in Kenya

FGM is a pertinent development issue affecting children in Kenya and in Africa as a whole. FGM/C can simply be defined as the cutting or removal of female genitalia for non medical reasons.

The practice is a live in 28 out of 52 countries in Africa and the reasons vary from country to country. In Kenya it is an issue of national concern with only 5 ethnic communities out of over 43 ethnic groups not having it as a cultural practice. In North Eastern province, FGM/C is practiced by 98% of the communities.

The Somali community, in an attempt to rationalize the practice, cites religion, while other communities peg justification on reproductive health issues. Additionally, many other communities view the practice as a rite of passage. The age in which girls go through FGM/C varies from community to community from infancy, puberty to adulthood with far reaching repercussions on the health of the person mutilated such as:

- Painful sexual intercourse
- Painful menstrual period
- Complicated births
- Infections in the genitalia

This presentation was done within the framework of using the November 20th – the International Day of Prayers and Action for Children - as Advocacy and Lobbying tool for Religious Leaders and Communities on Issues of Children in Armed Conflict in Africa
• Low self esteem due to the above challenges

Campaigns against the practice have been carried out in over 17 countries in Africa with agencies such as UNICEF. In Kenya, collaborative efforts between UNICEF and the government of Kenya has resulted into among others development of a policy document against FGM/C. The country has gone ahead to enact a law, the Children's Act, that outlaws the practice and, currently, concerted efforts are in place to generate anti FGM/C bill for presentation to parliament for purposes of ensuring that there is a comprehensive act in place to deter those out to practice the heinous act.

Religious leaders and women of faith can bring their efforts together and jointly create awareness to delink the practice from religion. Currently, in Eastern Province of Kenya, religious leaders are putting in place joint actions to eradicate the practice.

Baseline surveys were conducted to establish facts on the practice as carried out in the different communities. This informed the would-be actors on the importance of addressing issues rather than confronting the people. It was realized that communities would be ready to listen to the religious leaders in place of yielding to government or CSO pleas to abandon the practice as they firmly believed that practice had its basis in religious teachings and in this particular communities, the Holy Quran.

The process of consulting religious scholars involved sensitizing. This brought to the fore distinction between religious teachings and negative cultural practices and hence setting the religious records straight. Furthermore, the awareness created therefore would foster the role of religion and religious leaders in advocacy against the practices.

Involvement of religious leaders in the campaigns against the practice has encountered myriad obstacles. Many a times, the leaders have been rebuffed for 'undermining the success of the advocacy in the respective communities'.

Partnership between UNICEF and IRCK on issues of gender and children which include addressing FGM/C could be seen as a good example and success practice. The two organizations have developed a program, Children for life - speaking to various issues affecting children in Kenya. Lessons emerging from this program include deplorable situations that children go through while emphasizing the role of religious leaders in changing the attitude and behavior of the society as a whole.
Discussion: The Role of Religious Leaders in Global Conflict Management - Religious leaders can become the peacemakers of our time

Antti Pentikainen (Director of conflict Transformation, Religions for Peace)

The discussant started by questioning whether the religious leaders, who are in touch with the realities of the communities, can keep away from activities that could link directly to the living conditions of the people. The discussion noted that it is not a choice that Religious Leaders make but it is an obligation based on the presence of Religious Leaders in areas that governments are weak or lack legitimacy because more and more people in crisis situations have come to bank their trust on them (religious leaders). It is also the responsibility of religious leaders to object to war and fight for Peace at all levels.

In order to engage in development activities that includes provision of services such as education and health, religious leaders must be at the forefront in addressing issues of armed violence armed conflict. Lessons from all over the world point out that in spite of many military interventions, conflicts are still rampant and cause more harm to people. This demonstrates that strategies that have been employed are not effective as they do not speak to the real issues. Military approaches only militarizes and radicalizes society pushing them to resent and distance themselves from efforts towards ending the conflicts. An example is the attempt to deal with the conflict in Somalia where the approach employed by international community to support the current government is facing great problems and may not yield desirable results. It is therefore important to note that any intervention or approach that does not involve key stakeholders (even if they are the main perpetrators) in the efforts to achieve peace will only result into the “imposed” government or ideology. This is bound to face challenges.

Other important questions that beg for answers as relates to the role of religious leaders in situations of armed conflict include the following:

- What can religious leaders do?
- What is the response of religious leaders?
- What is the response of different faith?
- Who could support the initiative?
- Who can be supported to work for peace
- Could collective action contribute to ending the conflict?

