

**Community Empowerment through Civic Education.**

**RESOURCE CENTRE FOR CIVIL LEADERSHIP  
*RECONCILE ANNUAL REPORT 2004***



**AT GLANCE IN 2004**

## **RECONCILE at a glance**

### **Establishment**

The Resource Center for Civil Leadership (RECONCILE) was setup in October 2003 by the approval of the New Sudan Council of Churches, in its General Assembly of 18<sup>th</sup>-20<sup>th</sup> August 2003. The establishment of RECONCILE was an answer to the quest of the churches to engage in Civic Education so as to contribute towards the establishment of an enlightened and informed society which in turn will lead to the promotion and sustainability of a culture of peace in the Sudan and particularly in the Southern Sudan and the other marginalized areas.

### **Mandate**

RECONCILE was established with a mandate to undertake, promote and co-ordinate training as well as production and the distribution of training materials in Civic Education, Conflict Transformation and Peace building and advocate for and train on Democracy, Governance and Human Rights promotion.

### **Vision**

The vision of RECONCILE is *“Harmonious and caring communities living and working together in justice, peace, truth, mercy and hope, where all people and the gifts they possess are fully developed and shared”*.

### **Objective**

RECONCILE’s objective is to promote values of dialogue, compromise, reconciliation and tolerance as well as strengthen the capacity of church and civil leaders in conflict analysis, resolution and mitigation through Civic Education to empower communities with knowledge for the promotion and sustainability of a just and lasting peace.

### **Challenges**

With the signing of the Peace Accord January 9<sup>th</sup> 2005 in Nairobi, Kenya, major changes are expected in the political, social and economic situation of Southern Sudan and other marginalized areas. The churches have been key actors in social services and community level leadership affecting local people in Southern and other marginalized areas of Sudan. However, with the history of dishonored agreements and resumption of fighting it is a challenge to convince the people to build trust, heal memories of trauma, transform conflict and promote reconciliation before they understand and appreciate the culture of Non-violence and peaceful resolution.

Democracy and freedoms as stipulated in the power sharing protocol are alien to people who for the last twenty one years since 1983, have known nothing other war. Good Governance and Human Rights are nothing but abstracts to many.

## **Response:**

RECONCILE in trying to address the above concerns and challenges, it engaged in consultations with the Church leadership on the signed protocols, engaged the civil society organizations in strategizing for community mobilization for peace in and among communities in the Sudan, and trained facilitators for the churches and the community in civic education promotion. RECONCILE also engaged and provided space for dialogue between the Muslims in the South represented by the New Sudan Islamic Council (NSIC) and Christians represented by NSCC.

The consultations and engagement of the civil society created an understanding and provided opportunity to know the protocols signed and also identify what would be necessary in proactive steps for promoting civic education.

## **Beneficiaries**

The projects targeted people of the Sudan particularly the churches and the other civil society organizations. Women and other vulnerable groups have special consideration and the means of maintaining the process of change in the Sudan. The choice for the participation is entirely a process that is done by the communities themselves. However RECONCILE states the criteria and encourages the participation of Women and Youth who if not particularly mentioned can easily be left out of the process.

## **Human Resources**

People are the main asset in any organization. RECONCILE at the moment has 3 program staff and 4 support staff caring for the administration, financial, research and documentation, human resource and welfare. But there are plans to a Programs Manager, training and more research and documentation persons to ease the load on the current staff.

## **Finance**

RECONCILE is funded by following partners:

- Evangelischer Entwicklungsdienst (EED)
- Presbyterian church in the United States of America (PCUSA)
- Lutheran World Federation (LWF)
- Norwegian Church Aid(NCA)
- TearFund-UK
- New Sudan Council of Churches (NSCC)
  - CAFOD
  - ICCO
  - CordAid
  - Dan Church Aid
  - TROCAIRE
- Nairobi Peace Initiative (NPI)

## **GLANCE OF THE ACTIVITY REPORT 2004:**

This summary report presented here below covers the period between January to December 2004. Detailed reports of each activity are available on request from the RECONCILE documentation and research office.

