

# I. Opening Ceremony

The opening ceremony was presided over by Mr Peter Maruga who welcomed all the delegates to the workshop. The delegates introduced themselves, their countries and the movements they represents.

Peter introduced Ms Georgine Kengne Djeutane, the Regional Secretary of World Student Christian Federation, Mr John Katunga , the Programme Manager of Nairobi Peace Initiative Africa (NPI-A) and Mr Isaac Oneka the Director of Kenya Development Voluntary Association.

## Presentation of WSCF

Ms Georgine Kengne gave a presentation on the history of the WSCF and its role in peace building activities. She stated that WSCF was founded in 1895 in Vadstena, Sweden , with the goals of calling members to faith in light of the mission of the church, unifying all student christians movements, creating a structure for mobilising and sensitising people about social issues and building solidarity within and without academic surrounding. WSCF is divided into six regions, and the main programmes of the African Region are:

- Human rights education.
- Bible study programmes and theology
- HIV/AIDS awareness.
- Peace Building and conflict transformation.
- Leadership training.
- Internship.
- Women empowerment programme.
- Corruption and economic justice programme.

## Presentation of NPI-Africa

Mr John Katunga gave a presentation on the history of NPI-Africa. He said that it was founded in 1984 by a group of academic peers seeking to bring issues pertaining to peace to public attention. Though it was originally Nairobi Peace Group, the name Nairobi Peace Initiative was adopted in 1989 as the group sought to emphasise action in its work for peace. NPI-Africa has since become involved in high level peace initiatives and has a number of programmes including:

- Capacity building
- Peace building
- Youth and leadership formation.
- Women and peace building.
- Research, reflection , documentation and dissemination.
- Institute strengthening and development.

## Presentation of KVDA

The presentation on the history of KVDA was given by Mr Isaac Oneka. He said that, KVDA was founded in 1962 as an indigenous non-political membership organisation. In 1993 it was registered as a Non-Governmental organisation. KVDA seeks to promote inter cultural education, inter human understanding and solidarity as well as sustainable community development through voluntary service. Its programmes include;

- Affording voluntary service opportunities to young people.
- Mobilising communities to action
- Supplementing formal education with experiential learning.
- Creating awareness amongst Kenyan communities about development issues.
- Foster global peace, friendship and understanding.
- Mobilising all purpose resources to promote grass root development.



Georgine Kengne, WSCF Africa Regional Secretary and Mr. John Katunga, Programme Manager, NPI Africa during the opening ceremony.

## II. Overview of Conflicts In Africa

John Katunga from NPI-Africa led the conference delegates through an examination of the history of conflicts in Africa. He singled out the combined histories of slavery, colonialism and the modernisation process as the most crucial factors leading to the current conflicts in Africa.

When one looks at the continent of Africa, compared to many continents and peoples. It is a continent that has been deeply traumatized, it has been robbed, massacred, degraded discriminated against and brutally exploited, not just once, twice or thrice but successively over generations, and for centuries. What is happening in the current economic and political and social life in Africa has a lot to contribute, but the advents of slavery, colonialism and modernization process provides a deep insight into the present situations.

### a) Slave trade

It is one of history's greatest manifestations of human misery. Apart from holocaust, it is the most disturbing form of genocide cruelty and hatred inflicted with impunity upon a section of the human race. There are many disturbing questions which remain unanswered; in fact, even public acknowledgement of the crimes against humanity has been extremely hard to come by our time.

The silence of the modern European nations on the question of reparations deepens the historical dilemma of how Africa should relate to Europe and the rest of the world. Even if Africa were to forgive, who would receive or accept that forgiveness without someone acknowledging publicly the burden of guilt? From a moral stand point, slavery sought to destroy the very fabric of being that constitutes what is human. Slavery in all its form is designed to humiliate unto death the human self and replace it with a mundane form of servitude which not only undermines the dignity of the person but also defiles the image of God in human relations.

Slavery and slave trade was a systematic, well thought out and carefully designed economic project whose philosophy of white supremacy raises deep ethical and existential questions of race relations. Many accounts of slavery seem to be much intellectualized. It is now wise to come face to face with little evidence that we have of this dark period in human history by visiting museums or some historical sites that reminds us of the transactions during this time. Then one begins to have a glimpse of what the human, social, political, economical and spiritual consequences have been.

The most traumatizing thing when you visit one of the slave markets was what happened once the slaves got there. The slaves would carry ivory and some of the tusks were so heavy that one person would not carry it. And when they reached the market, both the ivory and the slaves were sold. But even for those that made it to the market, there was a test for who was going to be sold. And this would be decided by whipping the slaves in front of the prospective buyer. The one that could withstand the whipping was considered strong enough, and attracted a good price. Those that could not withstand the pain and fainted were considered weak and whipped until they died. And these slaves eventually served to build up the wealth of Arabia, Britain, France, Portugal, Spain ,USA and Middle East.

The horror of slavery was not only its incomprehensible cruelty but also the complete traumatization of African societies, the impoverishment of communities by taking away its strongest and most productive members, and the destruction of the fibre that held the communities together. This was not the end of this greed and brutality. It was not enough for Europe to have the bodies of Africans and exploit their labour; now Europe wanted land.