Based on the above questions, the discussant noted that:-

a. There is a need for religious leaders to work with all stakeholders including the political class as they form a bigger part of policy implementers;

b. Role of religious leaders in resolving conflicts and differences at all levels is unquestionable. This, however, could only be achieved if there is unity of purpose. Additionally, religious leaders can only play this role effectively if they move to situations where conflicts occur and dealing with issues that fuel and sustain such situations instead of talking from a distance.

c. As religious leaders are always in touch with the people and hold special roles in influencing relations, they should engage in realizing structures for capacity and skills development and generation of knowledge on conflict transformation.
On the issue of religious leaders dealing with emerging challenges presented as new form of conflict at domestic level, the discussion stressed the need for leaders to remind the community of religious expectations that uphold the dignity and respect of individuals as part of the teachings of religion. Where religious legitimacy is in doubt common will and collaboration among religious leaders can help overcome the influence of a few illegitimate religious leaders who are party to conflict.

In armed conflict for instance in Somalia, war crimes are committed in the name of making peace. The presence of peacekeepers in Somalia is not necessary as a military approach only results in the loss of civilian lives. Investing in building trust and not focusing too much on building institutions will make the people of Somalia take responsibility for their situation and bring an end to the war that has endured in the country for more than two decades. This is because the people of Somalia want peace and they have the capacity to build peace and given a chance they can make peace.

*Religions for Peace* welcomed participants to start sharing their experiences and calling for support whenever they are in crisis. The institution has experience from many countries in the world which point to the crucial role of religious leaders which can be shared to many to encourage them to take initiative. Religious leaders were encouraged not to expect the government to do much but to always seek to make the first step and then call for support since this the only way that violent conflict can be defeated.
Consultations’ Recommendations\textsuperscript{7}

The caucus groups synthesised and apart from generating in-depth understanding of issues at hand also developed strategic recommended actions targeting specific institutions and organisations. These were then harmonised by the listening team who then presented to the plenary for adoption.

In general, the consultations recommended for specific joint community actions to ensure that peoples at the grassroots levels understand, participate in and own efforts on peacebuilding and realisation of MDGs.

Closing Remarks

\textit{Dr. Mustafa Ali, Secretary General, ACRL—RfP}

In his closing remarks, Dr. Mustafa thanked participants for the comprehensive discussions and committed ACRL—RfP to taking forward the recommendations and informed the forum that they will immensely contribute to the strategy to move the organization forward. He informed the forum of an African proverb about the forest, which says; when the trees are growing it is always quiet but when a tree is falling down it makes a lot of noise.

In reference to religious leaders he stated that they do their work quietly unlike politicians, but this does not mean that they should relent but put pressure on politicians both quietly and publicly to move them to work for the interest of the people based on past ACRL—RfP and current declarations. He closed by stating that the recommendations given by the forum will find a place in the new strategic plan and that they will definitely yield results for the institution.

\textsuperscript{7} Full recommendations are found as Appendix IV
Introduction

Peace implies many different things to different people. Some may identify peace as a lack of conflict of any serious kind. More often, the term peacemaking is associated with conflict resolution without the use of violence (Jeong 2000:19). The concept of peace is, therefore, more clearly understood in comparison with the concept of violence.

The most obvious form of violence involves causing physical harm to other people. There are two forms of violence, direct and structural, both of which are present in various social relations. Direct violence refers to physical injuries and the affliction of pain perpetrated by a specific person, for example, beating and killing. However, direct violence may also take the form of verbal and psychological abuse (Bulham 1985, cited in Jeong 200:19). Direct violence is carried over time by traumas left behind by its effects of harming the body, mind and spirit (Galtung 1996:31). The use of physical violence occurs either intentionally or randomly in various types of social settings. It is used in interpersonal relations as an instrument for robbery, revenge or honour whereas states use organized violence to achieve foreign policy (Nicholson 1992:17). Jeong (2000:20) argues that mass violence such as war and revolution brings the infliction of physical injury or death on other people as a deliberate policy that serves particular interests.

Structural violence occurs in the form of poverty, hunger, repression and social alienation. It reduces a people’s quality of life through denial of educational opportunities, free speech and freedom of association. These conditions are associated with uneven life chances, inequitable distribution of resources and unequal decision-making power (Jeong 200:20).

A less obvious form of violence is cultural violence, which causes other forms of violence through its production of hatred, fear and suspicion. Religions, ideology, art, empirical science, as they touch on ‘the symbolic sphere of the existence’, are possible sources of cultural violence (Galtung 1990:291).