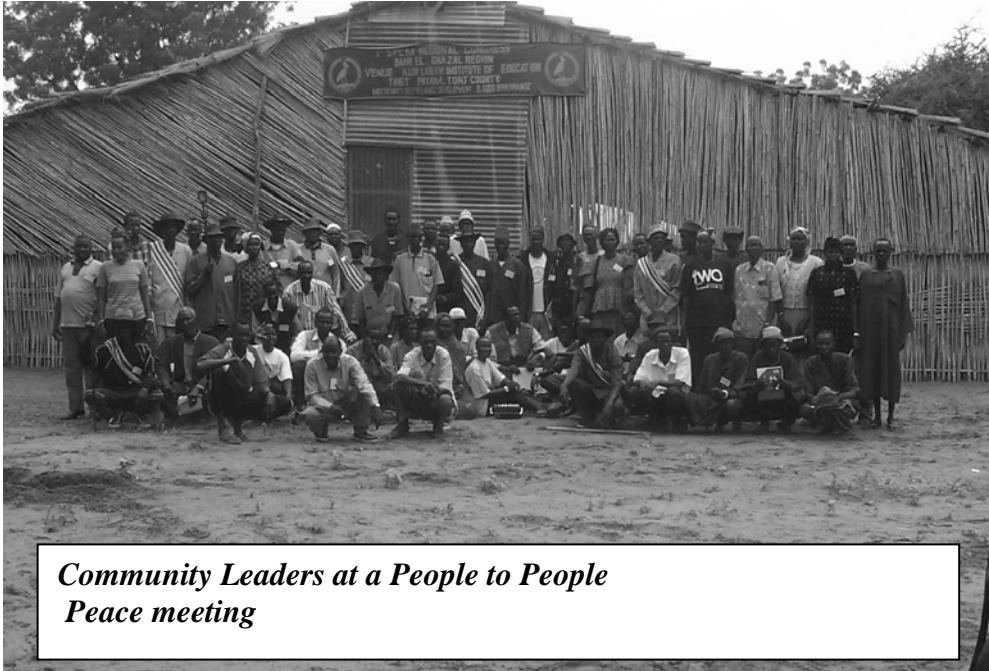
### **I. Introduction:**

The signing of a peace agreement and its subsequent implementation is a strategic step toward ending conflict and creating stability in a society. Given that the negotiations through IGAD reached the final stages with the signing of the Comprehensive Peace Agreement for the Sudan (CPA) January 2005, the Sudan Peoples Liberation Movement/Army (SPLM/A) and the Government of Sudan have taken steps to end the suffering and agony of the people of the Sudan. However, it will not be a smooth road for transition to sustainable peace for the communities particularly in the Southern Sudan and other marginalized areas that are disenfranchised, suffering, dislocated, and angry and have been affected by circle of violence since 1955 when the first civil war started in the Sudan. They have not known peace, live alone, democratic processes of elections and referendum, due to the long period of war in the Sudan.

### **II. Background:**

The churches in Southern Sudan have long recognized that regardless of the signing of a peace agreement, there is a need to focus on human rights, reconciliation, healing, justice, peace and good governance for the communities particularly in the Southern Sudan and other marginalized areas for shaping a better present and future for the peoples of Southern Sudan. Therefore, over time they have used various strategies such as the people- to- people peace process which brings communities together to find solutions to conflicts among themselves.

However, more remains to be done in terms of strengthening these structures through training and Conscientization, and building capacity of the communities particularly that of the churches and community leaders in sustainable management of the conflicts which may spark up even after the signing of the peace agreement.



