

Proposal

Section A Basic Information

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| Programme Title | Peace, Reconciliation and Healing Southern African Consultation | |
| Name of Organisation | Peace and Reconciliation Network (PRN) together with Micah Global / Micah Zambia | |
| Budget Requested | US \$ 8,800 | |
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| | | |
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| Web Site | www.micahglobal.org | |
| Legal Status | Registered Charity in the UK: 1103048 | |
| Programme Start Date | 1 st March 2018 | |
| Actual Consultation | Sunday 15 th to Wednesday 18 th April 2018 | |
| Duration / End Date | 31 st May 2018 | |
| Location(s) | Lusaka, Zambia | |
| Date Proposal Written | 7 th February 2018 | |

Section B Context for Consultation

Background

- Historical

The wounds and scars impacting communities from historical injustice continue to fester with limited band aid approaches not getting to the root causes of the pain. These deep wounds have affected identity, self-confidence and a sense of wellbeing, exacerbated by ongoing injustice, violence and poverty. Communities informed by a history of colonial and post-colonial struggles, where weapons of words that undermined were as affective as weapons that inflicted physical violence. Ongoing political challenges, internal struggles for power, military coups, civil wars, dictatorships all causing mass displacement of people. Adding to the suffering is the reality that many of the perpetrators have never been brought to justice.

The roots of most of these conflicts in Africa date back to the nineteenth century or even earlier. These historical factors are intricate and intertwined and impact on the current context. Political tensions are intertwined with ethnic conflicts which makes it difficult to resolve most of the issues.

- Current

In the recent past Africa has moved away from dictatorship and military rule to a continent that is entrenching democratic rule and institutions. While Africa seems to be making strides in her democratic endeavors a number of a communities and countries are experiencing internal challenges which have threatened local democratic institutions. Some of the reasons that account for these challenges include voting on ethnic lines, lack of intolerance, weakened democratic institutions and poor governance.

A number of countries in the Southern African region are considered models of democracy on Africa. However, recent events in the region have the capacity to rewrite this history and threaten the peace that the region enjoys. Measures need to be taken now to address the emerging in-country conflicts rather than wait for a fully grown crisis to evolve.

The promotion of justice and reconciliation are antidotes to impunity. Powerful individuals and state institutions have the tendency to act as they desire without fear of reprisals, reproach, retribution, or recrimination. In the context of impunity there is a deficit of democratic structures of accountability, fairness, and impartiality.

Justice, peace, good governance, and reconciliation, thrive in contexts where stable democratic values and impulses prevail, and where there is a culture of constitutionalism to constrain arbitrariness and abuse of power. Ending impunity and promoting justice and reconciliation needs to be the goal of the church and faith Based organisations in Africa.

Situational Analysis

Peace building and reconciliation in any context are long term processes that require a good understanding of the root causes of conflict and how to respond to it. Exploration of what policies are needed, which programmes and strategies will help, and which institutions are needed to build/rebuild human and institutional capacity.

We have to admit that conflict is inherent in all societies, but the major distinction is how communities handle misunderstandings. Differences in interests and opinions between groups in a country are expected. However, how such differences are expressed and managed determines if conflicts will manifest themselves in non-violent or violent ways. When groups within a society pursue their objectives in accordance with the laws and established norms of that society, conflict tends to be predominantly nonviolent. Never the

less when groups turn to violence to pursue their interests, and the use of violence outweighs the use of nonviolent means.

Widespread societal conflicts in the African context are often played out against the backdrop of deep poverty, ethnic tensions, illiteracy and weak systems of governance. In the most extreme cases, societal conflicts are products of long-term degenerative politics marked by a loss of control over the economic and political space. The poor, including women and children are the most affected when societal conflicts arise. Undermined by governance challenges and administrative failures, most states in Africa have not responded adequately to the root causes of conflicts. It is for this reason that societal conflicts are symptoms of deep rooted conflicts and are indicative of insecurity.

Societal conflicts are not usually localised; they harmful spillover effects on neighboring countries. The flow of refugees, heightened insecurity and ethnic tensions and the resulting diplomatic conflicts have all engaged substantial resources and efforts from relatively stable countries that share borders with collapsed states¹.

