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New Chances for Participatory Processes in Development Cooperation

A Dialogue of Justice and
Peace Structures in Africa
and Europe 2005 - 2007

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Foreword

Justice and Peace organisations from some African countries and the German Commission for Justice and Peace have been working for more than one year to address the current questions involved in the new chances of participatory processes in development cooperation. This idea paper summarizes the results of the dialogue.

We, the Presidents of Justice and Peace Commissions in Africa and Europe, would be pleased to see that this paper attracts widespread attention and gives impetus to ongoing dialogues. – Why?

The Social Doctrine of the Church has always called for participation and involvement of all people in shaping and organizing life in all its dimensions. These challenges related to responsibility and self-initiative of those affected by poverty have long been ignored or underestimated in governmental and international development cooperation. The promising new approaches discussed in modern national and international development cooperation would be successful if they were actually put into practice.

This was the context of the joint initiative of Justice and Peace organisations. The partners entered into an open and comprehensive dialogue on their various experiences with participatory processes, success stories and failures in order to identify opportunities for active participation in society and the Church. This brought about a broad exchange on the various approaches to involvement in participatory processes of shaping and organising life in all its dimensions and revealed a great variety of chances to reduce or even eliminate poverty through participatory approaches and initiatives. The partners have been able to draw their own valuable lessons from this variety of reported experiences, trials and obstacles.

An international workshop, which took place in Bensberg near Cologne from 4 to 5 October 2007, provided the opportunity to sum up the comprehensive dialogue and to communicate the process to some European Justice and Peace organisations and representatives of the European Parliament.

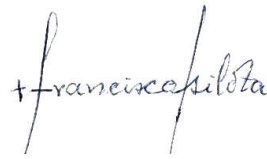
We consider this project to be an important model of substantial dialogues on participation in development cooperation, integrating various experiences, success stories and disappointments of partners in the South and in the North. This process brings forth new ideas and encouragement for the partners' own efforts to promote participatory processes with the poor. This mutual exchange is in clear contrast to the poverty reduction strategies one-sidedly imposed by the Europeans. The dialogue documented in this paper is an example of joint efforts – joint efforts that will be increasingly important in a world which is growing ever closer together.

This is why we encourage everyone to continue, on an open basis, the dialogue on the various experiences with participatory processes in poverty reduction among Justice and Peace organisations and with other committed partners.

Let us spread this idea paper! Let us ask more people, within the Church and others, about their experiences in this respect! Let us continue to talk about participation of the poor and their chances to live a life in dignity. In doing so, we give evidence of the fact that the Church and its Social Doctrine place the human being with its talents at the centre of any political, social and economic order.

A handwritten signature in black ink, appearing to read 'Leo Schwarz'.

Leo Schwarz
Em. Auxiliary Bishop of Treves
JP Europe

A handwritten signature in black ink, appearing to read 'Francisco João Silota'.

Francisco João Silota
Bishop of Chimoio
JP SECAM

Findings and Recommendations for the Promotion of Participation by Church, Civil Society and Political Actors

Summary

I Background

In October 2005, the general secretaries of African bishops' conferences and representatives of Justice and Peace organisations were invited to a dialogue on the topic "New chances for participatory processes in development cooperation". An interim status report on the dialogue project followed in December 2006 and intensified the exchange including a questionnaire (see attachment), which sought to explore the various experiences with participation. In addition, the respondents were asked to comment on the objectives of this dialogue project and to suggest more objectives. The questionnaire was primarily addressed to representatives of Justice and Peace organisations.

The suggestions concerning the objectives of the project were discussed in detail at an international workshop with the dialogue partners in October 2007. This workshop was designed to develop a common understanding of the concept of participation and to let it enter a political dimension. The final intention was to formulate specific recommendations in order to encourage Church actors to make full use of their potential to promote participation.

The following text summarizes the responses to the questionnaire and structures the findings (chapter II). This made it possible to define prerequisites for participation (chapter III). In a final step the concrete recommendations for actors in development cooperation, particularly the Church and her role in regard to participation are added (chapter IV).

II Summary of responses

1 Obstacles to and causes of participation

The answers in regard to obstacles to and causes of participation clearly distinguish between individual, structural and actor-related reasons.

Individuals are prevented from participation in political and societal processes for lack of self-confidence, education and information. Other reasons include fatalism, poverty, fear

of change, but also fear of disappointment. Conflicts in families, communities and regions based on prejudice, mistrust, quarrel, self-interest, etc. are considered to be the most serious obstacles to participation and development.

By contrast, individuals are encouraged to seek participation when they develop common visions and objectives, e.g. by way of personal contacts and the exchange of views and ideas with others. People are more willing to participate in processes when they are unsatisfied with existing conditions, when they recognize the self-help potential in family and social affairs, when they are able to manage and resolve conflicts in families, communities, etc., and when there is a certain shared identity and feeling of solidarity.

Existing structures can promote exclusion and marginalisation of those concerned. There is also a risk that dependent relationships to sponsors etc. cause a sort of inferiority complex. General focus on money and power, bureaucratism and corruption favour the creation and exploitation of dependencies (in financial terms etc.). Conflicts can be aggravated where strong structures favour or justify inequality.

In contrast to this, newly established institutions and initiatives, but also innovative programmes of development organisations which promise to deliver quick success (e.g. reforestation initiatives), may have positive effects on participation. Here, it is essential to involve those concerned in the entire development process (from demand analysis to budget control) and to provide for institutionalized and regular exchange of experiences, for targeted conflict management strategies and for legal information for those concerned. Communication in adequate language is crucial for encouraging and stabilising participation.

Singular actors can favour or prevent participation on account of their specific roles and functions. These include politicians who may be responsible for wrong political decisions, governmental and NGO decision-makers who may pursue wrong development approaches, as well as people who may act in selfishness and perfidiousness for political considerations.

Singular actors can have a positive effect, where Church initiatives provide opportunities for the exchange of ideas, for education in human rights, in civil rights and in civil duties, for conflict training and for legal advice.

2 Processes encouraging and favouring participation

Elections, in particular election observation can be supportive in terms of regular registration, political information and long-term shaping of political ideas. The call for election observation strengthens the awareness of citizens of their rights and responsibility, especially when 'observer coalitions' develop own educational curricula.

Supporting measures such as citizenship and democracy education are useful also to overcome 'historic party bondages' going back to liberation struggle e.g.

But: Election programmes are not necessarily focused on poverty alleviation and are inclined to serve the politicians' own interests. There is always a risk that the favour of the electorate is misused. The electorate is often passive.

Poverty Reduction Strategy Papers, like the one initiated by the World Bank for debt cancellation (PRSP) are often of limited use in terms of participation. It can be observed that the processing of PRSP and their implications vary according to countries and the awareness of actors. International NGOs and their networks are of great relevance in this respect. The same applies to the development programmes under the Cotonou Agreement, although it can be noticed here that the related processes are poorly known, that there is a lack of information, and that formal procedures (consultation) are often mistaken for participation. Processes are normally too long to have an immediately felt effect on participation.

Education in civil rights, human rights and conflict management are of fundamental importance for promoting learning processes at individual level. The tools for education must suit the target group in language and clarity. Direct dialogue with politicians and members of parliament is helpful.

3 Examples of failed participation and resulting learning processes

The following learning processes have been derived from singular examples of failed participatory approaches, e.g. in the fields of corruption control, health and governmental programmes:

- a) failures may encourage development of political awareness and true participation of those concerned;

- b) as processes are expected to deliver quick success, it is preferable to carry out specific projects which are reasonable in size;
- c) constant and close involvement of all those concerned and interested is necessary;
- d) it is necessary to share responsibility;
- e) it is important to link participatory processes with national political processes (change must be based on democracy);
- f) the first thing to realize is that conflict management is possible;
- g) neglecting the principle of subsidiarity by taking power from communities is oppressing participation;
- h) free education and access to financial assistance has to be provided.

4 The parties involved and their roles

Local governments act in addition to the legislative power exercised by the national parliament. But their powers are limited, depending on the distribution of power. Communities need direct, accountable and consistent representation.

The Church is considered to be a neutral, but important actor, because its international networks enable the Church to look at the situation from the external perspective. It is important that Church representatives are able to act as societal players in the national context. For this reason, the relevant Church institutions must be provided with adequate equipment. Instructors and coaches, for example, should be involved in a continuing process of education. Cost-awareness and internal financial control are also important. Furthermore, programmes should be planned and monitored according to the principles of participation. With this regard, it may be helpful to define the role of the Church in an exposé.

The activities of NGOs are extremely important both in national contexts and because of their regional and local networks.

III Prerequisites for participation

After considering the various facets of participation in development cooperation the dialogue partners focussed on three areas of development processes which needed further analysis and debate. The areas were defined as preconditions to successful and sustainable participation as the Catholic Church considers participation of the people concerned

in the social and development policy context to be a promising and sustainable principle which is based on the Christian view of man. The social doctrine of the Church has traditionally called for self-responsibility and for social and societal participation of people and sought to promote participation by way of educational and other initiatives (empowerment). The development activities of the Church have always focused on empowering people to self-help.

The specific areas are:

- A. Conflict resolution and reconciliation processes as prerequisites for participation
- B. Coherence of development cooperation through participation
- C. The political dimension of civil society participation: participation as prerequisite for parliamentary democracy

IV Theses on participation and recommendations

The following theses on participation have been derived from the interpretation of responses. The results of the discussion on the specific areas have led to recommendations which will be presented in a merged version for comprehensive reading.

Thesis 1

If participatory approaches are to improve the living conditions in the long run, they need to be comprehensive and must involve all phases of a development process, such as discussion, consultation, decision-making and implementation. Any disruption of this procedure will be detrimental to the development process.

This means in the context of

- A. Conflict resolution and reconciliation processes as prerequisites for participation
 - The experiences and capacities of women and young people should be included in the activities, structures and decision making in the peacebuilding endeavour of the Church.
- B. Coherent development cooperation through participation
 - Appreciate good or functional local structures and capacities some of which may be lost over time. This applies to building democratic structures as well.

- Specific contexts have to be taken into consideration in development interventions even if this process takes time, nevertheless enable people to learn from each other.

C. Participation as prerequisite for parliamentary democracy

- Instead of working FOR the poor, we must work WITH the poor. Given their social situation, the poor are powerless, but nevertheless are able and have the mental and moral resources to escape from this situation on their own.
- However, we must admit that we often fail to see the marginalised as authentic actors of change, created in God's image. Therefore we must reflect more deeply on our own perspectives and on our objectives for the poor.
- In addition, we must develop instruments that help to change our view of those who are in need of our support and "empowerment". First step: Give a hearing to...

Thesis 2

The involvement of individuals in conflicts is the main obstacle to participation. This applies to conflicts at various levels: family, parish, community, society. This is also a long-term problem because negative experiences provoke distrust. Conflicts also prevent the implementation of other prerequisites for participation, such as general education, information on human and civil rights, etc.

This means in the context of

A. Conflict resolution and reconciliation processes as prerequisites for participation

- The Church should engage in analysis of (historical) root causes of conflicts
- apply it on her own role in conflicts (confession – conversion – reconstruction)
- and take initiative in conflict prevention
- work of healing memories.

B. Coherent development cooperation through participation

- Make men, women and young people themselves identify and communicate their needs.

C. Participation as prerequisite for parliamentary democracy

- Politicians who need profound spiritual help must not be left alone but encouraged to share their faith and love.

Thesis 3

Furthermore, there are structural and actor-related factors preventing or encouraging participation which must be taken into consideration. But in any case it is necessary that individuals are effectively informed and educated. These initiatives should also be supported with structural measures (support of institutions, laws, rules of procedure).

This means in the context of

- A. Conflict resolution and reconciliation processes as prerequisites for participation
 - The Church should offer (professional) training for J&P work based on Catholic social teaching, Christian spirituality and the power of the Gospel.
 - The African Church and its partners should engage in conflict resolution capacity building for grassroot peaceworkers in order to foster participatory J&P Commissions' work.
- B. Coherent development cooperation through participation
 - Representation should be seen from a wider perspective than the formal structures of democracy in many countries.
 - Constantly hold elected representatives to account.
- C. Participation as prerequisite for parliamentary democracy
 - Use efficient channels to make successful approaches and new views public (e.g.: basic needs, exposure to the life of the poor).
 - Despite the desire for joint action, different approaches to dialogue on account of socio-cultural and political contexts must be respected.

Thesis 4

In order to be able to recognise problems/conflicts it is necessary to look at things from the external perspective and to provide the necessary institutional structures. Ideally suited for this role are Church institutions, such as Justice and Peace Commissions with their national and international networks, their credibility, their political neutrality, and their mission to serve the poor and to serve peace.

This means in the context of

- A. Conflict resolution and reconciliation processes as prerequisites for participation
 - The Church should be a credible, non-partial actor, taking initiative to call for (inter-cultural, political, inter-religious) dialogue and (professional) conflict resolution.

- The Church should aim at unity (not uniformity) in order to be a strong advocate for peace.

B. Coherent development cooperation through participation

- Strengthen inter-Church dialogue regarding roles and responsibilities within a Universal Church.

C. Participation as prerequisite for parliamentary democracy

- Use the international Church networks to analyse situations and for advocacy work (Zimbabwe).

Thesis 5

Churches/Justice and Peace organisations are able to fill institutional gaps because other organisations which are solely focused on development are generally unable to offer the necessary training in peace and conflict management. They are unable to combine these two aspects. The Local Church, however, is close to those concerned and therefore has the potential to bring these aspects together.

This means in the context of

A. Conflict resolution and reconciliation processes as prerequisites for participation

- The Church should make use of her personnel, structures, institutions, instruments to develop best practices in conflict resolution.
- The Church should engage in studies, analyses, research to bring to light war economies / political, economic, cultural interests involved in conflicts for (international) advocacy work.

B. Coherent development cooperation through participation

- We should engage in partnerships that discover local resources that make people realise what they have to offer in the process of participation.