This paper discusses the role and place of religious leaders and women of faith in peace building and conflict transformation. The paper is premised on the assumption that gender is a critical component of any moves and strategies aimed at resolving conflicts and building peace. It is also based on the assumption that religious leaders and women of faith can and do play important roles in resolving conflicts and thereby creating peace in many peaceless situations. The paper first discusses the basic concepts in peace building and conflict transformation and then moves on to discuss gender and conflict resolution, actors and approaches to peace building and conflict transformation, and the role of religious leaders and women of faith in peace-building and conflict transformation. The paper ends with a conclusion.

Basic Concepts used in the Paper

The basic concepts used in this paper are gender, peace building, conflict transformation, reconciliation, and Millennium Development Goals.

Gender

Gender is a social construct which assigns men and women to social categories of males and females through the acquisition of locally-defined attributes of masculinity and femininity. Sexual roles and, stereotypes are enforced by social norms, laws and education. Thus, gender has something to do with social behaviours and characteristics (Jeong 2000:76). Masculinity and femininity are defined in relation to each other. The feminine principle is associated with giving qualities such as mercy, supportiveness, companion and sensitivity to others. On the other hand, masculine experiences associated with aggressiveness and physical skills are ‘rooted in power-in-the-world, with its epitomizing act: to kill’ (French 1985: 91-93).
Peacebuilding

Peacebuilding is a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict towards more sustainable, peaceful relationships (Lederach 1997:20). The term thus involves a wide range of activities and functions that both precede and follow formal peace accords. Metaphorically, peace is seen not merely as a stage in time or a condition. It is a dynamic social construct. Such a conceptualization requires a process of building, involving investment and materials, architectural design and coordination of labour, laying of a foundation, and detailed finish work, as well as continuing investment (ibid.).

Conflict Transformation

Transformation can be regarded as ‘the movement from latent conflict to confrontation to negotiation’ in achieving the peaceful relationships of a secure community (Lederach 1994). Conflict structure can be transformed by focusing on long-term relationships rather than immediate concerns (Jeong 2000:37).

Subjective and objective contexts for a constructive transformation of conflicts can be changed by a shift in power relations and attitudes. Conflict situations need to be transformed in such a way as to identify and support structures that tend to consolidate peace (Boutros-Ghali 1992:61). Positive opportunities can be enhanced through awareness of mutual dependence on one another. Resolving the issues requires the replacement of violent tactics with nonviolent action in achieving desired outcomes (Jeong 2000:37).

Reconciliation

Reconciliation refers to the art of restoring broken relationships and learning to live nonviolently with radical changes. This can be seen as the ultimate goal of conflict resolution. Reconciliation constitutes the heart of deep peacemaking and cultural peace-building (Ramsbotham et al. 2005:231).

The process of reconciliation contains four dimensions, all of which play their part. The first one is accepting the status quo. This captures the idea of what is yet to be an ideal outcome, a necessary element in peaceful politics. The second one is reconciling financial or other accounts. This component encapsulates the notion of comparison and correlation of stories to the point where they are at least not fatally incompatible or irreconcilable. The third component is the idea of reconciling the opposites or bridging diversity. This leads to the possibility of mutual change in the interest of opening up otherwise inaccessible opportunities. Finally, is the culminating sense of reconciling former enemies in which unity is set aside and emotional space is created for reforging new relationships (Pankhurst 1998).

Millennium Development Goals (MDGs)

These are eight international development goals that all United Nations member states and at least 23 international organizations have agreed to achieve by the year 2015. Their aim is to encourage development by improving social and economic conditions in the world’s poorest countries. Of relevance to us here are Goals 4 and 5 which aim at reducing child mortality rates and improving maternal health, respectively.

Gender in Conflict Resolution

A number of observers have pointed out that conflict resolution has, in its development, conceptualization and methods, been ‘gender-blind’ (Reinmann 1999, 2002). Gender implies a relationship of power, which has a pervasive effect on all areas of behaviour and in all social institutions and practices. Since the conflict – war continuum is also a constructed social practice embedded in a set of linked institutions, conflict resolution cannot afford to be gender-blind (Ramsbotham et al. 2005:265) in any way.