*Community Leaders at a People to People  
Peace meeting*

It is with this premise that the New Sudan Council of Churches (NSCC) set up a training center, Resource Center for civil leadership (RECONCILE) to provide the churches and the communities with training and training materials on issues of civic education. Furthermore, the signing of the peace agreement will give rise to issues that necessitate civic education to be pursued vigorously if sustainable peace is to be achieved. These include and by no means are they an exhaustive list:

- Dealing with conflicts of interests of the returnees from within the Southern Sudan who were displaced by the war or oil exploitation and those from Northern Sudan as well as the neighboring countries of Kenya, Uganda and Ethiopia and else where in the world.
- Building trust, seeking justice, re-dress for injustices committed upon innocent people in the name of liberation during the war, healing trauma and promoting reconciliation to sustain peaceful co-existence. The agreement on power sharing provides an opportunity for reconciliation and healing process through out the country. A process that the Churches need to be engaged in and possibly lead.
- The need for people to understand the processes involved in having participatory and democratic governance of the Southern Entity through elections to be carried out at the end of the third year provided for in the power sharing protocol.
- The need for education about the meaning of the anticipated referendum and voting at the end of the six years interim period provided for in the power sharing protocol especially since the people who have been under the liberation movement for the last twenty years have had no elections.
- The non-inclusion of the other military groups in the South who are supposedly allied to the parties - Sudan Peoples Liberation Movement/Army (SPLM/A) and

the Government of the Sudan (GoS). Though there are others who have since then joined the SPLA, such as the Equatoria Defense Forces (EDF), many in Upper Nile are still at large. Recently in April 2004 and May 2004, the other armed groups, led by Tanginya, who consider themselves not part of the agreement, attacked the Shilluk kingdom. Reports have described the situation as scorched earth policy. The Nuer land was not spared. In May 2004 Akobo was over run by military groups allied supposedly to the GoS.

- The implications of the census to be carried out and concluded by the end of the second year on the social and economic development, as well as the distribution of natural resources and wealth among the Southern Communities poses a challenge.
- Addressing the tribal factor whereby most of the people in the South still are attached to their ethnic groups for power and political legitimacy and support. Nationalism is not being built or developed at this moment. Particularly now that the CPA has been signed, people are more concerned with what positions they can get and if they do not then they resort to their tribes in search of support against the government or the appointing powers.

### **III: Program Activities**

The proposals presented herein are based on three strategic directions for the next three years

- 1) Enhanced understanding of the peace agreement (IGAD), its contents and concerns.
- 2) Enhanced understanding of the values, principles of participatory governance and democracy and human rights through training and engagement.
- 3) Enhanced participation of people in conflict transformation and Peace building
  - a. *Reconciliation*
  - b. *Psychosocial rehabilitation-Reconciliation and Trauma Counseling, with possible establishment of listening centers that would also act as trauma clinics.*
  - c. *Interreligious platform for dialogue*

**A: Training Program:**

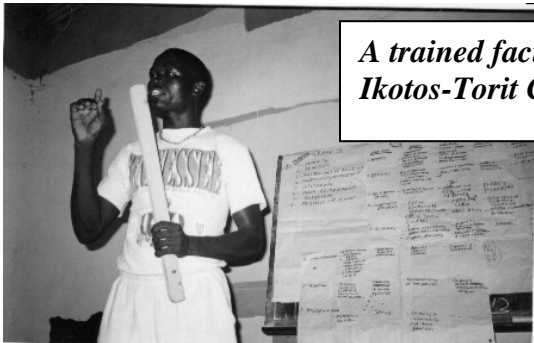
Training was one of the tools of enhancing the understanding on the Peace Agreements, participatory governance democracy and human rights and conflict transformation and peace building.

- Workshop to define what the social, political, economic, religious, cultural and environmental issues are that need to be addressed in Civic education based on the Sudan situation.



*Participants of civil society organizations in the workshop.*

- Training of Facilitators (ToF) from the different communities in Sudan (North and south) who will be the trainers in the communities.



*A trained facilitator carrying out training in Ikotos-Torit County.*

- A workshop on Training Modules development was conducted and Modules written. Modules on Introduction to History of the Sudan, Human Rights, Church and State, Conflict Transformation-conflict analysis, people to people, fundamentals of peace building, reconciliation, trauma healing and Governance developed.
- Training of Facilitators was carried out. Trained 33 facilitators for the Churches and communities including Church leaders and NSCC field officers.