C. Participation as prerequisite for parliamentary democracy

- Try to get political circles involved in Church dialogue processes.
- J&P structures offer the Church a possibility that the bishops must make use of in order to take up subjects and social debates without direct implications for their authority.

Thesis 6

Cooperation between actors of the civil society will strengthen and ensure success of the initiatives. Cooperation, particularly at local level, is necessary to develop a long-term culture of participation. In addition, national and international networking is necessary to ensure political consolidation of the achievements reached at micro-level.

This means in the context of

- A. Conflict resolution and reconciliation processes as prerequisites for participation
 - The Church should collaborate and network with experts from secular society.

- B. Coherent development cooperation through participation
 - There is a need for mutual coordination and support among development partners: North/North; South/South; North/South; South/North.

- C. Participation as prerequisite for parliamentary democracy
 - Cooperation with grassroot initiatives sharing the same spirit but not necessarily the same faith, such as ecumenical or interreligious initiatives. This is an instrument to promote social dialogue at the political level and participation of all social classes.
 - Use communication and information technologies to spread experiences concerning dialogue and participation.

Annex to Summary - Questionnaire

We would be very happy to receive your reports, experience and statements on the following and similar points.

- What has largely incited the poor to act in self-help (events, habits, meeting points)?
- What are recognisably the largest obstacles to becoming aware of one's own strengths, abilities and ideas?
- What effective structural aid for enhancing people's willingness to help themselves is known (e.g. meeting places, reporting)?
- Was the development of the willingness to act of disadvantaged population groups favoured during major campaigns such as elections and their critical observation?
- What abilities were particularly promoted and trained among the participating observers of political decision-making processes?
- What training and educational tools were most effective in enabling committed citizens to assert and implement their cooperation in public life?
- What were favourable starting points for opening the state for greater civil participation? What tools have proven to be particularly effective here?
- What role is played by local civil representations, local parliaments, village councils, etc.?
- Have tools of international development cooperation (PRSP, Cotonou Agreement, bilateral treaties) helped to strengthen participative elements in the fight against poverty?
- Are there systematic obstacles for participative approaches, and what conceivable interventions could counter them?
- Are there examples of unsuccessful participation, and what learning processes have they launched?

Part A

Participation in Catholic Teaching and Work

The German Commission for Justice and Peace prepared herself for the dialogue of Justice and Peace structures by elaborating a paper on the term and concept of participation in the Christian Social Ethics. This basic groundwork is presented in chapter 1.

The second chapter of part A provides an insight into the reality of implementation and relevance of this concept from an African perspective.

Both contributions are the analytical prelude to the intensive exchange on the challenges for participatory processes in the development cooperation of the Church.

1. On Participation/Participatory Justice in Christian Social Ethics

Irene Porsch, Misereor

1. Preliminary remarks

Participation is neither a principle of Catholic social doctrine and Christian social ethics, nor is it a term that is explicitly dealt with therein. Indirectly, however, participation is highly relevant, primarily as a kind of heuristic guideline to aid in the problem-orientated consideration of individual topics of Christian social ethics.¹ Hence, participation serves for instance to provide checks and balances in social justice – in particular with regard to participatory justice.

2. Participation

Today, the term participation gives expression to major elements of social justice. These include the right of people who are capable of mature judgment to organise their affairs on their own responsibility, and the expectation that the individual will responsibly engage in shaping societal processes. The consequence of this is that participation is a topic of Christian social ethics since by calling for possibilities to shape societal processes in a spirit of participation, participation is relevant not only in terms of individual ethics, but also at societal and institutional level.

There is however a need to meet fundamental preconditions which make such actions on the basis of personal responsibility possible in the first place. For instance, access to vital material goods, and also to immaterial goods, must be assured. Political institutions must guarantee the participation of citizens who are capable of mature judgment in the socie-

¹ cf. on this: Heimbach-Steins, Marianne (ed.): Christliche Sozialethik. Ein Lehrbuch, Vol. 2: Konkretionen, Regensburg 2005, p. 6.

tal process and provide a measure of solidarity within society which enables all members of the community to live a decent, independent life.

In theological terms, this conviction emerges ...

“... from the creation account which states that Man has been called to participate and have part in God’s Creation. This aspect of participation is part and parcel of fundamental justice, which means that all persons at national level and all peoples at international level have the right to participate in the increasingly more closely-interwoven global economy in a manner that recognises their freedom and dignity.”²

3. Social justice as a guiding principle of Christian social ethics

Christian social ethics views any comprehensive justice as social justice which chooses its measures by the ‘common good of all’. A community possesses such a “good order based upon the common good” if it satisfies the criteria of personality, solidarity and subsidiarity.

“Social justice has thus, and it is right that it should be so, the character of a taking of sides for all who are dependent on help and support... It is not exhausted in personal care for the disadvantaged, but aims at the removal of the structural causes for the lack of sharing and participation in social and economic processes.” (For a Future Founded on Solidarity and Justice, #112)

In this context, social justice hence constitutes the guiding principle of “participation”. Social justice as comprehensive, general justice is composed for Arno Anzenbacher of four sub-justices: ³

(1) transactional justice (iustitia commutativa);

(2) participatory justice (iustitia contributiva): Refers to the active-participative aspect of shaping the general good. This aspect is made abundantly clear in the Pastoral Letter of the U.S. Catholic Bishops, which is explained in more detail later:

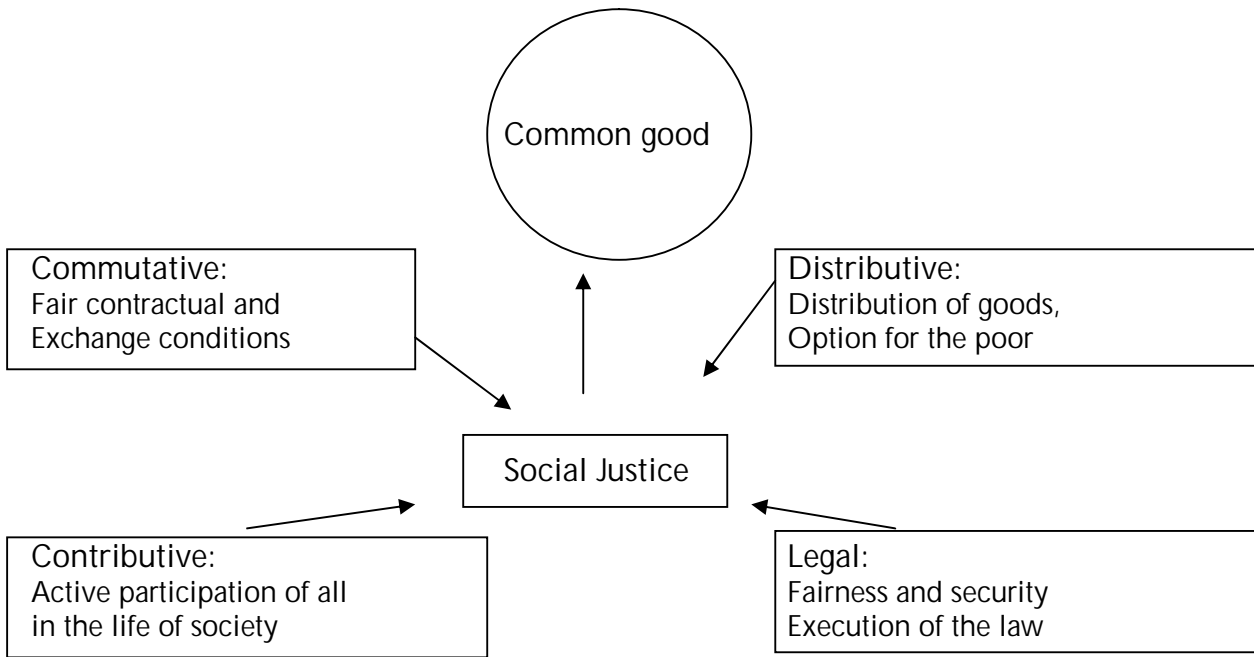
“Social justice implies that persons have an obligation to be active and productive participants in the life of society and that society has a duty to enable them to participate in this way.” (Economic Justice for All, #71), “[...] so that people can contribute to society in ways that respect their freedom and the dignity of their labor.” (Economic Justice for All, #72)

(3) distributive justice (iustitia distributiva);

(4) procedural justice (iustitia legalis);

² Ghebremedhin, Yohannes: Beteiligungsgerechtigkeit für Sub-Sahara-Afrika im Prozess der Globalisierung. Hamburg 2003, p. 257.

³ cf. Anzenbacher, Arno: Christliche Sozialethik. Einführung und Prinzipien. Paderborn 1997, pp. 221-223.



4. The option for the poor

An option is taken at the level of epistemology, or the theory of knowledge; it constitutes a preliminary decision which becomes interest-leading knowledge. As an "existential step of faith"⁴, it constitutes an act of faith, and hence cannot be found in the field of ethics. Nonetheless, it is possible to define option as a regulative norm which offers orientation and assurance which is relevant in practice.

Liberation theology identifies the poor as lacking participation, which in turn is in violation of their human dignity. Participation includes here both the area of ensuring material survival, and of "cultural marginalisation, dependence and exploitation". These are caused or at least promoted and amplified by plausibilities, statutes and institutions. "The option for the poor indicates that material poverty is to be regarded as the strongest and most degrading form of a lack of participation."⁵

The option for the poor is highly relevant to an understanding of participation in Christian social ethics, because this option indicates that not only ensuring fundamental political rights, but also ensuring material survival, are important as a reason for facilitating participation.

Hence, Christian social ethics are aware of being obliged to follow a specific fundamental direction when analysing and evaluating social structures and interventions to identify

⁴ cf. Schäfer, Gerhard Karl: Die Option für die Armen als Herausforderung für Diakonie und Sozialethik. in: Götzelmann, Arnd; Hermann, Volker: Diakonie der Versöhnung. Stuttgart 1998, pp. 204-215.

⁵ ibid p. 206.

the consequences they have in each case for the weakest in society and whether they enable them to take a fairer part in the life of society. Changes favouring the poor are accordingly to be achieved together with the poor, and not only for them.

The Pastoral Letter of the U.S. Catholic Bishops makes a close connection between the option for the poor and the Biblical command to love one's neighbour as the core of an understanding of justice. Justice is clearly defined in this context as participatory justice:

"As individuals and as a nation, therefore, we are called to make a fundamental 'option for the poor' [44]. The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one's neighbour as one's self. Those who are marginalized and whose rights are denied have privileged claims if society is to provide justice for all. This obligation is deeply rooted in Christian belief." (Economic Justice for All, #87)

"The primary purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good [47]. The 'option for the poor', therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community." (Economic Justice for All, #88)

This is hence not a matter of paternalistic welfare, but of changing the structures towards participation of the "poor/marginalised". The goal is to overcome the marginalisation of these groups.

5. Participatory justice

It is not the State by itself, but also society, that is the totality of all individuals, which is responsible for creating social justice. If this is the case, it is not a matter solely of the "participatory justice" of the State, but of equal opportunities and the right of each individual to partake of social processes. This is contingent on all those who are affected by specific decisions being allowed to participate in them. Hence, the goal of efforts towards justice is to enable people to act on their own responsibility and to shoulder responsibility.

The normative legitimating foundation of Christian social ethics for the call for participatory justice...

"... is based on the Biblical understanding of Man, according to which God has created Man in His own image to partake of Creation. For this vital reason, all humans on Earth (the entire family of Man) are bearers of fundamental equal dignity as having been made in God's image. On this basis, Man is the bearer, the creator and the beneficiary of all

societal institutions, which is why each person is entitled to participate in social, economic, political and cultural activities.”⁶

6. Subsidiarity

The principle of subsidiarity includes two preferential rules for the design of social structures: a principle of assistance and a prohibition to appropriate competences. The principle of assistance obliges us to build up the social structures such that they serve the individual and place larger units at the service of smaller ones. As a prohibition to appropriate competences, it opposes social structures which remove competences from the individual, or where larger units remove them from the smaller units, which they could shoulder with their own strength. Hence, the participative form of society is a logical consequence of an applied principle of subsidiarity.

The principle of subsidiarity was formulated for the first time in the Encyclical *Quadragesimo Anno*:

“...Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.” (*Quadragesimo Anno*, # 79).

7. The Compendium of the Social Doctrine of the Church

The *Compendium of the Social Doctrine of the Church* discusses participation in social doctrine for the first time in a separate chapter, as a characteristic implication of subsidiarity.⁷ By selecting core quotes from the Papal social encyclicals participation is first of all defined:

“The characteristic implication of subsidiarity is participation, which is expressed essentially in a series of activities by means of which the citizen, either as an individual or in association with others, whether directly or through representation, contributes to the cultural, economic, political and social life of the civil community to which he belongs.”⁸

⁶ Ghebremedhin, Yohannes: *Beteiligungsgerechtigkeit für Sub-Sahara-Afrika im Prozess der Globalisierung*. Hamburg 2003, p. 455.

⁷ *Octogesima Adveniens*, #22.

⁸ *Gaudium et Spes*, #75.

Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good."⁹ (Compendium, #189.)

Secondly, the significance of participation for democratic systems and the democratisation of a society is stressed:

"Participation in community life is not only one of the greatest aspirations of the citizen, called to exercise freely and responsibly his civic role with and for others,¹⁰ but is also one of the pillars of all democratic orders and one of the major guarantees of the permanence of the democratic system." (Compendium, #190)

Accordingly, participation enables democratic systems to exist in the first place, and:

"...every democracy must be participative."¹¹ (Compendium, #190.)

Rights of participation are to be conferred both on the individual (citizens) and at the structural level (state, society):

"Participation can be achieved in all the different relationships between the citizen and institutions: to this end, particular attention must be given to the historical and social contexts in which such participation can truly be brought about." (Compendium, #191)

"In the area of participation, a further source of concern is found in those countries ruled by totalitarian or dictatorial regimes [...]." (Compendium, #191)

8. The Pastoral Letter of the U.S. Catholic Bishops of 1986

The Pastoral Letter of the U.S. Catholic Bishops was a caesura of the Western social teaching in terms of its content. For the first time the preferential option for the poor that had been developed in liberation theology became the decisive examination criterion in a rich Church of the Western world for the ethical assessment of economic and social circumstances.¹² This is how the American bishops founded a tradition of social statements on the part of Western bishops' conferences, as reflected inter alia in the joint statement of the German Churches entitled "For a Future Founded on Solidarity and Justice".