Participants in plenary session.

## b) Colonialism

Given that Europe wanted land, five European powers partitioned off the whole continent among themselves to colonize and exploit it without restraint. Africans that escaped slavery now faced a new form of dehumanization and exploitation under the banner of colonialism. Under this system, the African was not considered a human being; he was a bit better than the animal, but lower than the European human. African culture, religion, and institutions were considered inferior and the African had to even give up his name in order to be accepted by the colonial masters.

Under colonialism and slavery, African traditional institutions of governance disintegrated or disappeared. The glues of African society were coming loose. Ethnic groups were pitted against each other for the purpose of weakening them favour of the colonial master. In some instances, the colonialists created ethnic hierarchy and some ethnic groups were made to rule over others. This increased animosity and destructive competition. Then towards toward the end of colonialism, came the modernization process.

## c) Modernization process

The new economic, political and educational systems destroyed whatever was left of the systems that African societies had evolved over generations, and put in place a totally alien value system. Western education in Africa generated even more alienation between the educated and the communities that they came from. Education became an instrument to supplant everything that is African instead of enhancing or adapting it to meet the emerging needs of the African society.

This is not to say that nothing good has come out of modernizing process, or everything that is traditional is good. There are many backward things about African traditions, and a lot of good has come from modernization. But all traditional societies like those in Africa had developed values and institutions that enabled them to make sense of who they were, to coexist with each other, to cope with the environment, and to manage their resources. When this was brutally dismantled or discredited as it was during slavery and colonialism, a deep trauma and disorientation occurred. And this has significant implications on conflict at the personal, psychological, and social level.

This lack of roots and the importation and imposition of values, ideologies and institutions on a society without the adequate consideration for whether it is well adapted to the social reality, contributes a great deal to understand African conflicts. When you consider all these traumas, it even surprises many that Africa is not in a worse situation. In fact it can be said that the African people and their culture are survivors. There are still lots of positive and healthy things about that society that if managed properly, could be the sources of Africa's salvation!

## Causes of Conflicts in Africa

The facilitator engaged the delegates in a discussion causes of conflicts in Africa. They were divided into three groups and they came up with the following;

### A) Internal causes.

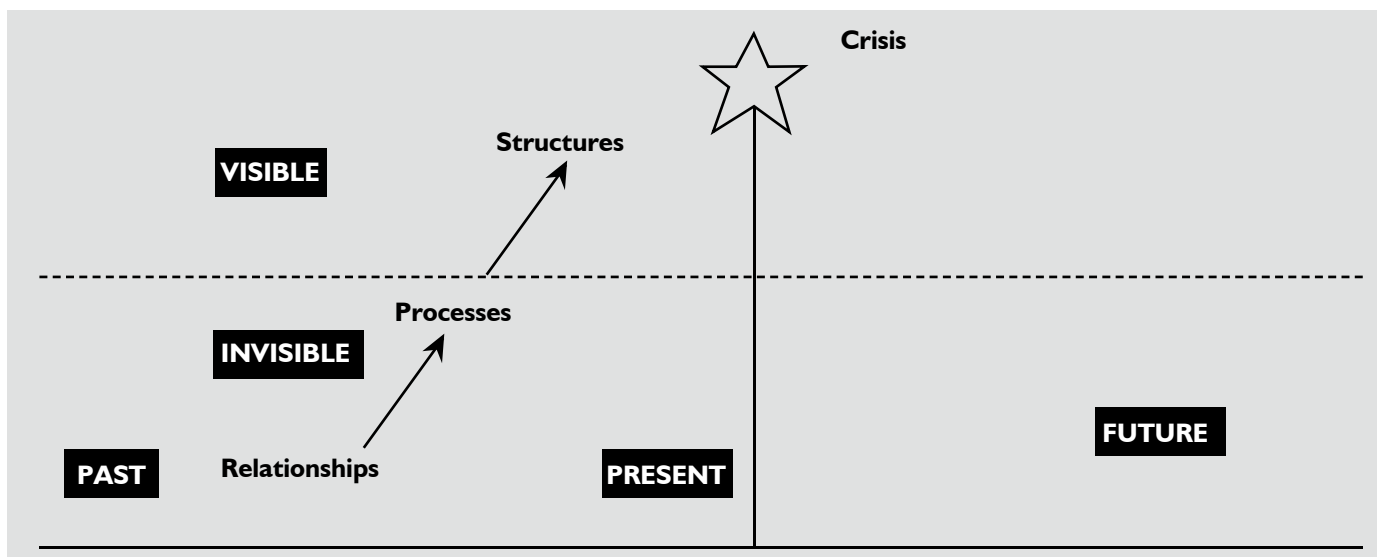
- Poverty.
- Corruption.
- Dependency syndrome.
- Struggle for power.
- Ignorance.
- Land issues.
- Cultural differences.
- Lack of self esteem.

### B) External causes.

- Colonialism.
- Neo-colonialism.
- Proliferation of small arms.
- Western influences.
- Disrespect of international laws.