Pankhurst and Pearce (1999) have suggested four steps in engendering conflict resolution. The first one is making women visible as agents of change in conflict resolution. Second, is the removal of male bias in the collection of data and the conduct of empirical studies, and third is the rethinking of theoretical constructs to take gender into account. Finally, is the stage where gender becomes part of the mainstream in terms of institutional policy-making and practices. Of relevance to us here are steps 3 and 4. One empirical study of women responding to conflict is that done by Marshall (2000, cited in Ramsbotham et al. 2005) in, among other war-torn countries, Somalia. The study found that in that
country women have met in a variety of venues since 1993 to develop a long-term vision for the Somali society, and that there has been a proliferation of women’s non-governmental organizations addressing issues of migration and displacement, and creating avenues for peace. Women have also taken the initiative to restore destroyed schools, to establish clean water sources, and open an inter-clan dialogue on peace. Finally, an alliance of seventeen NGOs, formed and led by Somali women, emerged to coordinate peace building activity, to exchange information between their different clan groupings, and to establish opportunities for dialogue.

Regarding gender mainstreaming in policy-making and the appointment of women, the UN has become a forum for and generator of seminal ideas of central importance in conflict resolution. An historically significant move in this mainstreaming was the passing of UN Security Council Resolution (UNSCR) 1325 on 31 October 2000. The then UN Secretary-General Kofi Annan described this resolution as a landmark step in raising awareness of the impact of armed conflict on women and girls, and the vital role of women in conflict resolution and peacebuilding (UN 2002). The immediate factor which influenced the passing of this resolution was linked to the lobbying conducted by the Coalition on Women and International Peace and Security, for the recognition of women’s roles in peacekeeping and peacemaking (Ramsbotham et al. 2005:272).

**Actors and Approaches to Peace building and Conflict Transformation**

Lederach (1997) has identified three approaches to peacebuilding. These are to-level approaches, middle-range approaches and grassroots approaches. Each of these approaches involves different actors who represent different levels of leadership which are pyramidal in shape (Fig.1).
Top-level leaders are mediators in an intrastate struggle for they are the key political and military leaders in the conflict. They employ what might be called the “top-down” approach to peace building. This category of actors does not actually concern us here.

In the middle-range leadership are persons who function in leadership positions within a setting of protracted conflict, but whose position is defined in ways not necessarily connected to or controlled by the authority or structures of the formal government or major opposition movements (Lederach 1997:41). This type of leadership can be delineated along several different lines. One such line is that of the primary networks of groups and institutions that may exist within a setting, such as those linking religious groups.
These networks contain individuals who lead or are prominent within a particular institution, for example, a well known priest in a given region, who may be well recognized and respected within that network or geographical region (ibid.).

Middle-range leaders use what might be called a “middle-out” approach to peacebuilding. This approach is based on the notion that the middle range contains a set of leaders with a determinant location in the conflict who, if integrated properly, might provide the key to creating an infrastructure for achieving and sustaining peace. Middle-range approaches fit into three categories: problem-solving workshops, conflict resolution training, and the development of peace missions (ibid.:46).

Finally, the grassroots represents the masses, the base of society. Life here is characterized, especially in settings of protracted conflict and war, by a survival mentality. The leaders at the grassroots include people who are involved in local communities. Because of this, they understand intimately the fear and suffering with which much of the population must live (ibid.:42). Grassroots leaders use the “bottom-up” approach to peacebuilding.

The Role of Religious Leaders and Women of Faith

Religious leaders and women of faith are uniquely placed to deal with the challenges facing the world today. This is because they have the capacity, moral authority and the courage to transform conflicts, promote peaceful co-existence among people, and care for those who are sick and in desperate situations. The fact they operate at the grassroots level means they understand the fear and suffering of the local populations better than even some government officials and can, therefore, come up with better strategies and modalities to deal with those problems. Referring specifically to women of faith, Kang’ethe (2008:5) has argued that these people “possess valuable experiences and resources that, when mobilized, can strengthen community-based actions for peace and human development. As primary care-givers in families and communities, women of faith have a huge interest in community stability, and therefore take it upon themselves to ensure peacebuilding in unofficial ways”.

The ACRL – Religions for Peace have and continue to contribute to peacebuilding and conflict transformation in many different but interrelated ways. These ways are discussed below.

Mediation between conflicting parties

Faith-based actors are recognized for their moral and spiritual authority, as well as for their reputation as honest and even-handed people. These qualities place them in a unique opportunity to mediate between conflicting parties. For example, the World Council of Churches and the All Africa Conference of Churches, though acting as unofficial mediators, played a crucial role in helping to facilitate a final settlement in the 1971-72 peace process in the Sudan. These unofficial intermediaries displayed great flexibility, communicating effectively between the protagonists, helping them to change perceptions of their rivals, and setting agendas. When this was linked to state actors, with their capacity to exert pressure and offer incentives, it became a powerful force for changing the preferences of reluctant parties by altering the distribution of gains (Rothchild 1997:213). The successful completion of the peace process was marked by the signing of the Addis Ababa Agreement in 1972, thereby ending the first Sudanese civil war and ushering in some peace that lasted for a decade.