⁹ Compendium of the Social Doctrine of the Church.

¹⁰ *Pacem in Terris*, #278.

¹¹ *Centesimus Annus*, #46.

¹² cf. Bedford-Strohm, Heinrich: *Armut und Beteiligungsgerechtigkeit. Ökumenische Grundkonsense und Zukunftsherausforderungen der Sozialethik*. online publication 2005: www.gevth.de/tagungen/bamberg2005/bedford-strohm.pdf, p. 4.

The Pastoral Letter expresses itself clearly on participation by defining it as a fundamental right (social right) of humans:

“These fundamental duties can be summarized this way: basic justice demands the establishment of minimum levels of participation in the life of the human community for all persons. The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings. This can take many forms, all of which can be described as varieties of marginalization, or exclusion from social life [33]. This exclusion can occur in the political sphere: restriction of free speech, concentration of power in the hands of a few, or outright repression by the state. It can also take economic forms that are equally harmful.” (Economic Justice for All, #77)

Equally, the U.S. bishops refer in this context to the responsibility of the State, as well as to the necessity of economic participation:

“The nation’s founders took daring steps to create structures of participation, mutual accountability, and widely distributed power to ensure the political rights and freedoms of all. We believe that similar steps are needed today to expand economic participation, broaden the sharing of economic power, and make economic decisions more accountable to the common good.” (Economic Justice for All, #297)

9. The Social Statement of the Evangelical and Catholic Churches in Germany entitled **“For a Future Founded on Solidarity and Justice”**

The “Joint Statement on the Economic and Social Situation in Germany” was drafted from 1994 to 1997 in ecumenical cooperation and in a process of consultation between the two major Churches in Germany. This Joint Statement not only used a close link between the option for the poor and the Biblical commandment to love one’s neighbour as a core of the understanding of justice, but justice is unmistakably defined here as participatory justice:

“The unity of love for God and our neighbour takes concrete form when the preferential option for the poor becomes a leitmotiv for social action. From the standpoint of a Christian ethic, all social, political and economic action and decision-making should be gauged by the extent to which it concerns, benefits and empowers the poor. The biblical option for the poor is aimed at overcoming exclusion and involving everyone in the life of society. It commits one to see things from the angle of people living in the shadow of affluence and who, having no lobby, cannot make themselves noticeable as a social group. It draws attention to people’s feelings, to the offenses and humiliation suffered by disadvantaged persons, to unacceptable and degrading treatment, and to structural injus-

tice. It commits the well-off to share, and enter into effective alliances in a spirit of solidarity." (For a Future Founded on Solidarity and Justice, #107)

The consistent consequence of this is a call for participatory justice, which must also be structurally enabled:

"Structures have therefore to be created allowing individuals to participate responsibly in social and economic life. Besides the right to political participation, these include access to work and employment enabling a life in dignity comparable with that of the majority of the population, and an effective contribution to the common good. In order for people to participate and to have the opportunity to be heard and understood in the formation of public opinion, an educational system is needed that develops not only vocational skills but also political discernment and a capacity for political involvement." (For a Future Founded on Solidarity and Justice, #113).

10. Further selected quotes

Pacem in Terris:

"Finally, man's personal dignity involves his right to take an active part in public life, and to make his own contribution to the common welfare of his fellow citizens. As Pope Pius XII said, 'man as such, far from being an object or, as it were, an inert element in society, is rather its subject, its basis and its purpose; and so must he be esteemed' (Christmas message 1944, AAS 37 (1945) 12)." (Pacem in Terris, #26)

"Men, both as individuals and as intermediate groups, are required to make their own specific contributions to the general welfare. The main consequence of this is that they must harmonize their own interests with the needs of others, and offer their goods and services as their rulers shall direct – assuming, of course, that justice is maintained and the authorities are acting within the limits of their competence." (Pacem in Terris, #53)

"A natural consequence of men's dignity is unquestionably their right to take an active part in government, though their degree of participation will necessarily depend on the stage of development reached by the political community of which they are members." (Pacem in Terris, #73)

Gaudium et Spes:

“Economic development must remain under man's determination and must not be left to the judgment of a few men or groups possessing too much economic power or of the political community alone or of certain more powerful nations. It is necessary, on the contrary, that at every level the largest possible number of people and, when it is a question of international relations, all nations have an active share in directing that development.” (Gaudium et Spes, #65)

“Citizens, on the other hand, should remember that it is their right and duty, which is also to be recognized by the civil authority, to contribute to the true progress of their own community according to their ability. Especially in underdeveloped areas, where all resources must urgently be employed, those who hold back their unproductive resources or who deprive their community of the material or spiritual aid that it needs – saving the personal right of migration – gravely endanger the common good.” (Gaudium et Spes, #65)

Populorum Progressio:

“... for work is human only if it results from man's use of intellect and free will. Our predecessor John XXIII stressed the urgent need of restoring dignity to the worker and making him a real partner in the common task: ‘Every effort must be made to ensure that the enterprise is indeed a true human community, concerned about the needs, the activities and the standing of each of its members’ [30].” (Populorum Progressio, #28)

Libertatis Conscientia:

“That is why there can only be authentic development in a social and political system which respects freedoms and fosters them through the participation of everyone. This participation can take different forms; it is necessary in order to guarantee a proper pluralism in institutions and in social initiatives. It ensures, notably by the real separation between the powers of the State, the exercise of human rights, also protecting them against possible abuses on the part of the public powers. No one can be excluded from this participation in social and political life for reasons of sex, race, colour, social condition, language or religion.” (Libertatis Conscientia, # 95)

11. Official documents¹³

- Quadragesimo anno (Pius XI, 1944)
- Pacem in terris (John XXIII, 1961)
- Gaudium et spes (Second Vatican Council, 1965)
- Populorum progressio (Paul VI, 1967)
- Libertatis conscientia (Congregation for the Doctrine of the Faith, 1986)
- Centesimus annus (John Paul II, 1991)
- Economic Justice for All. Pastoral Letter of the U.S. Catholic Bishops, 1986, available at: http://www.osjspm.org/economic_justice_for_all.aspx
- For a Future Founded on Solidarity and Justice. A Statement of the Evangelical Church in Germany and the German Bishops' Conference on the Economic and Social Situation in Germany, Gemeinsame Texte 9a, 1997.

¹³ The documents of Vatican II as well as Encyclicals and publications of the Holy See referenced in this text are available on the Vatican website at www.vatican.va.

2. Participation in the Reality of African Justice and Peace Structures

Auxiliary Bishop Method Kilaini, Archdiocese of Dar-es-Salaam, Tanzania

A. Background

It is important to situate the topic in a brief historical context. When Vatican II decreed that Justice and Peace was an integral part of the evangelization apostolate (*Gaudium et Spes*) and decided to establish a Justice and Peace Commission in each country – Most of the African nations were in the process of strengthening their independence and the structures needed to be politically and economically independent. The Justice and Peace work of critical analysis of given priorities was not seen as a constructive contribution. Development projects were considered more important.

By the 80's the political position began to change — there was economic crisis in many countries, the abuses of a one party structure as found in Tanzania and many African nations began to be felt, desire for multiparty grew. By early 90's the political changes began to be enacted. It was also a shift from Socialism to Capitalism, less State intervention, Privatisation. Today a new situation arises and the role of Justice and Peace work can be understood as important and the necessity to contribute in the process of political dialogue about policies and priorities.

On the ground the Church in Tanzania and Africa in general is slowly growing in the awareness of trying to evangelise the social context and the social issues faced. It is a slow growth. To understand the Social Pastoral Ministry and the apostolate of the social gospel is now our important animation work. The Christians begin slowly to see the importance of participating in the public processes and civil society activities and political structures. For many Christians it is new. Before they understood the need for Christian worship, prayer and works of mercy and fight against poverty, but to be active in political-social activities because of their baptismal vows is now growing. But it will take time.

On the other hand the African Catholic Church is blessed with the best network infrastructure in Africa. If well used one can easily communicate from the National to the grassroots through dioceses, parishes, outstations and finally to the Small Christian Communities.¹⁴ On the other hand there are Regional over structures like AMECEA, IMBISA etc until you form the Pan African SECAM.

¹⁴ The system of Small Christian Communities, that groups together 12 to 20 families, were more than forty years ago seriously adopted in AMECEA countries (Eastern Africa) as the basic community unit of evangelisation. Later this spread to other African countries.

The church at different levels has international networks. There are the official hierarchical networks linking all the local churches to the universal church under Rome. Then there are bilateral links between partner churches which besides the universal charity are based on mutual understanding and having a common programme. The second Vatican Council encouraged ecumenical networking and even interreligious networking. This also goes from the grassroots level to international partnership.

Justice and peace in Africa in order to succeed must exploit this richness of the church from the particular local church to the universal church and all the international networks.

B. The National Office of Justice and Peace

The National Office of Justice and Peace (J&P) is the basic structure to promote participation at all levels. If this office has the full support of the National Conference of Bishops and links well with the other stake holders it is in the best position to motivate and facilitate participation at lower levels. The National Office must not be a one man office but the coordinator of that office must surround himself/herself with knowledgeable people who become a think tank on social, political and economical issues in the country.

The National office of J&P must always be in a position to advise the local church hierarchy on Justice and Peace issues both locally and internationally and help them when action is needed. Thanks to the efforts of J&P many conferences in Africa at one time or another were the John the Baptist as a voice crying in the desert for conversion to justice. In the recent years especially in Africa the church has often come out boldly in speaking out against abuses and corruption in society and government. Many of us remember the role played by the church in Malawi in removing the life president Banda or in Zambia in the case of Chiluba. President Moi, former president of Kenya did not have great love for the church and often called them stooges of the west because of their blunt criticism. The list is endless and often the catalyst was J&P. Strong statements and pastoral letters are good as they shock and jolt people to reality. But if they are not followed up by seminars and concrete action they are only good for the selling of newspapers and impressing foreign donors.

The best way to be well informed and be able to take action, J&P must be linked with the lay Catholic intelligentsia. The example I know best is Tanzania. In Tanzania the J&P office is combined with the office of the Christian Professionals of Tanzania (CPT). CPT is a

Catholic organisation of Catholic professionals from all walks of life from judges to politicians, bussiness men and women to academicians.

The best pastoral letters and statements of the Tanzania Episcopal Conference on social issues for the last 15 years were written under the advice of J&P/CPT, who often drafted them. After they were published J&P/CPT run seminars and workshops to explain them to the people.¹⁵

At national level the Justice and Peace Commission/CPT has done much work to get the animation of the Church and of the public at large off the ground. The Compendium of the Social Doctrine of the Church has been translated into Kiswahili, national and zonal seminars are trying to build up a pool of laymen/women as resources who will become animators in their dioceses. An effort was made through Pastoral letters and other publications¹⁶ to spread the Social Teaching and to encourage social commitment.¹⁷

C. Diocesan Justice and Peace Office

The national J&P office cannot achieve much without the participation of the diocesan offices. Without the diocesan office the national office would limit itself to occational sensational statements and publications that end up just as a seven days wonder and things go back to normal with little effet on the concrete situation.

On the other hand only a few diocesan J&P offices can work independently of the national office. This is only possible if they have a special situation like refugees, ethnical conflict in the area or a strong injustice whose programme attracts foreign donors.

The experiance of Tanzania is that all successful programmes had a strong participation of the diocesan J&P offices. The national office often in cooperation with other organisations

¹⁵ In the early 1990's when corruption in Tanzania was the normal thing, facilitated by J&P/CPT the Tanzania bishops issued the strongest documents like "Truth will make you free" and "A Good Conscience is the *Vision of our Nation*".

¹⁶ On 28th September as Chairman of the Tanzania Justice and Peace Commission, Archbishop Paul Ruzoka, published a statement asking the political elite and the people to say the truth and reflect on the situation in the country after some financial scandals broke out in public. It is a way of giving moral leadership in a moment of crisis. Most of the people in Tanzania look up to the Catholic Church for this kind of moral leadership in social issues

¹⁷ J&P/CPT have published many booklets on the police, the judiciary, the poor to help the poor, prisons, corruption, caring economics, democracy, health insurance, violence, gender equality and respect, etc. These booklets were used to hold seminars and workshops at all levels and to people of different denominations.

puts in place a programme and sells it to the church through the diocesan J&P offices. From there it flows along the church network system.

Unfortunately because of lack of understanding of the Social Pastoral Ministry our structures of Justice and Peace are still weak at the diocesan and parish levels. They still need a lot of support from above. When I asked the Tanzania national director of Justice and Peace on what is needed to have better participation on national, diocesan and parish level he proposed that we need:

- The right understanding of the Christian call to sanctify the world and social issues.
- A strong commitment of leaders, especially lay leaders and professionals, to get involved in social affairs with a Christian vision.
- To form justice and peace groups in dioceses and parishes.
- To select concrete issues that are relevant to the present situation and influence political decision making.
- Encourage our people, at local level and national level, to monitor the acts of public leaders and their policies.
- Encourage people to learn to contribute their ideas through a positive - critical attitude.
- To monitor government performance seek information on local government activities.

D. The Ecumenical and International Participation

In Africa where the society is multi-religious, in order to succeed there is need of a strong ecumenical and even inter-religious collaboration. Justice is never cut along religious boundaries but everybody in the community has to be involved. In many countries the J&P offices has tried to broaded participation beyond the religious membership.

As an illustration I will give an example of Tanzania where the international partnership facilitated the ecumenical cooperation. In 1992 with the help the Joint Conference Church and development (GKKE) of Germany in which the German Justice and Peace Commission is a member and played a pivotal role, the Tanzania churches formed the Tanzania Ecumenical Dialogue Group (TEDG) for advocacy purposes. The Catholic J&P/CPT office supported by the Conference and the Protestant Human Rights desk supported by the Christian Council of Tanzania formed a group of convinced informed Christians coming from different spheres of life, professions, background, of both genders, ecumenical and open minded and representative as a think tank to raise, analyse and stimulate discussion on critical issues.