## III. Tools of Analysis

### I. Systems view



The systems view is an analysis tool through which one examines the societal and power structures or systems pertaining to the crisis. There are three main components to this analysis. First there are the existing structures. Mediators determine whether to use them or whether new ones are necessary for resolving the conflicts.

Secondly, they examine the processes that were followed in creating these structures. Third and finally, it is necessary to determine the past relationships. Processes depend on relationships and knowing the kind of relationships that existed is central to peace work. In systems view the first two levels that is, crisis and the structures are visible while the second which are processes and relationships are invisible.

In performing a systems view several points must be kept in mind. First, relationships are the key to everything and peace building is essentially building qualitative relationships. Secondly, it is the breakdown of relationships which bring conflicts and lastly, at times there is need to create more conflict in order to have less conflicts.

### 2. Tree model

Conflict can be understood to have two levels that are influential and connected. One level is the content while the other is the relationship. These can be described similar to a tree which has a visible body that appears above the ground and a root system that is below the ground and not readily visible.

#### a) content

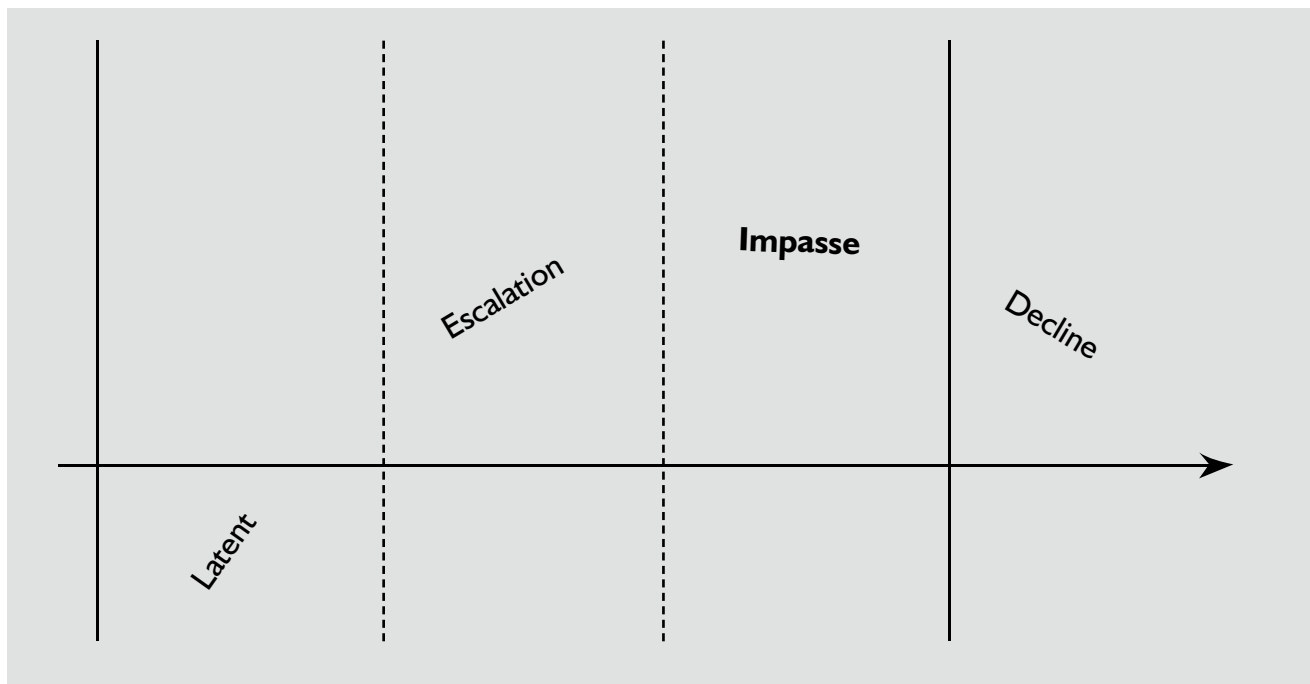
This relates to the visible aspect of conflict, the things we fight about and over which we commonly refer to as "issues". These are material substance side of conflicts, for example, power, resources, land, opportunities or finances. At this level, we see conflicts as posing the need to reach an outcome or a decision. Here we think about resolving issues.

#### b) Relationships

It involves the aspects of attitudes, perceptions, belief systems, influence, identity and dependency. This includes who we are and how we see ourselves in relationships.

At this level we see conflict as a process of engaging the less visible but often most critical aspect in building relationships. Here we think about reconciling people and restoring relationships.

## Stage of Conflicts



In deeply rooted conflict, we tend to think about responding to conflict as primarily representing the task of finding creative solutions to difficult issues. More often than not however, the issues are merely a visible expression of things happening in a relationship. When we engage in relational aspects, we put ourselves in to the “root system”. We endeavour to see what is beneath the issue: to be able to understand each other, clarify our hopes and fears, build trust, appeal for recognition, responsibility and accountability, and ultimately redefine our relationship.

Comparing conflict escalation and time frame we looked at stages in conflict.