The International Centre for Religion and Diplomacy has also engaged itself in mediation between conflicting parties in the Sudan.

Response to the proliferation of small arms and light weapons

Religious leaders and women of faith are fully aware of the fact that small arms and light weapons (SALW) have been used in deadly conflicts in Sudan, Uganda, Sierra Leone, Rwanda, Angola, Democratic Republic of Congo, Somalia and other African countries. These conflicts impact negatively on sustainable development, public health, internal security, and on the welfare of the women and youth. Because of their involvement in middle-range and grassroots leaderships, these people of faith are in constant contact with the victims and survivors of the proliferation and use of SALW. Thus, in some countries, they have initiated programmes to educate local communities about the risks of SALW possession or to have the arms and weapons surrendered. An example is the awareness campaign mounted in August 2007 by DanChurdAid and the National Council of Burundian Churches. The two faith organizations developed materials to educate local communities about the risks of SALW possession and trained religious leaders to deliver the messages. The activity was so successful that after six months, 40,000 had participated in the awareness sessions (RfP – ACRL u.n.:12).
In South Africa, religious institutions partnered with local business, media and government to start gun-free zones in the country in 1994. This is known as the Gun-Free South Africa Campaign (GFSA) and has the support of many mainstream religious organizations through resolutions and statements. When the campaign started, the Southern Africa Catholic Bishops Conferences and the Office of the Chief Rabbi encouraged their members to take part in and assist GFSA activities (ibid.:13).

Combating violence against women

Violence against women takes many forms, and has complex linkages with other global crises, most particularly with HIV/AIDS, poverty, war and conflict. It, therefore, interferes with the realization of Millennium Development Goal No. 5. People of faith have immense moral and spiritual influence and so have a unique potential to be powerful agents of prevention, education and advocacy to bring an end to violence against women (RFP 2009:7). One method that has been used in this regard is training and capacity building. Thus, Religious for Peace-African Women of Faith Network (AWFN), in collaboration with Constella Futures, held a regional training GBV on gender-based violence and its link to HIV and AIDS from 30th July to 2nd August 2007. The aim of the training was to create capacity for religious leaders to respond to GBV in their communities. An important recommendation urged religious leaders to educate their congregations and communities through religious texts to create awareness and knowledge on GBV as well as promote responsible behaviours, respect and dignity of all persons and defend the sanctity of life (ACRL – RF 2008:11).

Ability to enlist committed people from a large pool

Religion is deeply rooted in most societies and religious institutions are widespread. Because of this, local religious leaders as well as the international faith-based actors cooperating with them have an entry point to reach out to people. Local religious leaders normally have a broad community base, which provides a large pool for enlisting committed and unwavering staff. Such staff can devote the necessary time to mediation, reconciliation or peace education as part of service to God. They can also access community members through places of worship, community centres and educational institutions devoted to religious instructions. This enables them to reach out to larger numbers of individuals than is possible for secular groups, and increases their effectiveness. The Inter-Religious Council of Sierra Leone, for example, has been able to use its board base for peace building (Mans and Ali 2006:59).

Changing behaviour and attitudes to the other

Willingness, commitment to peace and motivation are crucial for resolving conflicts and building peace. It is also true that religion still plays a critical role in the lives of many people globally. Because of this, faith-based actors are, in many cases, greatly respected, have greater legitimacy and credibility than other actors, and thus play a prominent role in building peace. They may just process unique leverage for reconciling protagonists and rehumanizing the opponents. Consequently, they can mobilize and motivate their faith-based communities to change their behaviour and attitudes much more effectively than secular organizations. Thus, the Acholi Religious Leaders’ Peace Initiative and the Inter-Religious Council of Sierra Leone have contributed to altering behaviour, reducing violence and rehumanizing the ‘other’ as a result of their involvement (ibid.:58).

Participation in sustainable development

As social institutions, religious communities offer a unique presence in local communities where development takes place. Indeed, their places of worship and other social structures can be found in practically every village, district and urban centre (ACRL-RF 2008). Religious communities have extensive experience establishing and working through partnerships that cut across political borders. Faith communities can, therefore, become powerful actors advancing the Millennium Development Goals, alleviating poverty, advancing human development without gender disparities, protecting children, addressing child and maternal health, responding to the HIV/AIDS pandemic and protecting the environment (ibid.:22).