The German participation strengthened TEDG not so much financially but gave moral authority and strength locally and credibility with other international institutions starting with those of the churches like CIDSE, Misereor, EED, Bread for the World, Church in Need, WCC and others. It opened doors to the international institutions like UNDP, the World Bank, IMF, EU, UNESCO and others.¹⁸ This gave TEDG financial independence due to the variety of connections it has to date.

TEDG played a big role in helping the nation to pass from a one party to a multiparty democracy. Using fully the church networks of both the Catholic and Protestant networks, it sensitised the people countrywide on multiparty democracy. In TOT seminars it trained 8,760 democratic sensitisers and later as poll watchers during the election. During the first multiparty elections of the 8,760 poll watchers, 2400 wore official government tags as official monitors. These were joined by twelve GKKE members sent to different parts of the country as foreign election monitors. TEDG continues with political, economic and social sensitisation at different levels including workshops of parliamentarians, judiciary, economists and grassroot people.

This is a good example of participation on many levels. The first is partnership between Africa and Europe. It was good because the two cooperated in each other's interests with respect. The European part was more interested in debt relief and World Bank issues while the African counterparts were more interested in promoting democratic participation and fighting corruption. The second level of cooperation and participation was the ecumenical element between the Catholics and Protestants and the third was carrying the cooperation down to the grassroot.

The success of the TEDG was facilitated by a parallel ecumenical effort of cooperation carried by the sister organisation of CSSC on cooperation in social services delivery by the same churches supported by Misereor and EED.

E. Interreligious Participation

Many countries in Africa are multi-religious. Tanzania is one of them with 45% Christians and 35% Moslems. Tanzania is a peaceful country and the only potential area of conflict is the religion, especially in this age of religious fundamentalism. In the late 1980s and early 1990s, some Moslem fundamentalist youth trained in Moslem radical nations started

¹⁸ GKKE and TEDG held several meetings and workshops with the World Bank and IMF on SAP and Debt relief both in Tanzania and Germany.

preaching against Christianity, breaking pork shops, desecrating bibles and endangering peace. They preached Moslem liberation from Christian domination. To make things worse the Moslem fundamentalists were well financed; better than the moderate ones who were the majority. The Catholic church through the J&P/CPT office helped by the CARITAS office and involving the protestant office approached the moderate Moslems and helped them to elect the leaders of their national organisation BAKWATA.

From then to date the three religious organisations, the Catholics, Protestants and Moslems joined hands and started the "Peace Building Initiative". The members meet at national level and in towns prone to conflict. At crucial moments in the country the Moslem and Christian religious leaders have issued common statements putting religion above contention.¹⁹ A joint committee of Moslem and Christian leaders has several times gone to meet the presidents of the country and other national and regional leaders to advise them on issues of concern.

This is another example of a broad participation. Tanzania is not the only country with such an experience.

F. Pan-African Participation

In Africa there are a number of issues that go beyond the borders of one nation. Also an exchange of experiences between the different national offices is of great advantage. Regional offices facilitate this kind of contact and exchange. AMECEA for the Eastern African countries has had a very active Justice and Peace Office that has helped to bring together efforts of different national offices. I hope this can also be said of other regional bodies.

There are also other pan-African institutions and organisations that promote participation in Justice and Peace issues. One of them is the 'African Forum for Catholic Social Teachings' (AFCAST). This is a group of Catholics from different countries of Eastern and South Africa (AMECEA and IMBISA) interested and involved in the field of the Catholic Social Teaching and want to share the knowledge with others. It is supported by Misereor. They hold workshops in different countries, offer their expertise, publish pastoral letters and other documents of different countries on their web site. They work with other organisations especially the Justice and Peace offices in different AMECEA/SECAM countries.

¹⁹ They took a common stand on political and social issues. With the introduction of multiparty system in Tanzania in 1992, some unscrupulous politicians tried to use religious differences to further their political programmes. Since the first multiparty elections in 1995 the joint committee has worked hard to take religion out of politics.

G. Conclusion

This is a critical time for Africa and the church led by the commission of Justice and Peace, helped by our partners, to be the voice of the voiceless. The need for a critical voice and defence of the poor and vulnerable is now more important in the political decision making processes. With the liberal market economy now in place, the balance between capital and labour, between economic growth and social needs of the people, that balance is now being lost. It is finance and economic growth that has become priority and social needs of the people do not get enough attention. We must learn to influence policy making with the gospel values. This is more than lobbying for certain issues. It is the challenge of moral values and moral priorities to be a basis for policy choices and priorities.

Issues like corruption and bad government have their origin in moral attitudes and moral behaviour. These evils cannot be tackled by law and order structures only. There must be a moral revival in society to be able to tackle such a problem which is now widespread and creating a feeling in people of discouragement, anger and losing credibility in their leaders.

Let us all join hands to raise participation of all stake holders of good will in the fight against injustice. There cannot be peace without justice.

Part B

A Dialogue involving Justice and Peace Partners

3. Obstacles to and Promoters for Participation - Case Studies

The starting point of the dialogue on participation with Justice and Peace-structures in Africa was the observation that participation by the poor, as well as by all members of society, faces a fresh, intensified challenge in international development cooperation, and to some degree also in national governments' development policies. This takes place in poverty reduction strategies, in cooperation between ACP states and the European Union, and increasingly also in regional or sectoral initiatives of the developing countries themselves, such as in NePAD (New Partnership for Africa's Development) and its African Peer Review Mechanisms (APRM).

What Participation is about:

"... it is our impression that processes where the people themselves reflect on and voice out their needs and then decide on the specific action are more successful and sustainable than those where handouts and passivity are prevalent. Nevertheless we also feel that there is a lot more to find out about the ways of participation on community level, how it can be promoted, what can curb, discourage or destroy it. Believing that those who suffer from poverty, unemployment, insecurity and marginalisation have got the capacity to improve their lot, if the legal and social framework allows, we are also aware of the need to learn about the day to day experiences of church leaders, justice and peace workers who deal with the problems and the people. ...

Looking at the process of participation how it is conducted in most of the cases we are convinced, that it is not enough to consult and involve organizations on national level, which are close to government offices and staffed with rather well educated people. This in mind we believe, there is dire need to take participation to the grassroots, because only by empowering people they get a chance to lead a self-determined life and find ways out of poverty."

(Quotation from German Commission for Justice and Peace *'The Role of the Church in Participatory Processes'*, 2005, unpublished)

The wide range of experiences and different realities in the area of promoting of participation encouraged to make pointed enquiries and to advocate continuation of the dialogue. It was intended to create hereby an even sounder foundation for a final workshop on the topic. The following pages display excerpts of the answers from Justice and Peace structures of six African countries to the questions as lined out in the annex of the Findings and Recommendations for the Promotion of Participation by Church, Civil Society and Political Actors (page 16).

3.1. Benin

Fr. Dr. Raymond Bernard Goudjo / Étienne Agbogé,
Institut des Artisans de Justice et de Paix

Proposed responses to the questionnaire in preparation for the workshop

1. What has largely incited the poor to act in self-help (events, habits, meeting points)?

1.1 Context

The question of poverty has become a concern for all of us today, as the number of people living in a situation of misery is ever growing. The so-called “magic formulas”, among them Bretton Woods, proposed by different institutions in the eighties and nineties for many African countries failed to prevent the many crises. From year to year and in numerous international meetings, the “master thinkers” of the universe devised new approaches to the North/South cooperation. These were the result of reflections on how the developed countries can bring the “good news” of development to their fellow human beings who, unfortunately, still are in the chains of underdevelopment. If one takes a closer look at this charming approach and at the major current topics under discussion (subsidization of American farmers, international cotton market, WTO agreements, etc.), one is tempted to ask if these actions are really intended to help less developed countries to escape from poverty or rather to keep them in this situation in order to profit and to continue to profit from their meagre national added values.

Faced with so many questions and not always clearly defined interests, the poor, that is the countries of the South and indirectly the Third World Countries, had no other choice than to establish mutual relations and join forces to envisage prospects for a better and livable future: this was the basis for the South/South cooperation.

1.2 Facts that incited the poor to act in self-help

- The basic idea is to join hands to succeed where individual countries have failed.
- Common vision of increased social well-being for their people, in short, for each and every person.
- Common main objective to escape from and to eradicate poverty.
- Due to differing realities in individual countries, the specific objectives and procedures may also differ, but the objective remains the same.
- A common leitmotiv, that is trust in a better life in harmony despite all political, socio-cultural and economic diversities.

- A joint effort of pride in order to no longer lag behind, to be no longer the one who always holds out his hand to get the leftovers of others, to be no longer the dump of the less wealthy and the wealthy.

1.3 Concrete examples of self-help (events)

Invigorate or reinvigorate institutional structures and frameworks of great moral importance. Create new ones, if necessary.

- Institutions of continental cooperation (really reinvigorate the African Union for example)
- Institutions of subregional cooperation (CEDEAO, Conseil de l'Entente, UEMOA, etc.)
- Transcontinental financial structures to support investment and business founding projects. Examples: BOAD, BRS, BOA.
- NGOs working at grass-root level to educate, sensitise and support the people. There are so many organisations and so many different fields of action, of which health, research and vocational education are just a few examples, that it is impossible to list them all here. Among the NGOs there are also charitable associations like Caritas-Benin which try to provide the people with adequate means to face their situation of poverty and misery.

1.4 Experiences of the Institut des Artisans de Justice et de Paix (IAJP) in its efforts to promote the social well-being, in other words, what does the IAJP do to promote self-help among the poor

1.4.1 What is the IAJP

The Institut des Artisans de Justice et de Paix was initiated by the late Mgr. Isidore de Souza who, after the "national conference of the living forces of Benin" in February 1990 stated that the Catholic Church of Benin had the duty to support politicians, leading authorities, social actors and especially pastoral agents and students in their project and vision of a peaceful and prosperous Benin, without any ethnic or religious distinction. The first step was not to establish a diocesan Justice and Peace Commission, but an institute for Justice and Peace with a focus on research and educational tasks. This project, conceived in 1990, was realized on 22 December 1997 in the Major Seminary of Saint Gall de Ouidah during the first symposium of the IAJP on "ethnic identities and national integration".

The responsible person for the Institute is the Archbishop of Cotonou who closely cooperates with the Bishops' Conference of Benin. The IAJP's mission is to raise awareness for a coherent development of the whole society thanks to the know-

how acquired through research and education. In this sense, the IAJP is an institute for propagating the social doctrine of the Church. It says that the human being always has to be placed at the centre of all major scientific, technical, cultural and social undertakings. To achieve this, the Institute develops further education programmes for adolescents, students, leading authorities, executives, and also for the great mass of the population.

1.4.2 Programme for the propagation of the Social Doctrine of the Church and contribution of the IAJP to a better social well-being

To fulfil its mission, IAJP has established a research and education centre for the propagation of the Church's Social Doctrine and the social question in Benin, Africa and the whole World. This centre is called «Le chant d'oiseau» (CO). This name symbolizes the message of peace, justice and sharing which the centre is committed to spread at any time through the work of the institute.

Social doctrine of the Church, this is certainly a new term that definitely requires some explanations. In fact, the social doctrine of the Church finds expression on different levels: in politics (relations between States), economy (between and in enterprises) and family. Its main issues are, among others:

- dignity of the human being and dignity of the family;
- dignity of work;
- technology must remain at the service of man;
- social justice is imperative;
- labour for the good of man is a virtue;
- the right to possession is subordinated to the common destination of goods according to God's will. This makes sharing a necessity;
- recognition of certain rights (social protection, trade unions, strike, rests, rights of handicapped people),
- implementation of the principles of solidarity, subsidiarity and the common good;
- community of nations and international solidarity.

To put it simply, the social doctrine of the Church represents the teachings of the Fathers and great theologians of the Church, in the light of the Gospel, on man's call to holiness (to happiness); from this follows the call to work to improve the social well-being of the whole society while recognising the inalienable dignity proper to each person. This is why the Institut des Artisans de Justice et de Paix from its very beginning has endeavoured to promote these as well as many other aspects by undertaking different activities.

1.4.3 Activities of the IAJP

These are:

- Monthly public social conferences;

- Publication of books, essays, magazines and documents on different subjects;
- Symposiums and colloquiums;
- Education of pastoral agents;
- Education of leading authorities, pupils and students;
- Bible competitions, Social Doctrine of the Church and Human Rights;
- Reflections on social market economy with Catholic businessmen of Benin;
- Radio broadcasts to promote human rights, social ethics, etc.;
- Efforts to prevent social conflicts;
- Plan to build up a West African Justice and Peace network for exchange and discussion.

2. What are recognisably the largest obstacles to becoming aware of one's own strengths, abilities and ideas?

- **Mentality of the poor:**
Unfortunately, the poor consider their situation to be governed by fate. "I can't help it that is my fate" is a very frequent statement, which means that, in addition to material and/or financial poverty, there exists a more serious form of poverty, that is mental poverty.
- **Lack of self-confidence**
Caught in a mentality of being poor, people think they are not able to do like others: to be innovative in creating wealth.
- **Fear of change**
Although educated, the poor do not manage to implement business ideas. Fear of the unknown and many uncertainties are among the obstacles to becoming aware of one's own abilities.
- **Existence of development partners**
The very thought of dependent relationships to sponsors, development partners, gives the poor the idea that he does not only depend on their financial help, but also on their expertise. This causes a sort of inferiority complex which prevents true entrepreneurial spirit.

3. What effective structural aid for enhancing people's willingness to help themselves is known (e.g. meeting places, reporting)?

Seminars on personal development, leadership and entrepreneurship

4. Was the development of the willingness to act of disadvantaged population groups favoured during major campaigns such as elections and their critical observation?