### A) Latent stage

Most people are not aware of conflict. Others may be aware but do not know what to do.

Characterised by;

- Marginalisation.
- Low self esteem.
- Abuses of human rights.
- Non-participation to the processes.
- Insecurity.
- Lack of health care.
- Lack of freedom of speech.
- Mistrust.
- Unjust policies.
- Irresponsible government.

**B) Escalation stage.**

Parties are aware of conflict and the means to wage it. There is increased mobilisation and sporadic violence. Some of its outcomes are;

- Total war.
- Looting/ Gunshots.
- Exile of refugees.
- Destroying of infrastructure.
- Torture/open violence.
- Deaths.
- Crystallised discrimination.
- Massacres/Genocides.
- Hunger and diseases.
- Mutual terrorism.

**C) Impasse stage.**

At this stage, there is neither violence nor peace. This is a ceasefire. It is characterised by;

- Negotiations.
- Humanitarian emergencies.
- Peace talks and agreements.
- Unemployed soldiers.
- Severely damaged economies.
- Anxiety and suspicions.
- Transitional constitutions.
- Indecisiveness.
- Formation of pressure groups.
- New structures put in place.

**D) Decline stage.**

When it reaches to this stage, conflict deescalates. Some characteristics of this stage are;

- Peaceful cohabitation.
- Civic education.
- Formation of tribunals.
- Development of infrastructure.
- Disarmament.
- Return of refugees.
- Rehabilitation of soldiers.
- Continued humanitarian emergencies.
- Restoration of human dignity.
- Building qualitative relationships.

There is no timeframe for each stage.

## Group work

In the three groups formed before, participants analysed conflicts at each stage and suggested interventions appropriate for each.

## Groups responses

<p><b>Conflict stage</b></p> <p>Latent</p>	<p><b>Suggested interventions.</b></p> <ul style="list-style-type: none"> <li>• Charismatic leadership</li> <li>• Improving social services.</li> <li>• Improvement of economy</li> <li>• Raising awareness</li> </ul>
<p><b>Escalation</b></p>	<p><b>Charismatic leadership</b></p> <ul style="list-style-type: none"> <li>• Improvement of economy</li> <li>• Improvement of social services</li> <li>• Raising awareness</li> <li>• Seminars and workshops</li> <li>• Reinforcement of peace and order</li> <li>• Mediation.</li> </ul>
<p><b>Impasse</b></p>	<p><b>Ceasefire agreement</b></p> <ul style="list-style-type: none"> <li>• Peace talks</li> <li>• Humanitarian aid</li> <li>• Evacuation of children and women</li> <li>• Suppression of crisis</li> </ul>
<p><b>Decline</b></p>	<p><b>Transitional mechanism</b></p> <ul style="list-style-type: none"> <li>• Signing of peace accord</li> <li>• Involvement of peace keepers</li> <li>• Humanitarian aid continues</li> <li>• Development of activities</li> <li>• Rehabilitation</li> <li>• Training workshops</li> <li>• Reconciliation</li> </ul>

## IV. Peace Building Framework

### Objectives

- To understand peace and its value
- To appreciate principles of peace building.
- To understand integrated framework for peace building
- To enhance participatory approach.

### Expected outcome

- Understand some definitions of peace and value
- Appreciate principles of peace building.
- Understand integrated framework for peace building.
- Enhance participatory approach.



*Mr. Peter Maruga of NPI facilitating the training.*

### Understanding peace

Some of the standard definitions of peace were shared as follows:

**Peace is the absence of war.** This is where there are no violent confrontation involving arms e.g., thuggery which force used in order to acquire what one does not have, even without open confrontation. This mostly happens in situations where there is poverty, fear human rights problems. Structure can also be violent particularly if they are repressive structures. i. e. , those that are on top will have to use violent means or monopoly of violence to ensure that what is said is followed and those that are below have an incentive to control that if is violent. People can be killed by not necessarily using a gun but that can be done by the violation of human rights i.e., denial of basic needs, this is termed as a slow death which is more painful.

**Peace is tranquility.** More or less, there are no conflict kinds of situation where everybody is happy. In our societies, this does not exist since there is violence all the time. Even in situations where two people have a difference and deny it, violence will explode at one time.

**Peace is conflict transformation.** This is an aspect of human interaction in the process of transforming conflict after recognizing that there is conflict. The process is to transform competitive and destructive situations into cooperative and constructive situations.

## Value of peace

1. **Root causes.** The transformation process has to address the root causes and not just symptoms, that is, invisible needs, not just the visible needs.
2. **Justice.** Durable and sustainable peace must be just. If there is injustice, the peace is hypocritical. Therefore, justice is an important precondition for peace, though it is not sufficient solution. Pursuing justice is not necessary tantamount to creating a peaceful situation. It is possible that in the pursuit of justice, you can unleash tremendous hostility and desire to revenge but in a much more civilized way. The governments are obsessed with justice, that is, punishing those who were involved in the genocide but after all is said and done, there has to be a peaceful coexistence. The law is good at pursuing justice but has its own limitations when used in creating peace and harmony. There has to be legal methodologies that are workable in creating peace.
3. **Solving problems.** Peace is hard work in recognizing problems and finding solutions to them rather than avoiding them. The solutions have to be of quality.
4. **Mutuality.** It is creating a situation where ones welfare and well being becomes the welfare and well being of another person. Respect and love is earned by giving it in order to get it. Security is attained by minimizing the insecurity of the enemy. The more the people are threatened, the more they want to make people insecure. Power should not be at the expense of somebody else. It is possible to have power by enabling the other party to have power, thus both will enjoy the power in a mutual enriching relationship which is fundamental in peace.
5. **The means is as important as the end.** This is the appropriate means or methodology consistent to values of respect to achieve a goal.