**B: *Community Mobilization Program:***

The community mobilization program encompasses the training of communities through seminars and workshops on particular issues that have been identified by them through training. In it also is the program of interfaith dialogue and the popularization of the agreements and dissemination of information relevant for peace and reconciliation. Under this program are the issues of reconciliation and trauma.



*Presentation at the Pastoral workshop.*



*RECONCILE part of facilitation and documented the Sudanese, Norwegian, German and Swedish Pastoral workshop-Germany; Nov. 04*

The workshop that was organized by EKD in conjunction with the Sudanese Churches (SCC and NSCC), the Christian Council of Norway, the Church of Sweden was facilitated by RECONCILE and Sudan Focal Point Europe. The purpose was to engage the Sudanese Churches accompanied by some of their partners to looking at issues of reconciliation in post conflict Sudan and also expose them the traumatic history of Germany with the hope of drawing lessons and learning.





*Wotogo Payam community Leaders workshop-Dec.04*



*SPLM-County Secretary listens to proceedings at the Wotogo workshop, while IPCS Director records the important points!*

**C: Interfaith Platform for Dialogue:**

On call by NSCC, RECONCILE was asked to facilitate a meeting between the NSCC and New Sudan Islamic Council (NSIC). This meeting was the first of its kind in the Southern Sudan that brought together church and Muslim leaders. The meeting was attended by members of the Acholi Religious Leaders Peace Initiative (ARLPI), Uganda Muslim Supreme Council, World Conference for Religion and Peace in African as well as Interfaith Action for Peace in Africa. The three day meeting explored ways and means of how religious leaders together can further peace in the face of continuous suspicion and mistrust among the Southern Sudanese communities. Furthermore, the religious leaders raised concern about religious extremists who might find way into Southern Sudan so as to preach divisive messages.



*Inter-Religious Dialogue-Muslims and Christians meet July '04.*



*Inter-Religious sharing at the meeting.*

#### **IV. Outcomes**

Generally, themes of Civic Education training modules were approved by church and civil society leaders; 27 church leaders trained as facilitators in civic education; Muslim and Christians in the southern and other marginalized areas met for the first time and discussed ways of working together for the peoples of Southern Sudan in particular and Sudan as a whole; community leaders in Wotogo (60 people including women leaders) met and discussed about post conflict Sudan in which they formed a Payam Peace and Reconciliation to help villages in the Payam on issues of Reconciliation and Healing of the wounds.

#### **The specific outcomes of the Activities were:**

- Church leaders acquire facilitation skills to enable communities to work in collaboration and cooperation with each other as an entry point for building and transforming society.
- Articulation of the roles and responsibilities of church leaders in post war particularly on civic education and peace building for maintenance of peace and stability.
- Space for both Christians and Muslims in Sudan to voice their common desires for the sake of a greater understanding and reconciliation within the conflict context of Sudan created.
- Training materials for Civic Education developed.
- Church leaders empowered with knowledge for enhancing and maintaining a just and lasting peace among communities.
- Strategies for promotion of justice and building of trust amongst societies currently ravaged by divisions and suspicion during the interim period were developed.
- Concepts of good governance, democratization, respect of human rights and rule of law, appreciated by the church leaders.
- Capacity of Church leaders in conflict analysis, transformation, resolution and mitigation strengthened.
- Values of dialogue, compromise, reconciliation and tolerance begin to be appreciated.
- Church leaders appreciated dealing with Trauma, recognizing the symptoms and how to deal with people. Creation of listening centers or trauma clinics within the churches was emphasized.
- Community leaders recognize and form peace and reconciliation committees at village levels to deal with the wounds caused by the war.

#### **V. Lessons Learnt**

- *Facilitative elements/aspects:*

The success of the activities primarily can be attributed to the situation whereby people are keen to have information about what is happening in their country and also what is being discussed on their behalf.