Yes, the disadvantaged population groups, all of a sudden, in election campaigns are much sought after because of their votes. And the people, willing to make some money and/or to actively support one of the candidates, join in associations; do things that allow them to put their willingness to act into practise.

5. What abilities were particularly promoted and trained among the participating observers of political decision-making processes?

Sense of responsibility

Sense of service

Spirit of initiative

6. What training and educational tools were most effective in enabling committed citizens to assert and implement their cooperation in public life?

IEC: Information – Education and Communication

Delegation of powers (responsibilization)

7. What were favourable starting points for opening the State for greater civil participation? What tools have proven to be particularly effective here?

The desire for concerted and participative governance;

A sense of responsibility and good work in all members of society;

A particularly effective tool in this regard was decentralization.

8. What role is played by local civil representations, local parliaments, village councils, etc.?

Basically an objective representation of the interests of the respective group

9. Have tools of international development cooperation (PRSP, Cotonou Agreement, bilateral treaties) helped to strengthen participative elements in the fight against poverty?

To a certain extent, yes. Today, the fight against poverty is a global concern. Associations, NGOs and different structures created for that purpose, all and everyone contribute their expertise to make the fight against poverty more effective. The question is whether all these efforts will have a significant impact on poverty. A well prepared study might help to clarify this question.

10. Are there any systematic obstacles for participative approaches and what conceivable interventions could counter them?

Politicians

Administrative lethargy

Egoism of actors in participative approaches

Power

Money

Possible interventions: sensibilization and education

11. Are there examples of unsuccessful participation and what learning processes have they launched?

Yes, ... at least one I know. A governmental anti-corruption task force proved to be less effective in its investigations. Corruption even flourished better than before.

As a result of denouncements of different NGOs and of the growing precarity, the people unanimously called for a political change. In the presidential elections in March 2006, they did not hesitate to vote the entire former political class out of office and to elect a completely new one without any political experience to the supreme administration in Benin.

3.2. Burkina-Faso

François des Sales Bado

Justice and Peace Commission, Bishops' Conference of Burkina Faso

Presentation of the Justice and Peace Commission

The Commission initially existed as a service of OCADES-Burkina (Caritas) created in 1998. It started its work in 2001 with the employment of a head of the "Justice and Peace" department. In May 2003, the Bishops' Conference of Burkina Faso and Niger decided to separate the "Justice and Peace" department from OCADES-Burkina and to make it an autonomous Commission. A bishop presides the Commission; a priest assists him as secretary general. A layman is responsible for its executive body, the National Secretariat. The Commission was officially recognized by the State with the document N° 2006- 474/MATD/SG/DGLPAP/DOASOC dated 28 August 2006.

Experiences of the Commission

Since its foundation, the Commission has carried out projects and activities in the following areas:

- Education in human rights, a culture of justice and peace for Christian communities, catholic associations and movements, as well as for civil society organisations;
- Information on and sensibilization for major African projects such as NePAD ;
- Promotion of access to justice for needy rural populations (current project) ;
- Publication of information and education bulletins;
- Organisation of Social Weeks (colloquiums);
- Participation in public debates through articles, denouncement of human rights violations, statements on topic questions such as GMOs, subsidization, food sovereignty, etc;
- Lobbying.

Church experiences with participation and consultation

In Burkina Faso, the public authorities ask the Church to participate in concertation meetings or the administration of certain public institutions.

The Church is represented in a number of institutions, among them:

- the National Human Rights Commission,

- the National Independent Election Commission,
- the Economic and Social Council,
- the National Committee to Fight Against the Practice of Excision.

NB: The Justice and Peace Commission intends to delegate observers to the general elections in May 2007, if the project will be financed.

Responses to the questionnaire

- a. Facts that incited the poor to act in self-help were in particular:
 - NGOs' sensibilization and assistance programmes,
 - Growing awareness of being poor and exploited,
 - Difficulty to satisfy fundamental needs,
 - Growing awareness that there is strength in unity,
 - Emphasis on cultural and traditional values of solidarity and self-help during family parties or social events.
- b. Obstacles to becoming aware of one's own strengths:
 - Illiteracy, misery, lack of formation and education, culture, fatalism.
- c. Structural aids for enhancing people's willingness to help themselves:
 - Organisation of the poor, saving and credit cooperatives, education and alphabetization, exchange of experiences with other organisations, inviting structures, places to meet and exchange, etc.
- d. Election campaigns and observation of elections are privileged occasions to get into contact with disadvantaged people and to explain them many things. Then, political parties and NGOs meet at the same place to solicit their votes. At this moment, people realize that they have great power and that they can take advantage of it to change things.
- e. Particularly promoted abilities among the observers are abilities that give confidence and make democratization processes and people's participation more credible. Particularly trained abilities are:
- f. Prior to the election, to verify the correctness of registrations on voters lists.
- g. During the election:
 - ✓ to monitor the orderly voting procedure.

- ✓ After the election, to ensure the correctness of vote counts and reliability of published election results.
 - ✓ In all these phases, the observers must know the election law and verify its application. They particularly learn how to detect electoral frauds.
- h. Political parties, national and international NGOs, international financial institutions, national constitutions, and election laws were main instruments to promote citizens' participation in public life.
 - i. The creation and spreading of NGOs induced States to promote the citizens' participation. Moreover trade unions that exercise their right to make demands and to strike to protest against measures taken without consulting those mainly concerned. And the democratization process supported by multilateral and bilateral financial partners.
 - j. With decentralization processes the local representations are to promote the people's participation in local decision-making processes and on all other levels. The councils are to consult and to organise the people so that they are able to take an active part in the economic and social development of their community or region.
 - k. The tools of international development cooperation have certainly helped to promote participation in the fight against poverty, but they did not reduce poverty. People are often asked to give expression to their needs and perhaps even to help develop projects, but they are excluded from the project management and implementation. They have no control of the project management. This is why most projects fail and poverty augments.
 - l. Systematic obstacles for participative approaches are: the people's distrust. As they were often misused they still fear new abuses. Lack of financial or material resources to contribute to the financing of a project or programme. As long as the people are not interested, it is often difficult to mobilize them. A recipient mentality and wait-and-see attitude are among the causes for people's lack of commitment.
 - m. Conceivable interventions to counter obstacles are: Responsibilization of the people's representatives, setting up of a monitoring committee, regular information and accounts to the people, participation in governance, due consideration of their needs.

- n. The planting of trees at a place without the participation of the people living there. The result was that the trees were not cared for, they were not protected against animals, the project failed as all trees died. Lessons from this: Explain to the people the intended objective of the tree-planting, involve them in the organisation, i.e. in the choice of site, the tree-planting day, share responsibility with them, provide the instruments and conditions for the care and protection of the plants.

3.3 Nigeria

Fr. Ezekiel Ade Owoeye

Justice, Development and Peace, Archdiocese of Ibadan

You will find below responses to most of the initial questions

Factors that have incited the poor to act in self-help

- General neglects by relevant authorities as a result of inability of relevant government and structures to meet the needs of the people
- Exposure visits to similar population groups which have succeeded in addressing their common problems. This stimulates strong awareness, conscientization and willingness to act among the poor.
- Strong socio - structures, cooperative activities and local saving culture among the poor have often stimulated the poor to act in self-help
- Relevant capacity building from development agencies

Obstacles to becoming aware of ones own strengths, abilities and ideas

- Low level of education (formal and informal)
- Limited awareness of available resources in their environment (human, material and social resources)
- Limited opportunities and non-conducive atmosphere for the poor to express and demonstrate their potentials for development purposes
- Wrong development approaches of the government and other NGOs which do things for the poor thereby promoting the culture of dependence. This creates a strong obstacle to the discovery of poor people's potentials through experiential learning.

Effective structural aid for enhancing people's willingness to help themselves

- Sense of communality among the people
- Providing regular feedback/dialogue sessions
- Experiential Learning
- Stimulation of micro finance activities/schemes among the poor
- Activities of development organisations among the poor
- Capacity building on community development

What favours the development of the willingness to act of disadvantaged population groups during major campaigns such as elections and their critical observations?

Not so in many cases; this is because

- Such major campaigns often don't address developmental issues that can propel people to act for their own development rather manifestoes presented by parties often deviate from promoting issues of the disadvantage groups.
- Key Contestants often address personalities not issues.
- Emphasis is given to money sharing to unduly influence the poor.
- The disadvantaged population often gather only to listen to such contestants. They don't have a say.

Abilities promoted among participating observers of political decision-making processes

- Stimulate people's ability to assess the performance of their elected representatives
- Assess individual representative's capabilities, activities and depth of ideas

Training and educational tools most effective in enabling committed citizens to assert and implement their cooperation in public life

- Participatory learning processes e.g democracy monitoring, budget monitoring and project monitoring

Favourable starting points (plus tools) for opening the state for greater civil participation

- Formation of coalition of CBOs
- Capacity building\Organization Development Workshops

Roles played by local civil representations, local parliaments, and village councils etc.

- Local parliaments: Make bye - laws
- Village councils: forms community development associations to discuss and give solutions to various problems facing their community

Systematic obstacles to participative approaches. Conceivable interventions to counter them

- Cultural background; stronger awareness creation can be used to counter this
- Weak people structure
- It takes time to build consensus
- Limited capacity in using participative approaches
- Relevant capacities should be built to address these obstacles

Examples of unsuccessful participation; What learning processes have they launched?

- Some examples of unsuccessful participation abound especially in the light of its sustainability. Poor people participation in their own development and self-help activities have often collapsed at the exit of different development projects.

These experiences have launched the following learning processes:

- Peoples participation are often more sustainable when such interventions make use of (adapt) existing/natural people structures for development purposes rather than induced peoples groups especially through the idea of 'what is in it for them'.
- It takes time for a reliable people's structure to evolve.
- The principle of self-help must not only be applied at project implementation but all through the development processes even at the level of people's structure emergence.

3.4. South Africa

Billy Nkosingithi Maseti

Justice and Peace, Southern African Bishops' Conference

The issue of public participation is key to the work of Justice and Peace as the subsidiarity principle maintains. In our part of the world the work of NGOs and Churches becomes key in supporting communities who would be faced with individuals who enter into office making big promises until the time they leave. The structures above therefore become more than just NGOs or Churches they become sources of information, education, raising awareness as in other communities there are not clinics, police stations, schools etc. The questions below I find them useful in helping all of us to discern on these critical areas of our work. I will therefore attempt to answer them briefly.

What has largely incited the poor to act in self-help (events, habits, meeting points)?

The lack of service delivery at local government in South Africa has incensed communities such as Khutsong near Carltonville in the North West Province. Also the issue around lack of consultation on cross border municipalities like Khutsong and Kokstad are cases in point. In these areas politicians hurrying things in Parliament never thought that the communities will stand up and challenge their decisions of incorporating them within other provinces of the country.

What are recognizably the largest obstacles to becoming aware of one's own strengths, abilities and ideas?

Self consumed in one's work. It is important to look elsewhere in the world for solutions facing humanity. Sometimes the geographic borders tend to make all of us to exclude one another and be so fixed in who we are as a country and as people.

What effective structural aid for enhancing people's willingness to help themselves is known (e.g. meeting places, reporting)?

In South Africa we had found out that the biggest weakness for any structure is lack of communication between it and the community. Most correspondences are structured in English which 3rd or 4th language for ordinary poor South Africans. The cultures and customs of people have to most of the time be conversant to the structure that is serving people instead of vice-versa.

Was the development of the willingness to act of disadvantaged population groups favoured during major campaigns such as elections and their critical observation?

In our part of the world even though there are changes we still find people trapped in voting for parties that liberated them. People vote with guilt, so to say. Also most poor people do not understand the importance of their vote. Therefore voter education, human rights education and knowledge of the constitution are some of the key learnings

that can assist people to vote for people who deliver and even vote them out next time if they do not do their work.

What abilities were particularly promoted and trained among the participating observers of political decision-making processes?

The 1994 elections have taught South Africans to carefully prepare for the elections and not leave it solely on the shoulders of politicians. The civil society supported strongly by the churches have formed what is called SACSOC (South Africa Civil Society Observer Coalition). The civil society as an interested partner has got an interest both in the manner and outcome of the elections. SACSOC therefore compiles its own curriculum and educate ordinary people about the role and the importance of the elections for instance.

What training and educational tools were most effective in enabling committed citizens to assert and implement their cooperation in public life?

Our various editions of our publication Masisukumeni (which I have sent to you) which was requested by our community members has been helpful in giving people assistance as they try to understand for themselves the issues that affect them and how these issues must be addressed. 5% of SA's adult population can not read or write (illiterate), to address this we have find that posters with pictures and brochures have been useful in communicating the message.

What were favourable starting points for opening the state for greater civil participation? What tools have proven to be particularly effective here?

Inviting Members of Parliament to come and address people directly on issues that are of concern to them has been helpful. Writing to Parliament has been useful as well, as well as direct lobbying on certain key issues. Marches and demonstrations have proven useful.

What role is played by local civil representations, local parliaments, village councils, etc.?

All the above mentioned structures we have found them to be useful. Communities however need more direct, accountable and consistent representation. The representation where politicians show up when they need votes and would be seen again is mischievous and criminal and equals to self-serving attitude. Passing laws and then sit back whilst people face rude public servants is not on. Spirit of service and service in an honest, efficient and diligent manner is what is requested by communities.

Have tools of international development cooperation (PRSP, Cotonou Agreement, bilateral treaties) helped to strengthen participative elements in the fight against poverty?

Maybe on the trade front yes but locally the change is not felt that much. There is local experience that suggests that governments from developing countries bend over backwards to accommodate developed countries. The relationship is not equal it is skewed in favour of developed countries. It does not make sense that developing countries generally have the natural resources such as gold, diamond, coal and yet in the outcome of the equation they come out badly. The agreements are key in turning situations of poverty around but they seem to be taking far too long for ordinary people. They sell their vege-

tables around the corner they want to be assisted by governments to market their products and provided with education in development of their business skills. These are the areas we feel our governments fail us on.

Are there systematic obstacles for participative approaches, and what conceivable interventions could counter them?