## Peace building practice: five operating principles

The peace building conceptual framework is built on five operative principles that underpin its basic philosophy and provide a guideline for assessing of specific initiatives.

**a) Comprehensive.** This suggests we need to develop the lenses that permit us to see the overall picture of needs, actions, vision, and design. This is the architecture of peace building. We must be able to step back from the day to day swirl of crises and reactions to situate ourselves, actions, and events in the broader flow of the vision and purpose of our efforts.

**b) Interdependence.** This proposes that peace building is connected to the nature and quality of relationships. It is a system of interconnectedness of people, roles, and activities: that no one person, activity, or levels is capable of designing and delivering peace on its own. All things are linked and mutually affect one another. Interdependence seeks to build the relationships necessary for pursuing and sustaining desired change. In specific terms, this often means that we must develop processes that link and relate dissimilar concerns and activities and that forge relationships between people who are not like minded.

**c) Infrastructure.** This provides the social spaces, logistical mechanisms, and institutions necessary for supporting the processes of change engendered to pursue the vision. Peace building infrastructure can be likened to the foundation and pillars that hold up a house. In this instance the foundation is the people, their relationships, and the social spaces needed to support the processes of change from divisions and violence and increased ownership and responsibility for building of peace and to increased respect and interdependence in the relationship. Infrastructure creates the platform that enables processes to weather the immediate intensity of permanently emerging crises while pursuing with patience the slow, long term desired change.

**d) Strategic.** This pushes us beyond the visible aspects of any given activity and requires that we situate the design and assessment of peace building action in terms of how it links immediate need with the desired vision of change. Strategic means to gauge how to respond proactively to emerging, dynamic social situations such that we are responsive to immediate concerns and needs, while at the same time reinforcing the platform supportive of change processes. We are crisis-responsive, not crisis-driven. This raises analytic inquiries into the strategic who, what, where and how of any activity.

**e) Sustainable.** This emphasizes the long term concern for where our activity and energy is leading. Rather than thinking only in terms of immediate effective responses to issues and crises, sustainability require that we think in terms of what creates on going capacity within the setting for responding to and transforming recurring cycles of conflict and crisis. Drawing inspiration from appropriate technology, sustainable peace building seeks to discover and strengthen the resources rooted in the context of the protracted conflict.

In summary the principles that peace builders needs are to: (a) be comprehensive, (b) strengthen interdependent relationships, (c) be sustainable, (d) be strategic in its focus, and (e) construct an infrastructure for peace. These principles rely on two assumptions; that healthy relationships and participatory process are central to peace building.