The desire for civic education is very high and has been set by the churches as a priority at this particular time. The motivating factor being the opportunity that is seen in the exercising of the Right to Self Determination (RSD) after the interim period of six years.

On the side of the SPLM or the government to be, their desire to be in charge and direct all that might happen in the south after the peace agreement has enabled them to participate in meetings if they are called.

Timely availability of funds for these activities contributed to timely holding of the workshops and indeed in the achievement of the interim progressive indicators.

□ *Aspects that need to be considered/Observed:*

There is need to sensitize the SPLM particularly those at county levels about the issues of civic education- human rights and fundamental freedoms as recognized in the agreements. But so the police or law enforcing agency might need a great deal of training to enable them know their rights and those of the people as they enforce law and order. Absence of which if the people are sensitized and the law enforcing agents are not then there could be disparity in understanding and can be a source of conflict.

□ *Fears, Concerns and observations:*

- There is fear in enlightening the people about their rights. But so there is more danger in not popularizing the agreement giving one explanation and interpretation without political biasness.
- Level of literacy is very low and therefore a need to simplify the agreements and the training materials so that it can widely be understood and used.
- No developed lingua franca, which will necessitate translation of the materials into some of the languages that are widely spoken within a community.
- In the leadership of the Churches women do not have prominent positions that would allow them to participate if Church leaders are the ones being invited. Therefore Churches need to be encouraged to include women in their nominations if the invitation is to Church Leaders.
- Keeping the issues relevant to the situation and people is of great motivation to the participation of the people, without which no interest would be generated.

## **VI. Recommendations**

To be able to improve on RECONCILE's performance as a training center, the following actions are proposed for implementation:

- Support / Facilitate more meetings, workshops and seminars to discuss issues of Right to Self Determination (RSD), peace, and CPA.
- Train the churches and communities in monitoring the process of the implementation of the agreement and issues of Human rights. Identifying what needs to be monitored and how.
- Follow up on the trainees to see if they have put to practice what they have learned.
- Encourage the youth to write dramas about issues of reconciliation, trauma healing and peace building.
- Encourage the churches to use radios as an easily available means of communication to the communities.
- Provide training manuals and guide books on civic education in different languages.
- Encourage inter-community links for collaboration and cooperation with each other as an entry point for peace building and conflict transformation in Southern Sudan.
- Train more facilitators, civil society and civil authority groups to be able to reach more communities.
- Encouraging and creating an enabling for more women to get involved in civic education and the peace process.

## **VII. Acknowledgement**

RECONCILE continue to express their appreciation to the NSCC, NCA, EED, DCA, ICCO, LWF, TEARFUND, CAFOD, PCUSA and NPI for their continued financial and other support of RECONCILE activities. This initiative has facilitated the preparation of the Southern Sudanese for the signing of the peace accord through Civic Education training.

We acknowledge our partners continued support for the projects that aim at improving access to civic information in the region and helping the communities we serve to become informed about the processes that will lead to a just and lasting peace.

## **VIII. Conclusion**

From the foregoing it is evident that the training for civic education has began the process of building the capacities of the communities through the church and community leaders to sustain peaceful co-existence. The formation of an interfaith platform for dialogue between Muslims and Christians will promote unity and peaceful coexistence between communities in Southern Sudan and the training materials developed will benefit the misinformed communities for a long time to come. Therefore it is important to realize that trained church and community leaders can continue contributing towards building relationships between communities for sustainable peace. As the peace agreement has been concluded, a lot is expected to be done by the Churches particularly in terms of civic education.

The trained facilitators are now challenged to translate the skills they have acquired into actions. They need to keep in mind that their people look up to them for guidance and direction. This should motivate them to mobilize and train the communities for the achievement of self-rediscovery of the people's potential to contribute to the sustainable development of Southern Sudan and the other marginalized areas.

*For Information and detailed Reports please contact, RECONCILE documentation center on [info@reconcile-int.org](mailto:info@reconcile-int.org)*