The existence of conflict does not, in itself, necessarily lead to the eruption of widespread hostilities. The tolerance and coping capacities of the poor, excluded and marginalised sections of society in Africa are legend and manifold. Conflict does engender large-scale violence if structural conditions are present, such as authoritarian rule and/or lack of political rights, state weaknesses and lack of human and institutional capacity to manage conflict. The risk of an outbreak of violence increases when these conditions exist concurrently or are exacerbated by other problems, such as manipulation of ethnic or other differences (in religion, culture and language), which further fragments society and intensify conflict.²

Section C: Aims and Objectives of Consultation

Rationale

There are four layers of capacity which are mutually interdependent and underpin peace building efforts. If one or the other is pursued on its own, peace building efforts become skewed and inefficient:

- 1. Individual:** This involves enabling individuals to embark on a continuous process of learning – building on existing knowledge and skills, and extending these to new directions as fresh opportunities appear.
- 2. Institutional:** This, too, involves building on existing capacities. Rather than trying to construct new and alien institutions on the basis of foreign blueprints, governments and donors instead need to seek out existing initiatives, however nascent, and encourage these to grow.
- 3. Societal:** This involves capacities in the society as a whole, or their transformation for development. It encompasses the facilitating process, which lies at the heart of human development: the opening and widening of opportunities that enable people to use and expand their capacities to the fullest. Social capital and cohesion are at the core of societal capacity and apply both nationally and locally. Without such opportunities, soon people will find that their skills rapidly erode or become obsolete. The broad concept of capacity building comprises various processes: capacity creation, capacity utilization and capacity retention. These dimensions of capacity development are interactive and dynamic.
- 4. Family:** A core support unit creating stability in the community.

¹ Zartman, W. I. "Introduction: Posing the Problem of State Collapse" in Zartman, W. I (Ed). *Collapsed States: The Disintegrated and Restoration of Legitimate Authority*. Boulder: Lynne Rienner, 1995:1-11.

² Colletta, N. and M. Cullen. *Violent Conflict and the Transformation of Social Capital*. Washington, DC: World Bank, 2000; Collier, P. and A. Hoeffler. "On Economic Causes of Civil War". *Oxford Economic Papers* No. 50, 1998: 563-573.

Scope

Participants of this conference will be from Zambia and from the Southern Africa region. Those coming from outside of Zambia will add value by offering a comparative analysis of peace building efforts in their respective countries. While conflicts can be a local issue they have a tendency of affecting others in the region. Therefore, it is essential that a joined-up, united consultation takes place to inform a cohesive and effective response. Participants coming from Zambia and the rest of the Region will be church leaders, community leaders, leaders of Christian ministries, academicians and other key individual members from local civil society as well as representatives from international NGO's operating in Southern Africa. To ensure strong information dissemination, public and private media outlets will be invited to the conference. This will ensure national and international exposure of this conference.

The total number of expected participants for the said conference is expected to be approximately 100 people. Some of the suggested topics will be:

- Challenges to peace and recovery in Africa?
- Reconstruction and capacity building in post conflict communities
- Peace and reconciliation efforts in Africa
- Conflict analysis
- Healing wounds of conflicts

Goals and Objectives

Objective 1: To provide a place of dialogue where participants can share, reflect and consult on the issues surrounding conflicts in respective countries.

Objective 2: To understand the theological and practical approaches to healing wounds from ethnic conflict, and enable the church to understand and respond to their calling to be Shalom bringers / ministry of reconciliation.

Objective 3: To develop a coalition of partners and individuals committed to champion peace and reconciliation.

Objective 4: To develop a training hub for integral mission which focuses on reducing poverty, injustice and conflict.

Objective 5: To raise awareness and expose the issues that underpins conflicts in Africa

Objective 6: To listen to the views of the victims of violence and how issues of violence affect them.

Objective 7: To develop a position paper. This will include action that participants are going to take corporately and as individuals to promote peace.

Section D: Programme Overview

Programme outline to include:

a) Key note addresses:

These will be given by identified key persons and guest of honor, including the heads of Churches and Christian ministries involved in peace efforts. Senior church leaders (i.e. Heads of Denominations) or their proxies are welcome to participate and make contributions. Brief histories and scenarios will be given on why the conference is important.

b) Theatrical and musical presentations

There will be informative expressions of the theme to give an insight of the issues at hand through art and music.

c) Community testimonies

The community perspective is very vital to the conference proceedings as they offer information on what is happening on the ground. The presenters take the opportunity to share their experiences and actions to help guide the planning later on. Where possible, this will include testimonies from victims of violence.

d) Conflicts in other countries

This will provide other countries the opportunity to present and offer insight on the issues of conflicts in their own countries.

e) Workshops peace building efforts

There will be various to discuss the issue of conflicts and the need for peace in African countries

Expected Outputs

The expected outputs of the conference are:

- A review of the situation regarding current conflicts in Zambia and the Southern African region
- Participants who have experienced and engaged in steps of healing and reconciliation.
- A position paper to present to government

Expected Results

- Government (the President, all relevant ministries, departments and agencies) will take into account and apply the recommendations and guidelines given in the position paper
- Awareness levels will be raised and enhanced understanding of the issues surrounding conflicts and how to resolve them in Africa.
- Improved capacity building and advocacy using the conference proceedings.
- A coalition/network of key players will be formed to ensure that in-country peace building efforts bear fruit.