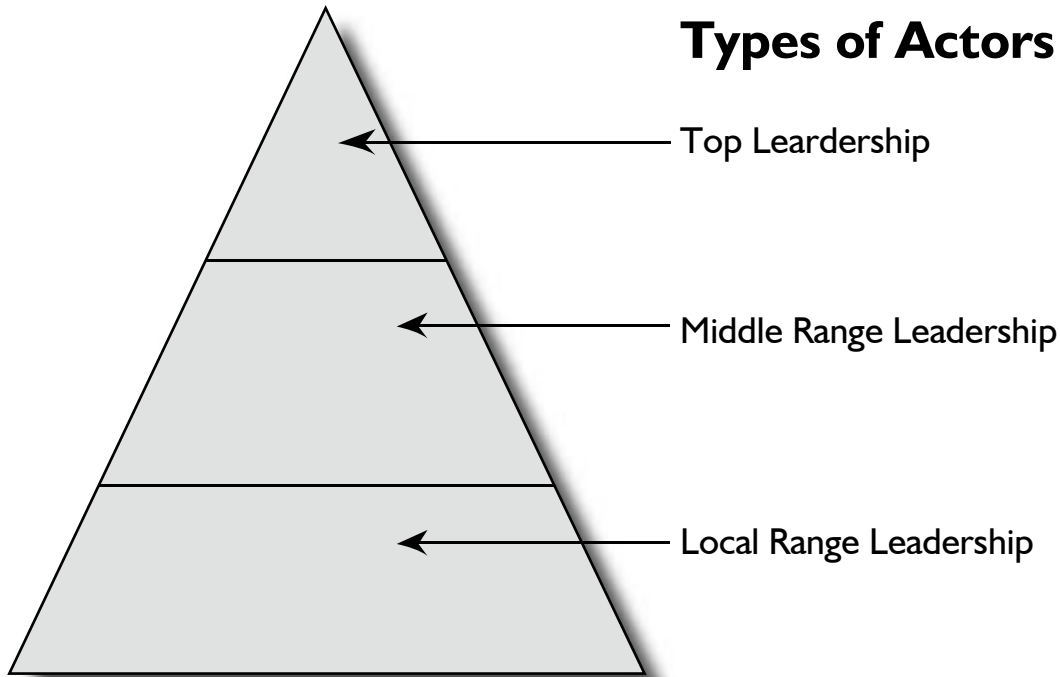
## Peace Building Integrated Framework

An integrated framework, which puts together two dimensions of programming, is helpful for highlighting how the five peace building principles can be put into action. The framework focuses on a) the level of programmatic response and b) the timeframe of activities. By examining these two dimensions, we can identify how to be comprehensive, reinforce interdependencies, be strategic and sustainable in our efforts and identify where infrastructure needs to be enhanced.

Peace building refers to the long term project of building peaceful stable communities and societies. This requires building on a firm foundation of justice and reconciliation. How we build on that foundation is very important. The process needs to strengthen and restore relationships and transform unjust institutions and systems. The focus on relationships and the process of how we achieve justice and build peace is unique to peace building. In development work this requires looking at how relationships and decision making in projects are done. Rather than just looking at the specific ways to improve food production or build new houses, peace building emphasizes building right relationships with partners and programme recipients as an integral part of establishing lasting peace in violence prone areas.

Grounding peace building in relationships means that we engage in a process that respects the abilities and talents each person brings to projects and programming. Relationships are built on trust amongst staff and partners, and the group in conflict. Relationships also help fortify and sustain people in the process of social change. To fully respect those with whom we are working, we need to engage with them in the process of programming, and identify the goals, means to achieve those goals and ways to evaluate them together. Participation naturally flows from being relationship centred.

## Types of Actors



To be able to fully present in the relationships we need to bring out knowledge and talents into the interaction as well as eliciting and building on the knowledge and talent of those around us. It requires that we respect and listen to those around us and incorporate their feed back as well as sharing our own insights.

If we try and visualize how societies are structured, we can imagine them as a triangle. The triangle must be of various sizes; it may have a flat base and a low peak or it may have a rather narrow base and a very high peak. If it is a fairly flat triangle, then there are fewer people in positions of power, and most are at grassroots. If it is a tall, narrow triangle then there are many people at each of the different levels, although there are a few more in the grassroots than the middle level, and a few more in the middle level than at the top level.

Whatever type of triangle it is, the base section of the triangle can be understood to represent local communities and grass root leaders. The middle section of the triangle represents middle level leaders. These are people who command respect, and may include NGO leaders, ethnic and religious leaders, as well as others. The top of the triangle represent the top level or highly visible leadership. This includes government officials, military personnel and religious leaders, among others.

Using these three levels as guides, we can identify different levels of society where we can aim peace building programming. We can work at grassroots groups, middle level leaders, and high level leaders either separately or in a coordinated way. Working at one level does not exclude the others. In fact, in order to achieve more comprehensive peace building programming it is better to work across these levels.



◀ *Mr. Peter Moss, SCM - Kenya delegate putting skills into practice.*

## V. Spectrum of Responses

The sessions in this particular section are more participatory in nature. Participants are given the opportunity to explore their own responses in a conflict and identify a number of different conflict styles. For example the pictures of particular animals resembled a particular style of solving a conflict; donkey is referred as very stubborn, and refuses to change his or her point of view; Elephant is referred as an animal that blocks the way, and stubbornly prevents group from continuing along the road they desired to go; Lion, gets in and fights whenever others disagree with his or her plans, or interferes with his or her desires; rabbit runs away as soon as he or she senses tension, conflict, or any unpleasant job. This may mean switching quickly to another topic (flight behaviour), Ostrich buries his or her head in the sand and refuses to face reality or admit there is any problem at all; Turtle withdraws from the group, refusing to give ideas or opinions; Chameleon changes colour according to the people he or she is with. Will say one thing to this group and something else to another; Owl looks very solemn and pretends to be very wise, always talking in long words and complicated sentences; Mouse, too timid to speak up on any subject; and lastly but not least Monkey fools around, chatters, and prevents the group from concentrating on serious business

Using the “Animal conflict handling styles” participants are requested to identify a particular animal styles he or she often uses. After exhaustive discussion the facilitator captures the discussion under five different ways: accommodating, competing or forcing, avoiding, collaborating or cooperating and compromising.

**a) Accommodating:** People who accommodate are unassertive and very cooperative. They neglect their own concerns to satisfy the concerns of others. They often give in during a conflict and acknowledge they made a mistake or decide it is no big deal. Accommodating is the opposite style of competing. People who accommodate may be selflessly generous or charitable, they may also obey another person when they would prefer not to, or yield to another’s point of view. Usually people who accommodate put relationships first, ignore the issues and try to keep peace at any price.

**b) Competing or Forcing:** People who approach conflict in a competitive way assert themselves and do not cooperate as they pursue their concerns at other people’s expense. To compete, people take a power orientation and use whatever power seems appropriate to win. Forcing is another way of viewing competition. For people using a forcing style, usually the conflict is obvious, and some people are right and others are wrong.