Building peace

In the recent past, religions have played an important role in the process of democracy. Their input has been in four key areas – transitional justice, truth and reconciliation commissions, human rights, as well as justice and peace commissions. People of faith can promote transitional justice initiatives by raising awareness within their communities about the rules and function of the International Criminal
Court (ICC), advocating for best practices in national judicial processes and assisting victims and communities as they try reconciliation. They have trained congregations on justice, peace as well as social integration, involved women in civic education and provided non-discriminative services like education, health and relief (ibid.:19).

**Transforming conflicts**

Religious leaders have a role to educate their communities on the root causes of conflict, to serve as effective advocates for conflict prevention, and to play the main role in mediation and negotiation among armed groups and to lead their communities in the reconciliation and healing required to transform armed conflict into a true and lasting peace. The conflict transformation work of ACRL – Religions for Peace is a collaborative work that occurs where religious communities exist. Representatives of each religious community work together to take actions on common problems, but in ways that respect the different religious identities of one another (ACRL – RfP 2008:17).

**Conclusion**

This brief overview indicates that people of faith, either as religious leaders or ordinary adherents to religious teachings, do and have unique roles in bringing about peace in conflict situations and in transforming such situations. They are uniquely placed to play these roles because, one, religion still plays an important role in the lives of many people throughout the world, but especially in Africa. This can be seen in the large numbers of people who turn up for service in their places of worship or for parades and other festivities of religious observance. Arising from this, it would mean that religious leaders are respected by their local communities and can, therefore, serve as voices of reason in conflict situations. Many of them have also earned respect from the political leadership and can, therefore, act as mediators in conflicts bidding the state against the citizenry. During the clamor for multiparty politics in Kenya, for example, religious leaders were in the forefront in trying to mediate between a recalcitrant president and his people. The women of faith have also been in the forefront in championing the rights and dignity of the vulnerable groups in society. For example, in Southern Sudan and Northern Uganda, “where gender-based violence has been escalated by conflict, women of faith are running counseling and rehabilitation programmes and are taking care of people suffering from HIV/AIDS and war orphans” (Kang’ethe 2008:5). In this way, the women of faith are playing a crucial role in helping their states to achieve the Millennium Development Goals.

Some of the religious communities also offer medical services at highly by subsidized rates. These services can easily be accessed by the underprivileged in society. The Red Crescent, for example, has a number of clinics in Nairobi which offer a wide-range of services quite cheaply. One of these is located near Mathare slums. Another example is that of St. Mary’s Hospital in Otiende which is run by the Assumption Sisters. This hospital is within easy reach of the slum dwellers in Kibera and offers a full-range of medical services in reproductive health and child health, all at highly subsidized rates.
References


Appendix IV: CONSULTATIONS RECOMMENDATIONS

Preamble
We, Religious Leaders and Women of Faith from Democratic Republic of Congo (DRC), Ethiopia, Kenya, Liberia, Malawi, Nigeria, Rwanda, Sierra Leone, Uganda and Zambia gathered at Nairobi Safari Club in Nairobi, Kenya on 19-21 November 2010 under the auspices of the African Council of Religious Leaders - Religions for Peace (ACRL-RfP) to define and discuss our role in Peace Building, Conflict Transformation and Millennium Development Goals (MDGs) implementation in Africa:

Appreciating the Mercy and Goodness of the Almighty God in enabling us to congregate for this consultative forum;

Inspired by the spiritual/divine call for purpose of promoting peace, gender equity and stability, and eliminating the sources of conflict as well as preventing and resolving conflicts in the region;

Thanking the leadership and staff of the ACRL-RfP for their tireless efforts in convening and dedicating their time and energy towards the success of the consultative forum;

Having listened to the expert presentations on the issues and shared our own local experiences; and determining the gaps that still exist in the achievement of sustained role of Religious Leaders and Women of faith representing the National Inter-Religious Councils and Women of Faith Networks from the aforementioned countries;

Considering the well established ties of Inter-Religious brotherhood and sisterhood and existing relations amongst the people of Africa;

Cognizant of the wide ranging similarities of present challenges that countries in independent Africa face and the interdependence of our countries as well as the extensive complementarities of our natural and human resource endowments;

Convinced that through their vast networks and moral influence Religious leaders and women of faith hold the key to unraveling most of the challenges facing the continent;

Confident that the moral, spiritual and social assets to support our cause will contribute to the achievement of the goals that we set out to pursue as a multi religious front