The language, culture and attitudes used in trade, business circles tend to be very stiff and not welcoming towards poor communities. The poor communication that exists between government and communities is an obstacle. The lack of financial backing is another obstacle. The lack of education that provides for sustainable growth is another obstacle.

The solutions in our view are: make financial support available to communities that want to start a business project as this is more sustainable and will help people stand on their own feet; provide free primary education for all as a start; the African languages such as Swahili, Zulu, Xhosa, Sotho must be used side by side with English and that way people's cultures will be recognized and appreciated.

Are there examples of unsuccessful participation, and what learning processes have they launched?

In my view apartheid structures in South Africa are one such unsuccessful participation in our country; lack of democracy is another example of unsuccessful participation; taking power away from communities to decide on their own life is another example and this goes against the subsidiarity principle.

3.5. Sierra Leone

Fr. Peter Konteh

Archdiocesan Development Office Caritas Freetown and Bo

Answers to initial questions

- ❖ Sensitization for developmental activities / interventions and planning with the poor has largely incited them to participate in self - help projects.
- ❖ The obstacles of exclusion and marginalization delimit the participation of people in the processes of their integral development. Hence their own strengths, ability and ideas are not discovered and stapped to the advantage of the partners and the beneficiaries.
- ❖ Effective inclusion of people in planning and implementation of their development options, back up by effective capacity building and communication activities using information education and communication (IEC) materials could be a very helpful structural enhancement in effecting development option for the poor.
- ❖ Development of the willingness to act of the disadvantage population groups is hardly favoured for mutual gains of all parties concerned. Sadly enough no critical assumptions are cultivated in the interest disadvantage population groups. They are often served with propaganda messages in order to cajole their vote for political exploitation. No politician was readily critical of their legitimate observations, no matter how helpfully critical they would have been.
- ❖ The ability to register and vote correctly were particularly promoted and trained among the participating observers of they political decision - making process.
- ❖ Training in advocacy and implementation of human rights laws and treaties, and also the monitoring of same;
Training in Peace Education and Trauma Healing and
Training in Participatory Peace Promotion and Community Development could be the most effective in enhancing committed citizens to assert and implement their cooperation in public life.
- ❖ Enhancing education, freedom of speech and state security for all citizens would be starting point for opening the state for greater civic participation. Sensitization education for the enhancement of social freedom, civic education and moral religious education have so far been the most effective tools in this respect.
- ❖ Advocacy, sensitization, governance and collective decision-making are roles played by those in position of authority representing the civil populace in local parliament and in village councils etc.. By and large, there was an observed democratic im balance in the execution of the aforementioned roles: The masses are often dominated and marginalized even in matters affecting their livelihood.

- ❖ Tools of international development (PRSP, Cotonue agreement, bi-literal treaties) did not gain the required commitment by those leading their implementation. Hence the well-planned implementation strategies were not professionally used observing the formulated code of conduct. I would therefore say that after the process of sensitization, much remained to be desired about the effective implementation of the remaining strategic items in the programme document.
- ❖ There are of course systematic obstacles to participative approaches. Participative assessment, planning and execution of development programmes are needs yet to be adequately addressed by development practitioners. PRA/PPP and PCM effectively involving the beneficiaries are the conceivable interventions that could counter shortcomings mentioned above.
- ❖ Unsuccessful participation of the masses in their development intervention would debar sustainability of the end result;

Marginalized people would rise against the electioneering process that does not enhance their total participation;

Unsuccessful participation of beneficiaries in the reproductive health programme for example would leave the beneficiaries ignorant of good reproductive health practices and hence prevalence of health problems would escalate; to mention but a few.

Problem	Proposed Solution
<ul style="list-style-type: none"> ❖ Weak financial standing: Local NGO's especially in Africa hardly access funding for the promotion of grassroots participation. ❖ Low capacity of agency staff: Some agencies may have very committed staff but due to the dynamic nature of development, trends, strategies and information, their staff may fall out of scope and performance. ❖ Failure of some project due to poor planning, which would obviously result to poor implementation. This would affect the spirit of participation of the beneficiaries. ❖ Poor sustainability of successful projects. 	<ul style="list-style-type: none"> ❖ Cost - effective planning and implementation of projects and intensive fund raising through the presentation of good project proposal. ❖ Refresher training would help agency staff to scope with the rapid pace of changes in development, theories and practices. Refresher training should be a part of the project budget line. A good library should be kept for the upgrading of staff knowledge. ❖ Proper planning involving the beneficiaries is recommended. ❖ Formulate realistic sustainability plans, follow-up and re-emphasize project ownership by the beneficiaries at exit point.

3.6. Tanzania

Michael S. Bisama and Franz Hiss

Justice and Peace Commission, Diocese of Kigoma

The work of J&P Kigoma is based on the experience and the conviction that development and peace are vitally interrelated. Since some years Peace Building is on the way to become a crosscutting issue and to be seen as a paramount task in development. So, peacebuilders are natural born cooperating partners for development workers. This may be read as a banality - but where are the strong and convincing cooperations between peacebuilders and development workers, between organizations/institutions working for peace and working for development? Even in extremely miserable post war or post violence situations like in some parts of the Great Lakes Region of Africa, where the needs to reconstruct the war torn areas are overwhelming, the peacebuilding and development efforts are not sufficiently interlinked. Such a weak cooperation between both dimensions can lead easily to the fatal situation, that the relevant actors in the respective countries become hesitating to cooperate with peacebuilders, because they experience and interpret it as a heavy neglect of the needs to reconstruct the country (housing, nutrition, agriculture, pro poor policies, food security, health improvement etc.). Such attitudes of relevant actors risk contributing in return to neglect the difficult longterm task of reconciliation and sustainable stabilisation of peace. Unfortunately, we can confirm that such a description of development and peacebuilding activities as being not enough coordinated and interrelated is not at all just expressing a fear of a regional Justice & Peace Commission, but is meeting the reality in the region, so as to indicate a need of innovation and redesigning respective programs and policies. The Local Capacity for Peace / Do No Harm! (LCP) approach could be indeed helpful to go for such a change, but would need a big effort in capacity building, because until now only very few LCP trainers are available in the Great Lakes Region. The formula "Peace is another word for development" has become a standard criteria for development cooperation, but there is still a clear lack of application to the real cooperation between development and peacebuilding, jeopardizing in a serious extent both the development and the peacebuilding work and its impact.

Concluding our short diagnosis of the playing together of peace and development work and considering the experience within our J&P work in Kigoma Region including cross-border cooperation with partners in Burundi and the eastern part of the DRC, we prefer to stand on a more specific and complex formula for development, which came up in the context of peacebuilding facing the challenges of working with conflicts: "Development is the building of conflict transformation capacity." (see *manual "Conflict Transformation*

by Peaceful Means [the Transcend method]). Such an understanding of the interrelations between development and peace is valid for the whole lifecycle of a destructive conflict situation, be it before, during or after violence. From the point of view of Justice and Peace work the focus on prevention of violent conflicts is a necessary major element to be included in development programs considering the longterm impacts and sustainability of policies.

Talking now from the experiences in Tanzania and particularly in Western Tanzania as part of the Great Lake Region, it is true that chosen or elected grassroots leaders and key persons (community leaders, elders, division leaders, ward officers, municipal decision makers) can have a strong influence on the policies of the Government of Tanzania (GoT), but only if they are empowered to do so. Here indeed we see still the weaknesses of the grassroots participation in a double sense. The lack of participation in the decision and policy making leads to poor implementation of the GoT policies, which is well known, widespread outspoken and a topic in the media again and again. The consequence is an obvious slow down of “Mukukuta”, i.e. the GoT’s poverty reduction strategy/policy. Too often “Mukukuta” even is not known at the grassroots as a real existing GoT poverty reduction exercise. And indeed the participative processes approach is the only way to overcome the identified weakness. With respect to the three years experience of the diocesan Justice & Peace Program 2003 – 2006, working at the grassroots with locals and refugees, the following main systematic obstacles for the participative processes approach have been identified:

- destructive conflicts in families and communities,
- lack of skills to transform and to resolve them,
- widespread violations of basic laws and human rights,
- lack of awareness on basic laws and Human Rights,
- lack of skills on how and to whom to report on Human Rights violations and law linked injustices.

In the following we would like to present to you the work of the Justice & Peace and Development Program 2003 - 2006 (while waiting for the final approval of a 3 years continuation of the program).

But before we do so, we give you our short answers to the initial questions:

1. What has largely incited the poor to act in self-help (events, habits, meeting points)?

At least within the J&P programme, we can say that the conflict resolution trainings and counseling activities are strengthening self help attitudes and the power of resilience.

However, small income generating activities and Saving and Credit activities as well as gender oriented trainings provided by other actors in the region, are also strengthening self help capacities.

2. What are recognisably the largest obstacles to becoming aware of one's own strengths, abilities and ideas?

Poor education, ignorance about basic laws and human rights, destructive conflicts, corruption and injustices.

3. What effective structural aid for enhancing people's willingness to help themselves is known (e.g. meeting places, reporting)?

International and National NGOs providing trainings in different life skills.

4. Was the development of the willingness to act of disadvantaged population groups favoured during major campaigns such as elections and their critical observation?

No.

5. What abilities were particularly promoted and trained among the participating observers of political decision-making processes?

Civic Education with participation of J&P Kigoma during the election period!

6. What training and educational tools were most effective in enabling committed citizens to assert and implement their cooperation in public life?

Conflict Resolution by peaceful means and Civic Education

7. What were favourable starting points for opening the state for greater civil participation? What tools have proven to be particularly effective here?

Civic Education to voters!

8. What role is played by local civil representations, local parliaments, village councils, etc.?

Representing the majorities' (grass roots people) ideas/concerns to higher levels and delivering feedbacks from higher to grass roots level.

They are the decision and policy makers at the mid-level.

They are also the supervisors and monitors of the grassroots development initiatives.

(This is only well working if the grassroots' people are empowered to chose or elect *competent and committed leaders who believe in grassroots' participative processes* approaches)

9. Have tools of international development cooperation (PRSP, Cotonou Agreement, bilateral treaties) helped to strengthen participative elements in the fight against poverty?

It is difficult to answer in a specific way because we don't have any valid assessment on the impact of the international development cooperation in Tanzania

10. Are there systematic obstacles for participative approaches?

Yes! Conflicts of which some result from selfishness, egoism, superiority complex, HR and Basic Laws ignorance.

and what conceivable interventions could counter them?

Conflict Resolution and Basic laws trainings and HR awareness creation to community and local leaders

11. Are there examples of unsuccessful participation,

Mkukuta and Mkurubita which are the poverty reduction strategies of the Tanzanian Government, *had low impact on grassroot' level.*

and what learning processes have they launched?

Participative processes need to involve the target groups (from real grassroots' people and not only from the mid level people) in the planning of such initiatives
Initiating a broad discussion in media and society about pro poor policies

The view of the Justice & Peace Programme in Kigoma Region

The goal of the Justice & Peace Commission of the Catholic Diocese of Kigoma is to facilitate and promote awareness creation on HR, culture of peace and empowerment of vulnerable and marginalized groups towards Justice, Peace, Security, Development, Freedom and Solidarity in dignity and life in all its fullness for the people of Kigoma Diocese/Region in collaboration with other peace builders.

The general objective is to work with and to advocate and lobby for those who have less voice and are suffering from injustice and human-rights-violations in order to empower them, so that they can act themselves within the structures that perpetuate those injustices.

According to the Justice & Peace program’s goal and general objective, the target groups are the vulnerable and marginalized groups and voiceless people.

However, considering the limitations of time and capacity of the three years Justice & Peace program the conflicts and the target groups addressed will be prioritized as follows:

Conflicts, concerning:	The target groups are therefore:
- Family life in communities	- Families and youth
- Refugees in preparation of repatriation	- Refugee key persons and leaders
- Parish and church life	- Parish priests, catechists and parish groups
- Relations between religions and faith groups	- Religious leaders and faith groups
- Human Rights defense	- Victims of HR violations and HR defense relevant authorities and actors

The experiences gained in three years working in the field of Justice and Peace, HR and peace building initiatives in Kigoma region revealed there is still a high demand of awareness creation and sensitization (e.g. on land related problems, basic laws, corruption and human-rights-violations) through empowering local and refugee communities on how to work and report on human-rights-violations and to empower them with skills to strengthen the power of resilience through trainings in conflict resolution by peaceful means, so that they are able to reduce and to manage their own conflicts in their families and communities in order to achieve sustainable peace and hence give room to development.

The integrated approach for training and counselling in Conflict Resolution by Peaceful Means is indeed filling a gap as the existing institutions, International Non-Governmental Organizations (INGO), National NGOs and Local NGOs are not sufficiently working in the fields concerned. Even UNHCR asked Justice and Peace Kigoma for assistance to train their own staff in charge of Sexual and Gender Based Violence-counselling, and UNDP (within a context of an anti small arms proliferation program in Kigoma and Kagera Region) asked for assistance to train mid and high level officials on district level in conflict management and leadership-skills. And many other local organisations and groups (youth groups, NGOs, parishes, women groups etc.) are eager to receive the Justice & Peace Commissions trainings in order to help them to overcome blocking conflict situations. Thus the integrated training and counselling offered by J&P Kigoma are indeed a real and promising compensation of the lack of formal and even informal solutions with respect to the growing need to reduce and solve conflicts.

Of course the whole existing demand for awareness creation, empowerment and trainings in conflict resolution, counselling and trauma healing, lobbying and advocacy could not be met fully through the offers of the Justice & Peace staff who had been doing this work in a given programme period of three years. Furthermore, from our three years experience, we have learnt that the most human-rights-violation victims and those who really need assistance are those living in very remote villages whereby lawyers, advocates, journalists and even high government officials are hardly accessible because of long distances, poor road infrastructure, lack of means of transport and extreme poverty. Therefore they cannot afford to travel and/or to pay a lawyer's fee. The Justice & Peace programme being a voice of voiceless people developed the Mobile Legal Advice Unit (MLAU) as an alternative mean to reach and to assist these marginalised people. (See short description of the MLAU approach in the section *"Strengths" of the SWOT analysis*).