**c) Avoiding:** People who avoid conflict are generally unassertive and uncooperative. They do not immediately pursue their own concerns or those of the other person, but rather they avoid the conflict entirely or delay their response. To do so, they may diplomatically sidestep or postpone discussion until a better time, withdraw from the threatening situation or divert attention. They perceive conflict as hopeless and therefore something to be avoided. Differences are overlooked and they accept disagreement.

**d) Collaborating or Cooperating:** Unlike avoiders, collaborators are both assertive and cooperative. They assert their own views while also listening to other views and welcome differences. They attempt to work with others to find solutions that fully satisfy the concerns of both parties. This approach involves identifying the concerns that underlie the conflict by exploring the disagreement from both sides of the conflict, learning from each other’s insights, and creatively coming up with solutions that address the concerns of both. People using this style often recognize there are tensions in relationships and contrasting viewpoints but want to work through conflicts.

**e) Compromising:** Compromisers are moderately assertive and moderately cooperative. They try to find fast, mutually acceptable solutions to conflicts that partially satisfy both parties. Compromisers give up less than accommodators but more than competitors. They explore issues more than avoiders, but less than collaborators. Their solutions often involve “splitting the difference” or exchange concessions. Conflict is mutual difference best resolved by cooperation and compromise.

# VI. Visioning

## Objectives

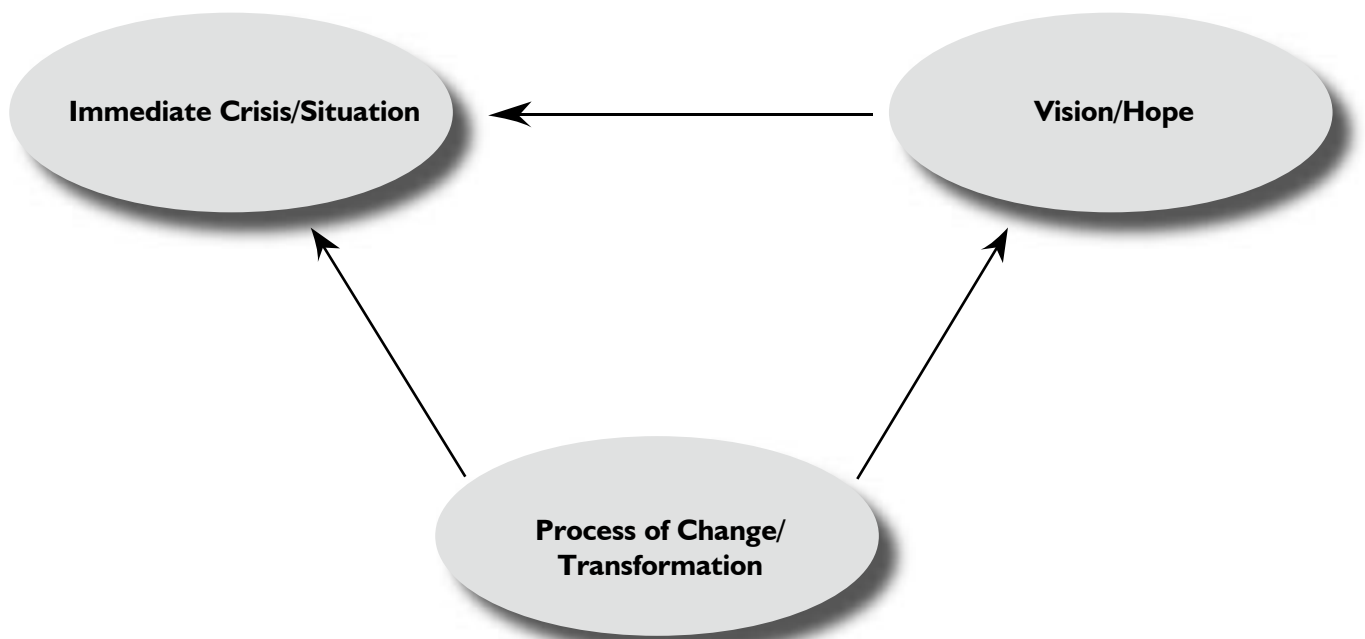
- To understand the tool for reflection on transformation

## Expected outcome

- Appreciate tool for reflection on seeking transformation

## Seeking a transformative tool

Using the “Seeking Transformation: Tool for Reflection”, participants are able to conceptualize the immediate goals that could be achieved in building peace while planning for mid-term and long-term goals.



To spark and sustain a process of desired social change require at least three related capacities:

- 1) An understanding of the current situation and the identification of relational patterns and characteristics that need change;
- 2) An image of the desired future, the vision, the hope, the dream with specificity about relational patterns and characteristics that are sought;
- 3) The clarification of changes and change processes needed to move from immediate situation towards the vision.

Visioning the future calls for participants to think creatively and concretely about actions needed to achieve that vision. For instance, participants are requested to discuss the following questions:

What needs to happen in the immediate term (1-2 years) to make that happen?