Committed to pursue comprehensive and practical action at the continental, regional, national and community levels with a view to promoting the status of women and youth in peace and security related interventions pursuant to UN resolutions and other conventions at continental and regional levels;

Convinced further of the need for concerted efforts to combat insecurity, armed conflict, and gender discrimination and all other factors that pose threat to the realization of the Millennium Development Goals;

Recalling the resolutions of the ACRL—RfP 2nd General Assembly held in Tripoli, Libya in 2008 in relation to Peace Building, Conflict Transformation and MDGs
Hereby recommend the following:

Religious leaders and Women of Faith in Peacebuilding and Conflict Transformation

a. To carry out disaggregated conflict analysis and peacebuilding techniques and action research so as to inform the process of designing appropriate interventions in situations of armed violence;

b. To initiate cross-cultural and cross-state learning and the promotion of best practices through exchange visits;

c. To strengthen existing collaboration between religious leaders at the national and community levels and the propagation of interfaith approach to interventions;

d. To enhance the capacity of their communities through training and mentoring processes;

e. To advocate for adoption of strategies for mainstreaming issues of women in religious institutions through deliberate collaboration between women of faith and religious leaders in Peacebuilding and conflict transformation;

f. To advocate for incorporation of Peace and Conflict Transformation into the education system;

Religious Leaders and Women of Faith on MDGs

a. To facilitate platforms to bring together government, civil society and FBOs representatives to evaluate the progress of MDGs implementations and take appropriate actions at all levels;

b. To organize forums at national and community levels for MDGs awareness creation that will contribute to demand accountability from leaders;

c. To mainstream MDGs in the work of religious communities;

d. To develop popular versions of MDGs for dissemination to the communities;

e. To establish structures to monitor progress on MDGs at local levels;

f. To educate their communities on their civic rights and responsibilities;

g. To lobby governments for increased resource allocation to relevant ministries and departments whose core responsibility is directly linked to achievement of the MDGs particularly MDGs 4 and 5;

Religious Leaders and Women of Faith on Issues Affecting Children

a. To mobilize members of different religious communities to continue confronting issues related to violation of children's rights particularly children in conflict situations;

b. To intensity advocacy for formulation and/or enforcement of laws that combat practices that violates children's rights such as FGM/C

c. To take advantage of existing international, continental, regional and national forums to advocate for children related issues for example the day of Prayer and Action for Children celebrated every 20th of November to mark the UN Convention on the Rights of Children;

d. To strengthen networking among religious structures at all levels on issues affecting children.

African Council of Religious Leaders — Religions for Peace (ACRL—RfP);

a. To enhance the capacity of religious leaders, women of faith and youth in Peace Building;

b. Conflict Transformation and the realization of NIRCs;
c. To strengthen the capacity of NIRCs women of faith networks and religious youth to enable them to effectively coordinate, network, mobilize resources and monitor progress on MDGs;

d. To facilitate NIRCs and women of faith to articulate issues of children in their communities

Adopted by the participants and Signed on their behalf by:

Prof. Abdulgafur El Busaidy  
Chairman Supreme Council of Kenyan (SUPKEM)

Sr. Maria Udorah Ifechukuwu  
Member, Coordination Committee, AWFN

Dr. Mustafa Y. Ali  
Secretary General, ACRL—RfP
Appendix V: PROGRAM OF ACTIVITIES

Day One – November 18, 2010
Arrivals and Registrations

Day Two – November 19, 2010

0900 – 1030 Opening session

a Opening Prayers
b Introductions
Participants – countries and Participants
c Keynote Address – Religious Leaders and Women of Faith as Agents of Peace Building and Conflict Transformation and MDGs implementation in Africa: the power of multi-religious Cooperation

Dr. Mustafa Y. Ali, Secretary General, African Council of Religious Leaders
d Logistics
e Vote of Thanks,

Mr. Mulbjibai Pindolia, the ACRL—RfP Treasurer

1030 – 1100 Coffee/Tea Break

1100 – 1200 Panel Discussions and Conclusions on the role of Women of Faith as Agents of Peace Building and Conflict Transformation and MDGs Implementation in Africa

Panellists: Sr. Maria Udorah Ifechukwu (Nigeria), Karima Lanyero (Uganda), Yusuf Ayami (Zambia) and Stellamaris Mulaeh, ARYN (Kenya)

1200 – 1400 Lunch Break/Prayers

1400 – 1445 First Presentation: Gender and Peace in Africa: The role and Place of Religious Leaders and Women of Faith as Agents of Peace Building and Conflict Transformation