Justice & Peace Kigoma sees the necessity to draw the attention to the fact that since maybe one year about in Tanzania a growing tension between Muslim and Christian communities can be observed. One of the serious sources of such a dangerous deterioration of the relationships between Muslims and Christians is the wish of some Muslim branches to see the Muslim court system introduced as country law being legal valid for and applicable to all citizens. Since more than 40% of the Kigoma population are Muslims, this tension is highly noticeable also in this region and even increasing.

It is from this tension that the Justice & Peace programme of the Diocese of Kigoma, sees the importance of paying special attention to this tension by addressing it through inter-religious dialogues between Muslims and Christians especially involving youth, faith

groups and women groups through a combined approach of trainings in Conflict Resolution by Peace Means and Local Capacities for Peace (Do No Harm approach).

The refugee situation in Kigoma Region

In former days refugee repatriation to Burundi and DRC was voluntary with minor assistance from UNHCR but currently, repatriation process is well organised and officially promoted by UNHCR. This repatriation process goes hand in hand with resettlement programme for 3rd countries of asylum. According to the UNHCR statistics up to end of this year 2006, some 40000 Burundians and 20000 Congolese are expected to be repatriated, and about 1200 are foreseen to be resettled in 3rd countries of asylum. However, the ongoing repatriation process will on one side reduce the burden to host so many refugees, while on the other side, considering the many positive effects the refugee hosting related activities had with respect to the economic and social development, it will create new problems concerning the services then being dropped, the local population also benefited from. And it transforms the task of hosting refugees into the even more difficult challenge of reception and reintegration of some hundred thousands returnees in their home countries. To assist this process will be a long term task which needs a long term commitment of many actors in all countries involved. This is for the coming years a main challenge for Justice & Peace Commissions, Caritas Units, pastoral and social services working for and with refugees, NGOs in the Great Lakes Region. Western Tanzania especially Kigoma Region is part of it.

Due to the promising peace process in Burundi and Democratic Republic Congo, the repatriation process needs to be accompanied by well prepared and organised cross border exchange activities, go and see tours, information campaigns, as well as trainings and counselling in conflict resolution and trauma healing to refugees. However, for the sake of peace, reconciliation and forgiveness such an accompaniment is needed to help refugees/returnees to live in peace with their host communities in Tanzania and to prepare repatriates to be reintegrated peacefully in their countries of origin to avoid future destructive conflicts (war) as they return.

From the gained experience and insights of three years of working with Justice & Peace and human rights issues in Kigoma region, we can summarise the current real picture of the conflict situation in Kigoma Region as follows:

- There are a lot of family conflicts in the region especially linked to alcoholism, mistrusts, superstition and witchcraft, polygamy, adultery, poverty and misery, religious and political differences, gender misbalances, domestic violence, HIV/AIDS impact, ignorance about basic laws and human rights, land issues, low level of education and struggle for education, early pregnancies
- Conflicts between youth and youth groups, due to mistrusts, “mob-psychology” (a current notion in Tanzania to describe excluding, hostile, intolerant and devaluating behavior based on prejudices, stereotyping, misinformation and attitudes of superiority); drug abuse, poverty, religious and political differences, “hanging around” (joblessness, unemployment, dropouts), trauma, disorientation concerning culture and values
- Conflicts in parishes:
 - between priests themselves, whereby e.g. two priests living and working in the same parish fall in conflict unable to cooperate and to live together, and hence consequently separating as only option available of “solving” their problems;
 - between priests and parishioners whereby some priests fail completely to living with their Christian community in peace, and hence some priests feel forced and are ordered to leave their parishes as the only option to “resolve” the conflict;
 - between Christian parishioners themselves due to misunderstanding, mistrust, suspicious between them, competing for church leadership/positions.
- Between Christians of different denominations: Roman Catholics vs. Pentecostals and protestant sects, Roman Catholics vs. Seventh Day Adventist, conflicts between Pentecostals churches etc. In general these conflicts are still on a low level of escalation, but in terms of conflict prevention they should not be neglected.
- Christians and Muslims: in some places like Kigoma/Ujiji town sometimes conflicts between Christians and Muslims are serious and open, while in other places conflict is still underground and invisible, but there are examples (Kakonko, Mabamba and Kalinzi) showing us the situation is fragile and can escalate at any time on account of small incidents with big impact having the power to worsen the situation.
- Between Governmental services such as police and Immigration Officers and locals and refugees mainly due to injustices and corruption
- Between refugees themselves, refugees vs. Tanzania communities in neighboring villages, refugees vs. Tanzanian authorities
- Land issues: growing tensions between Tanzanian local population and the Tanzanian government due to the new government land registration policy with difficult and expensive procedures. The situation is deteriorating through widespread land law ignorance and corruption.

The Justice & Peace Programme three years achievements

The Justice & Peace Commission (JPC) of Kigoma Diocese, considering the Kigoma situation as well as its vision/mission to be a voice of voiceless and marginalized people, is networking on topics related to poverty, injustices, human rights violations/defense, refugee issues, peace and reconciliation, integration and reintegration, lobbying and advocacy. Being only a small unit, it is pursuing and achieving its goals through networking with other international and national and local NGOs (UNHCR, UNDP, Joint Research Center (JRC), Jesuit Refugee Service (JRS), Spiritan Fathers Refugees Service (SRS), Catholic Relief Services (CRS), Caritas Kigoma (CK), Refugee Education Trust (RET), Sanganigwa Orphans Home, Africa, Health and Development International (AHADI), Joint Commission for Refugees (JCR), Justice & Peace Tanzania Episcopal Conference (J&P TEC) and with cross border partners as well as (UBUNTU Centre, Justice & Peace Commissions in Burundi and Democratic Republic Congo) and relevant governmental services and other key persons within and outside of Kigoma Region/Diocese.

The achievements of this networking are rich and promising as we obviously do contribute to a deeper understanding of key issues concerning conflict transformation within refugee and local communities, the importance of well prepared and balanced repatriation process and reception and reintegration of returnees as well. Also we can report about an increasing of J&P influence and sensibilisation to different actors by creating awareness about the possibilities to use peaceful means to solve problems and conflicts, often related to injustices, human rights and law violations. Through networking, we succeeded to open the way for dialogues and cooperation with governmental authorities and services and to lobby and advocate to UNHCR Kigoma for the problems facing returnees on their arrival in Burundi on problems which could lead easily to serious and even violent conflicts again within the community remained in Burundi.

Also we would like to emphasize the fact that the MLAU too is a direct outcome of networking within Kigoma Region, having involved mainly journalists from Kigoma Press Club, law experts from Kigoma Paralegal Centre (KIPACE) and social workers from the Regional Social Welfare Office.

About 700 people were directly reached through twenty trainings in Conflict Resolution by Peaceful Means, Psycho Social Counseling and Trauma Healing (PSS) counselling and LCP-approach. These trainings are of paramount importance and do enable people to learn more about:

- the interrelations between conflict and development in families, society and even in the war torn Great Lakes Region countries Burundi and DRC and the effects of conflicts.
- how to empower people of different groups and faith in order
 - to understand sources and consequences of conflicts in their daily lives.
 - to increase their power of resilience, to prevent or to solve and to manage their own destructive conflicts and to assist others in solving and managing conflicts by peaceful means.
 - to transform destructive conflicts to constructive conflicts.
 - to understand things which create tension (dividers) and those strengthen their relationships (connectors).
- PSS and trauma: causes, effects, prevention, management and assistance to the traumatized people.
- awareness creation and empowerment on the government land registration policy, basic land laws, marriage and other basic laws.
- how to defend human rights and to help the victims of human rights violation through proper reporting of such incidences to the right place, right person and at a right time.

Even though it is difficult to measure the direct impact of these trainings, the feedbacks we receive and the interviews we do conduct with the people who have been trained, show clearly that those who had family problems learned not only to reduce conflicts in their families, but also have been enabled to assist others in solving their conflicts by peaceful means. Some participants of our trainings are even expressing how their life standard is changing due to the reduction of conflicts in their families as love, justice and peace become guiding principles of their daily lives.

Advisory work (consultations to single clients/cases) using Psycho Social Counseling and Trauma Healing Counselling, conflict resolution tools and the MLAU became more and more a “weekly bread”, and the need to bring in play the MLAU is obvious. The most serious and noted cases were 33 since it was started to put in practice. Seventeen of these cases were handled using the MLAU component, most of them were solved quite successfully. The MLAU is elaborating a document about all cases treated to date.

To sum it up it can be said: Justice & Peace Kigoma is focusing on an integrated approach of conflict resolution by peaceful means and advisory work in conflict resolution. It developed in the first three years program a conception and a practise of reducing conflicts in the region contributing by it to development. The elaborated approach is working well and the experience made is encouraging us to increase the capacity, so as to meet the increasing demand of such trainings and advisory work. Many partners are encouraging us to do efforts to increase capacity appreciating the promising approach and the good

experience they made with the trainings and the advisory work of Justice & Peace Kigoma.

Based on the three years experience of elaborating and executing the Promotion of Justice & Peace and Development Programme in the Diocese of Kigoma (2003 - 2006), we would like to present to you finally the SWOT analysis (Strengths, Weaknesses, Opportunities and Threats) of the J&P programme as a reflection and internal evaluation for the way forward to the next three years Programme 2006 – 2009:

S - Strengths

Through the three years programme (expired at the end of 10/2006) could be achieved:

- Set up a functioning Justice & Peace Coordinating Office,
 - which is practicing regular exchange and communication with Bishop Paul Ruzoka, sharing in mutual communication views and recommendations on many relevant issues concerning the Justice & Peace ministry as well as the development of the Diocese of Kigoma,
 - which is networking, cooperating and collaborating with many diocesan and regional peace and development actors, local and international NGOs in Tanzania and the Great Lakes Region (e.g. AHADI, SRS, Pastoral and Social Refugee Service, UNHCR Kigoma Sub Office, MHA, Regional Commissioner, Kigoma Children Rights Network Initiative, UNDP, Caritas units and Justice & Peace Commissions)
- Strong and efficient ways of communication installed both top down and bottom-up in order to create good relations and sufficient opportunities for easy access to information, actors, resources from grass root to national level, being an important support for Justice & Peace work on all levels.
- As a result of the three years Justice & Peace Kigoma program an approach and a practice for training and counselling in “Conflict Resolution with Peaceful Means” was elaborated, integrating components from different approaches like LCP, PSS, Peace Education, Leadership, specifically adapted to the situation and the needs of local population and refugees in the Diocese of Kigoma on the grassroots even in remote areas, having approved to be an efficient tool to reduce tensions and conflicts between and within relevant groups (e.g. priests, religious catechists, families, refugees, local communities, local leaders), to work with conflicts and to build the capacity for these groups to manage their own conflicts. Thus Justice & Peace Kigoma gained step by step a real picture of the conflict situation in Kigoma Diocese/Region between and within different groups.

- Better conditions created for the sustainability and the impact of Conflict Resolution trainings:
 - No fund needed for the trainees to implement what they learned,
 - Recruitment of participants according to their motivation and interests (participants have to request for the training; no allowances paid, instead participants cover their own food and accommodation, only minor contribution from the Justice & Peace program),
 - Initial steps to create a Kiswahili manual for “Conflict Resolution with Peaceful Means” with respect to the specific situation in Kigoma region, responding to the real needs and the culture of the local and refugee population. The experience shows that a locally adapted manual is more effective than using an unchanged imported one.
- As a reaction to the Conflict Resolution/Peace Education training offered by Justice & Peace Kigoma to the catechists of the Catechetical College of the Diocese of Kigoma, its Director is planning to incorporate Conflict Resolution/Peace Education training into the catechist education syllabus.
- Requests from neighbouring Dioceses for Conflict Resolution/Peace Education trainings are increasing, but only one in Tabora/Ulyankulu refugee settlement could so far be fulfilled.
- Justice & Peace was fully involved in the Diocesan preparation of civil education activities of the Diocese of Kigoma (in cooperation with Justice & Peace Tanzania Episcopal Conference) for the 2005 Tanzanian general election and provided trainings in Conflict Resolution and civic education to voters in Kigoma region at the grassroots’ people so as to make them know their rights to vote, fight against corruption during election period.
- A conception for a mobile legal advice unit was elaborated and implemented, bringing together the lawyer, the social advisor, the conflict worker, the psycho-social counsellor and the journalist. The MLAU is a tool to address cases of human rights (HR) related conflicts and human-rights-violations, representing the experience and knowledge of different dimensions of a “case”. Such a unit can address the legal challenge/task in a “case” in a more complex and a more efficient way as it can be done by a “lonesome” lawyer.

The core idea behind the concept of a MLAU is: Legal advice needs are complex and are not a simple question just of the correct application of law. Other dimensions have to be taken in account: social, economic, cultural conditions, in concrete: the use or misuse/abuse of power (e.g. through authorities like policemen, *magistrates, local leaders using corruption etc.*), “old” historical conflict situations in local/regional configurations/settings (e.g. old historical conflicts like ethnic ten-

sions, hostilities and conflicts even within Tanzanian's border regions), the vulnerability of victims in poverty and/or dependence. And why "Mobile"? Most of the human-rights-violations are done in remote villages to poor people who could not afford to travel to towns to seek for legal advice or the help of advocates.

In the Justice & Peace Kigoma's Conflict Resolution and basic law trainings participants learn also to identify human-rights-violations and how and to whom to report about, so that the Mobile Legal Advice Unit is able to respond, to investigate and to take action in the respective village in due time. MLAU is now considered to be a real voice of voiceless people and liberation to poor and marginalized people.