Conclusion

This consultation will provide a unique opportunity for key partners representing countries across Southern Africa, including the host country Zambia, to come together and discuss issues leading to conflicts and brainstorm on peace building efforts.

Section E: Logistics and Dates

Dates for the Consultation:

Opening address will be on Sunday the 15th April at 4pm, closing will be on Wednesday 18th April at 1pm

Location: Abundant Life Church, Roan Road (off Bishop Road), Kabulonga, Lusaka, Zambia

Event Management:

Micah Zambia will be responsible for the overall management of the Consultation with coordination and expertise provided by the Micah Global.

Logistical Management and Event oversight will be carried out by Rev'd Martin Kapenda and EFZ as our hosting member.

Registration oversight will be done through Micah Global: www.micahglobal.org/events

Financial oversight will be done by Micah Global.

Section F: Financial Overview

Micah seeks to make their consultations as accessible as possible to a wide range of Christian leaders. A reduced registration fee is set within a range that should be viable for participants to meet. The cost per participant will however not fully cover core costs of the event and so a blanket grant is sort to enable these costs to be met, as well as provide cover for speakers and facility core costs.

Accommodation and travel will be provided for international speakers:

- Dr Johannes Reimer: Director PRN (Germany)
- Rev'd Joseph Nyamutera: Director Rabagirana Ministries (Rwanda)
- Sheryl Haw: Director Micah Global (UK)

Participant's accommodation: a list of reasonable accommodation options will be provided for participants to book.

Registration Cost per Participant to cover:

- Morning and afternoon refreshments
- Lunch
- Dinner x 1 at opening
- Conference facilities and materials

Registration Cost per Participant:

| Member Rate | Non-member Rate |
|--------------------|-----------------|
| US \$ 60 = ZMW 580 | \$ 80 = ZMW 780 |

This proposal seeks to raise US \$ 8,800 to cover:

- Speaker support
- Conference hall and facility costs
- Sound and presentation equipment / publications
- Event management

Full Budget outlined below

Note: Items calculated on a minimum of 120 participants / maximum 200 participants.

| No. | Description | USD | Comments |
|-----|---------------------------------|---------------|---|
| 2 | Meals and Refreshments | 3,000 | Conference package for 120 people @ US\$ 25 per person. This includes all the meals, drinks, water |
| 3 | Transport | 400 | Mobilisation and organisation of the conference |
| 4 | Conference Facilities | 450 | Conference room and sound equipment @ \$150/day |
| 6 | Administration | 2,600 | This involves the preparations of the conference (banner, conference pack, management) |
| 7 | Speakers / Facilitators / Staff | 5,000 | Tickets and travel logistics |
| | Sub Total | 11,450 | |
| 8 | Contingency | 350 | |
| | Total | 11,800 | |
| | Income from Participants | 3,000 | Between @ 60 paying participants (includes a number volunteers and reduced rates for those unable to pay fully: \$50/p) |
| | Subsidy Request | 8,800 | Proposal Request |

Section G: About Micah and PRN

Micah Global

Why Does Micah Exist? Because we believe in the world-transforming mission and kingdom of God through His global church for the sake of His kingdom.

How does Micah Work? We facilitate platforms for learning, acting, uniting, articulating and advocating together for transforming mission.

By transforming mission we mean:

- 1) The mission and ministries we do should have the impact of transforming and discipling our communities and nation.
- 2) Mission itself needs to transform. Both the way we understand and do mission.

Foundation Verse: Micah 6:8 - What does the Lord require of us but to act justly, love mercy and walk humbly with God.

Vision: Communities living life in all its fullness, free from extreme poverty, injustice and conflict.

Mission: Rooted in the Gospel, we become agents of change in our communities:

- Catalyst for transforming mission through the promotion of integral mission
- Movement towards a united response to advocating for poverty reduction, justice, equality, reconciliation, safety and well-being for all
- Network providing a platform for shared learning, corporate reflection and action, demonstration of integral mission and facilitation of an information provision hub.

Peace and Reconciliation Network (PRN)

Who is PRN: We are an international Network for Peace & Reconciliation of the worldwide movement of 650 Million Evangelical Christians in 129 countries and all continents of the world. We encourage, motivate and train evangelical Christians for Peace building and conflict resolution in their respected local communities and beyond.

Vision: We envision a global network of Evangelical Christians united in mission and effective in voice on local, national, regional and global Peace and Reconciliation issues resulting in Christ-like transformation of communities.

Mission: We exist to strengthen the Evangelical Alliance at world, regional, national and local levels, promoting and establishing Peace and Reconciliation Networks where they do not yet exist, in order to enable the Church to advance the Good News of the Prince of Peace, Jesus Christ, and effect personal and community transformation for the glory of God.