Prof. Simiyu Wandibba, Institute of Anthropology, Gender and African Studies, University of Nairobi

1445 – 1530 Open Discussion on Presentation on Gender and Peace in Africa

1530 – 1600 Break

1600 – 1730 Caucus Discussions and Recommendations – 4 Caucus

Day Three: November 20, 2010

This will give priority to MDGs 4 and 5
0900 – 0930 Opening Prayers and Setting of the Day’s Focus

0930 – 1015 Second Presentation: *Multi-Religious Collaboration towards Implementations and Realization of MDGs in promoting Women’s and Children’s Health in Africa*

*Sylvia Mwichuli, Communications Coordinator, UN Millennium Campaign – Africa*

1015 – 1030 Open Discussions

1030 – 1100 Tea Break

1100 – 1200 Caucus Discussions and Recommendations

1200 – 1400 Lunch Break/Prayers

1400 – 1445 ‘Advocacy and Lobbying on issues of Children in Africa’ – Celebrating the UN International Day for Children through Prayers and Action for Children as Advocacy and Lobbying tool for Religious Leaders and Communities on Issues of Children in Armed Conflict in Africa

*Maryam Sheikh Abdikadir, Child Protection Specialist, UNICEF Kenya*

1445 – 1515 The role of African Religious Leaders in Global Conflict Management

*Antti Pentikainen, Director of Conflict Transformation, Religions for Peace*

1515 – 1545 Tea Break

1545 – 1645 Caucus Discussions and Recommendations

1645 – 1730 Wrap up and Close for the Day

**Day Four: November 21, 2010**

0900 – 0930 Opening Prayers and Setting of the Day’s Focus

0930 – 1030 Third Presentation: Recommendations and Draft Communiqué

1030 – 1045 Tea Break

1045 – 1200 Press Conference

1200 – 1400 Lunch Break/Prayers

1400 – 1600 Closing Session

a Adoption of Recommendations and Communiqué

b Closing Remarks – Which Way Forward

1600 – 1730 Tea Break and Rest
Day Five: November 22, 2010

Departures

NB:

1. Chief Consultations’ Facilitator:
   Sheikh Ibrahim Lethome, Africa Representative, the World Council of Muslims for Interfaith Relations (WCMIR)

2. Rapporteurs:
   Shamsia Ramadhan and Barasa Edwin Mang’eni
**Appendix VI: LIST AND CONTACTS OF PARTICIPANTS**

<table>
<thead>
<tr>
<th>Name</th>
<th>Country</th>
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<tr>
<td>1. Beatrice S. Seeboe</td>
<td>Liberia</td>
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<td>2. Speciose Mukagahima</td>
<td>Rwanda</td>
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<td>3. Cecile Tshibanda Lepira</td>
<td>DRC</td>
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<td>4. Emebet Woldeyes</td>
<td>Ethiopia</td>
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<td>5. Karima Lanyero</td>
<td>Uganda</td>
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<td>6. Joshua Kitakule</td>
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<td>7. Yusuf Phiri</td>
<td>Zambia</td>
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<td>8. Rev. Suzzane Matale</td>
<td>Zambia</td>
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<td>9. Fr. Auster Macally Kalilombe</td>
<td>Malawi, Blantyre</td>
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<td>10. Sister Maria Ifechukwu Udorrah</td>
<td>Abuja, Nigeria</td>
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<td>11. Rev. Lewellyn Babatunde Rogers-Wright</td>
<td>Sierra Leone</td>
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<td>12. Rev. Usman Fornah</td>
<td>Freetown, Sierra Leone</td>
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<td>13. Jihad Abagero Keno</td>
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<td>14. Sheikh Mohammed Sherif</td>
<td>Monrovia, Liberia</td>
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<td>15. Dr. Francis Kuna</td>
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<td>16. Muljibhai Pindolia</td>
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<td>17. Prof. Abdulghafur El Busaidy</td>
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<td>18. Aziza Gulam</td>
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<td>19. Stellamaris Mulaeh</td>
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<td>20. Prof. Simiyu Wandibba</td>
<td>Kenya, University of Nairobi, Institute of Anthropology, Gender and African Studies</td>
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<td>21. Sylvia Mwichuli,</td>
<td>Kenya, Communications Coordinator</td>
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<td>23. Antti Pentikainen,</td>
<td>Director of Conflict Transformation, RfP</td>
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<td>26. Martha Mukulu</td>
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<td>27. Emma Kang’ethe</td>
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<td>28. Bernard Òkok- Obuoga</td>
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