What needs to happen in the short term (2-5 years) to make that happen?

What needs to happen in the long term (5-15 years) to make that happen?

This visioning exercise may be focused more broadly or more narrowly. For example, if everyone is from the same region, visioning can focus broadly on the region, or if everyone is from the same organization, it can focus in on a vision for that particular organization.

## Closing Ceremony

This was officiated by Peter Maruga who thanked the delegates and prepared them for the work camp. He asked them to put into practice what they had learnt at the work camps into their families, communities and their respective countries.



*Some participants as they receive their certificates*

# Appendix I

## Names and Addresses of Participants

**Peter Maruga**

Tel: 254-735 525400

Email: pmaruga@npi-africa.org

Nairobi, Kenya

**Kengne Georgine**

Tel: 020-2730220/2

Email: wscf@wscf-africa.org

Nairobi, Kenya

**Isaac Oneka**

Tel: 020-225379

Email: munanairi@kvdakenya.org

Nairobi, Kenya

**Gabriel Dunia**

Tel: 243-813200505

Email: gabrieldun@yahoo.com

DRC

**Edwin Opiyo**

Tel: 254-720 760330

Email: mepiyo2002@yahoo.com

Nairobi, Kenya

**Mubalama Mulenda**

Email: fmul2003@yahoo.com

DRC

**Jules Renzano**

Tel: 254-734 218911

Email: jules\_renzano@yahoo.com

DRC

**Tongu Richard**

Tel: 254-723 886582

Email: rtongu.co.uk

New Sudan

**Mulle Samuel**

Tel: 254- 721 101058

Email: samuelmulle@yahoo.com

New Sudan

**Vincent Kachulire**

Tel: 243-977 41396

Email: vincentmiz@yahoo.fr

DRC

**Elizabeth Njau**

Tel: 254-20 2730220/2.

Email: admin@wscf-africa.org.

Nairobi, Kenya.

**Elie Singirankabo**

Tel: 250-088 80640

Email: phi\_vesi@yahoo.fr.

Rwanda.

**Emmanuel Nsengimana**

P.O. Box 67 Gikongoro.

Email: messorwa@yahoo.com

Rwanda.

**Gloriose Sibobugingo**

P.O. Box 117, Butare

Email: sgloriose@yahoo.fr

Rwanda.

**Edmond Bayisabe**

Tel: 257-222641

Email: ebange2000@yahoo.fr

Burundi.

**Thomas Maswi**

P.O. Box 27, Kehancha

Tel: 254-735 377634

Kenya.

**Carolyne Kisato**

Email: carrollekis@yahoo.com

Nairobi, Kenya.

**Dufina Papy-to**

Email: asvocodufina@yahoo.fr

DRC

**Miriam Armstrong**

Tel: 254-724 528573

Email: miriamarmstrong@hotmail.com

Kenya.

**Lwasa John Martin**

Tel: 00-671 363596

Email: lwasajohnmartin@yahoo.com

Uganda

**James Ng'ang'a**

P.O. Box 635500300

Email: chrisnobke@yahoo.com

Kenya.

**Rose Mideva**

Tel; 254-734 906218

Email: rosedacha@yahoo.com

Kenya.

**Simeon Mwangi**

P.O. Box 2898, Kisii

Email: poormillionaire@yahoo.com

Kenya.

**Valmy Ondieki**

Tel: 254-721 312571

Email: valkash@yahoo.com

Kenya.

**Dan Otieno**

Tel: 254-735 273617

Email: newstardramagroup@yahoo.com

Kenya.

**Caleb Isiche**

P.O. Box 130, Luanda

Email: newstardramagroup@yahoo.com

Kenya.

**Gilbert Makongolo**

Email: ajec1@hotmail.com

DRC.

**Philippe Okoko**

Tel: 243-99 99476

Email: philippeokoko@voila.fr

DRC.

**Charlotte Nzisabira**

Tel: 257-219078

Email: eebuja@cbinf.com

Burundi.

**Peter Mukung Moss**

Tel: 254-721 541221

Email: mosssett@yahoo.co.uk

Kenya.

**Makena Irene**

Tel: 254-721 876199

Email: makena01ke@yahoo.com

Kenya.

**Linda Mang'eni**

Email: linmangeni@yahoo.com

Nairobi, Kenya

**Benardine Munguti**

Tel: 254-721 923107

Email: bmunguti@yahoo.com

Kenya.

**Deborah Gacheri**

Tel: 254-721 909970

Email: debsherie@yahoo.com

Kenya.

**George Biruri**

Tel: 254-724 721493

Email: maishamemapo@yahoo.com

Kenya.

**Suli Hassan**

Tel: 254-720 716281

Email: nabat@nbnet.co.ke

Kenya.

**Germaine Mupenda**

Tel: 243-810 685018

Email: germupenda@yahoo.fr

DRC.

**Laurent Mulotwa**

Tel: 243-977 41396

Email: coparec@yahoo.com

DRC.



▲ Participants posing for a photo



▲ Group Photo



Participants in Group discussions ▲  
▼



Participants in plenary session. ▶