- Cooperation with local media and journalists to create awareness on human rights issues in the region in cooperation with the MLAU, with the aim to broadcast and to publish about human rights issues in the Diocese/Region and to strengthen the local media to do so. Cases or problems dealt with/to deal with so far referred to: illegal imprisonment of a minor schoolboy; unjust expulsion case; torture of a houseboy; commercial child prostitution; exploitation mainly of women through traditional land/property heritage rules; corruption within the juridical and political systems/institutions.
- Successful cooperation with the Joint Commission for Refugees (JCR), accompanying its reorientation process to become a church resource organ and a "think tank" for peace, reconciliation and social integration in the Great Lakes Region. The new orientation is formulated; the request for approval to the corresponding Episcopal Conferences is in process. Justice & Peace Kigoma assisted the JCR to inform and to motivate potential new members within the Great Lakes Region and to expand the catchment area. Justice & Peace Kigoma contributed to the recognition of the JCR by the Tanzania Episcopal Conference and to the elaboration of the "Way Forward to Peace and Security, Good Governance and Development in The Great Lakes Region" [submitted by the Tanzania Episcopal Conference on the occasion of the UN/AU International Conference on Peace, Security and Development in the Great Lakes Region, November 2004] as an important step for improving networking, lobbying and gaining recognition.
- Justice & Peace Kigoma is recognized as an active peace actor by Burundian and Democratic Republic Congo partners like JCR, UBUNTU Centre, Burundian and Tanzanian Episcopal Justice & Peace Commissions, Action Aid Burundi, Tanzanian Embassy in Burundi, Diocesan Caritas units and Justice & Peace Commissions in Burundi and DRC (Bukavu, Uvira), by the Local Capacity for Peace Project in the Horn of Africa (Nairobi), and some Tanzanian Diocesan Justice & Peace Commissions. Justice & Peace Kigoma is well positioned within the group of the most active

Diocesan Justice & Peace Commissions in Tanzania, being an opportunity to have in future an effective impact within the network of Diocesan Justice & Peace Commissions, which may be a contribution to improve and to reorient the Justice & Peace work in Tanzanian Dioceses.

- Justice & Peace Kigoma succeeded to become a cooperating partner of UNHCR Kigoma, attending regularly the UNHCR interagency meetings. UNHCR is interested in the J&P's cross border activities and sharing experiences and views with Justice & Peace Kigoma on all refugee related burning issues like repatriation, social integration/reintegration, peace stabilization, reconciliation and the situation and perspectives for the 1972 refugees (old settlements).
- In 2003 the Justice & Peace and Caritas Kigoma Program Advisors, Elisabeth and Franz Hiss, contributed to the restructuring and reorientation process of Caritas Kigoma (elaboration of a two years transformation program.) Caritas Kigoma mastered successfully its process of restructuring. It's no further need to be assisted by the Justice & Peace Program Advisor.
- The process of elaboration of Justice & Peace values and its dissemination to parishes and diocesan institutions was started successfully. Justice & Peace Kigoma is well known in and related to: deaneries and parishes through meetings and trainings; the lay apostolate; a part of the local and refugee population; some other Tanzanian Dioceses through Justice & Peace Tanzania Episcopal Conference meetings and medias.
- The Program Coordinator of Justice & Peace Kigoma was empowered and enabled to offer own training and counselling activities in the field of Conflict Resolution with Peaceful Means, to organize the Justice & Peace work in the Diocese/Region of Kigoma as well as to network and to cooperate with other Justice & Peace groups/actors/ commissions in Kigoma Region, Tanzania and the Great Lakes, including e.g. cross border exchange activities with partners in Burundi and Democratic Republic Congo. Externally provided Capacity Building (CB) for the Program Coordinator was successful in the field of PSS, Participatory Project Management (PPM) and LCP. Internally provided CB by the Program was successful in the fields of strengthening Conflict Resolution/Peace Education skills, financial management skills, PPM skills and networking and communication skills.
- Set up of a sound financial administration and management system for the Justice and Peace program.
- Installed long term cooperation with Uganda Social Training Center (UCSTC) Kampala in the field of PSS and Trauma Healing. Organized a Psycho Social Counseling

and Trauma Healing Training for Diocesan actors. And it was the first time that Psycho Social Counseling and Trauma Healing training of this type was offered in Tanzania.

- Managed to create and to expand a pool of PSS - psychosocial and trauma healing helpers working in different walks of life (refugee camps, hospitals, social services, pastoral work) through PSS and Trauma Healing training facilitated by UCSTC Kampala, organized by Justice & Peace Kigoma, strengthened by some supervision and exchange visits of Justice & Peace Kigoma.
- Organized a Psycho Social Counseling and Trauma Healing Training in cooperation with UNHCR Kigoma for UNHCR staff, particularly addressing Sexual and Gender Based Violence, facilitated by Uganda Catholic Social Training Center Kampala. UNHCR Kigoma is using the gained skills now for multiplication, also using the comprehensive report about the training for further own training measures. UNHCR headquarter is interested in further cooperation in that field.
- Started a successful practice of Psycho Social Counseling and Trauma Healing and Conflict Resolution counseling for individual clients and families.
- On demand of the UNDP Anti Proliferation of Small Arms and Light Weapons Program (SALW) in Kigoma and Kagera Region, Justice and Peace Kigoma provided a four days training in Leadership and Conflict Resolution skills for Government of Tanzania officials from five districts and the regional level (District Administrative Secretaries (DAS), District Planning Officers (DPO), security staff, army staff, Anti Corruption officers, UNDP staff for SALW program). Justice & Peace Kigoma is now cooperating partner of UNDP.
- Organized training in Local Capacity for Peace/Do No Harm! for Diocesan actors and NGOs facilitated by the Local Capacity for Peace Project in the Horn of Africa (Nairobi). This was the starting point of a long term cooperation with Local Capacity for Peace in the Horn of Africa project. And it was the first time that Local Capacity for Peace training was offered in Tanzania.
- Installed cooperation with Centre UBUNTU in Bujumbura (and the ISANGE partners) concerning ISANGE project cross border cooperation in the field of PSS, Trauma Healing, CR, PE, value education (strengthening the social fabric of values) for refugees (capacity building, training, exchange, lobby, networking).
- Program Coordinator attended successfully a TOT in LCP/Do No Harm! now being the only official LCP trainer in Tanzania and a member of the international LCP trainers' pool.

- However, it was possible to achieve these strengths because of good relationship, understanding and cooperation of the Program Advisor who has been active, dynamic, committed and supportive to the project coordinator in all program activities.

W – Weaknesses

- There is one general main weakness: Justice & Peace Coordinating Office being understaffed during the whole three years, causing some related weaknesses:
 - Inability to respond to many requests for Conflict Resolution/Peace Education trainings and individual client or family counselling
 - Not enough capacity for home visits as subsequent follow-up of individual or family Conflict Resolution and Psycho Social Counseling and Trauma Healing counselling
 - Low supervision capacity for Psycho Social Counseling and Trauma Healing pool members
 - Low capacity for an appropriate and sufficiently differentiated partition of work, resulting in an overburdened workload
 - Delays in reporting, documentation and communication
 - Low capacity for follow-up activities in favour of using and developing once created opportunities
 - Difficult for staff to realize their holidays being entitled to according to the law
 - No capacity to run the office during the absence of the program coordinator and the program advisor, i.e. the office is closed during their absence
 - Catchment area not fully covered
 - Capacity to address human-rights-violations still too limited, e.g. concerning prison issues
 - Delay in new fundraising efforts
- Some co-operations, started in the first period of the Justice & Peace program did not bear fruit as foreseen.
The office space is relatively not enough and not a conducive place for counselling and Conflict resolution sessions.

O – Opportunities

- Kigoma Region politically, economically and socially is on the way to become more a centre of the Great Lakes Region in particular due to the integration of Rwanda and Burundi into the East African Union, which will lead to the improvement of the infrastructure (such as markets, roads and flight connections).
Some problems not sufficiently addressed in the region which should be addressed more intensively (e.g. land issues, integration issues, corruption issues).

- Many peace and development actors are ready and interested in cooperation.
- Justice & Peace Kigoma program is welcomed and accepted within and beyond the region by both local and refugee population, local and international NGOs and GoT officials as well.
- Various possibilities for additional fundraising efforts are given.
- Unexploited national and international lobby and networking possibilities
- Numerous capacity building possibilities for the J&P Kigoma staff

T – Threats

- Having not enough capacity to expand the Justice & Peace work and to respond according to the great needs/demand and to the expectations of target groups and cooperating partners;
- Having not enough funds to meet the requirements for the Justice & Peace program's planned activities;
- Crucial changes in the supportive environment of the program may happen, i.e. highly supportive key persons may have to leave Kigoma, or may fall sick, or an important partner may bring cooperation to a halt due to a policy change;
- A perpetrator having violated human rights and brought to justice by Justice & Peace, or a mentally or psychologically affected client of Psycho Social Counseling and Trauma Healing or Conflict Resolution counselling or legal advice, thinking not having received the expected assistance, may try to attack, to damage, to revenge or to destroy the Justice & Peace work or to threaten the Justice & Peace workers, partners or supporters;
- Not reaching the demands of clients (e.g. in counselling of HIV/AIDS victims, of traumatized people, of people in plight) may cause aggressivity directed towards the Justice & Peace team;
- Activities may disagree with the conviction of certain authorities, locals and refugee groups, e.g. in different interpretation and implications of laws, values and aims. Subsequently this can lead to a halt of cooperation, or worse, to hostility. However this is the risk of any serious Justice & Peace and human rights defense work.

The Justice & Peace activities can be summarized into four main field of work against their specific objectives as:

Fields of work	Specific objectives
<p>1. Information Sharing and Networking</p> <ul style="list-style-type: none"> • Tools for information, research, communication, networking and awareness creation • Networking and cooperating with other peace builders. 	<ul style="list-style-type: none"> • The target groups are aware of human rights violations and empowered on how and where to report about it and hence reduction of HR violation cases. • To improve communication, information sharing and networking.
<p>2. Empowering the Justice & Peace Commission and J&P groups in the Diocese of Kigoma</p> <ul style="list-style-type: none"> • to empower parishes (catechists, priests, religious) and parish groups (youth, women, elders, key persons) to do Justice & Peace work within their given life conditions • to strengthen ecumenical and interreligious cooperation within the Justice & Peace work 	<ul style="list-style-type: none"> • To have a strong JPC and Justice & Peace groups, who are able to implement effectively in a sustainable manner the Justice & Peace program activities in Kigoma Region/ Diocese
<p>3. Conflict Resolution by Peaceful Means, comprising the following components:</p> <ul style="list-style-type: none"> • Conflict Resolution/Peace Education (CR/PE) • mainstreaming Conflict Resolution principles into other diocesan departments and programs • Social Teaching of the Church and Civic Education • Psychosocial Counselling and Trauma Healing (PSS) • Local Capacities for Peace / Do No Harm!(LCP) • Leadership • Mobile Legal Advice Unit (MLAU) 	<ul style="list-style-type: none"> • The capacity to work with conflicts and the power of resilience are improved and hence reduction of conflicts within the target groups • The target groups are empowered in basic laws and are aware of their basic human rights • The target groups understand the relationship between conflicts and development and are aware on how conflicts hinder development
<p>4. Capacity Building</p> <ul style="list-style-type: none"> • Capacity Building for staff • Exposure and exchange visits 	<ul style="list-style-type: none"> • To empower Justice & Peace staff with the needed skills and knowledge to assure sustainability and effective/ efficient implementation of the program activities.

Part C

Consolidation of Case Studies in an International Workshop

4. An Overview of the Elements of the Workshop

François de Sales Bado, Commission for Justice and Peace, Burkina Faso
Dr. Hildegard Hagemann, German Commission for Justice and Peace

On 4 to 5 October 2007, African and European partners met in Bensberg, Germany, to hold an international workshop on participation in development cooperation. Organised by the German Commission for Justice and Peace, this workshop was designed to exchange experiences and explore the opportunities for a more efficient participation in development cooperation. In preparation of the workshop the dialogue partners formulated its objectives:

- I. More refined exchange of experience concerning participative approaches in poverty alleviation within development policy.
- II. Establishment of approaches for activity to increase participative approaches in the fight against poverty as encouragement for new players.
- III. Opportunities to promote participation in the fight against poverty through political lobbying work at national, European (Cotonu Agreement) and international level (PRSP).
- IV. Exploring the specific challenges for Justice and Peace Commissions when it comes to enabling families and local groups to change their situations and to resolve destructive conflicts by peaceful means, which are prerequisites for participatory processes included in development strategies.

The workshop comprised four parts. (see detailed program in Annex)

- opening and impulse statements
- working groups
- dialogue with Church and political representatives in Europe
- discussion on the ways of exploiting the potential of the networks of the Universal Church

The workshop was opened by Prof. Dr. Barbara Krause, board member of the German Commission for Justice and Peace. In her speech, she welcomed all the participants who had come from Africa and from other places in Germany. She spoke positive about the ongoing dialogue among the partners from Africa and Germany in preparation of the

workshop, which had been quite successful. Coming back to the subject of the workshop, Barbara Krause underlined the importance of participation as an efficient instrument for sustained development. She confirmed that participation is part of the principles of the social doctrine of the Church. Before introducing the speakers, Barbara Krause presented the themes of the workshop and expressed her hope that the results and findings of the workshop would help to improve the participation in development cooperation.

The impulse statements by Fr. Martinho Maulano of SECAM, Prof. Dr. Walter Eberlei from the University of Applied Sciences, Düsseldorf, and Billy Maseti, Justice and Peace South Africa are presented in this documentation as chapter 5 (page 82ff).

The working groups were the core element of the program. The thematic fields identified by the dialogue with Justice and Peace structures were the kick-off for the discussions (see chapter 3).

On the base of the related case studies (see chapter 6) the working groups prepared recommendations for action. These were firstly presented to the plenary and discussed. Secondly they served as impulses for the dialogue with Church and political representatives in Europe and the panel discussion on the potential of the networks of the Universal Church.

The recommendations prepared by the working groups are incorporated in the “Findings and Recommendations for the Promotion of Participation by Church, Civil Society and Political Actors” (page 7ff).

Here they are listed briefly and as overview.

Group 1: Prerequisites for participation: Conflict resolution and reconciliation processes

- promote the social doctrine of the Church among Christian communities and Justice and Peace structures;
- consult and involve Christian communities as well as groups of females and young people in the decision making processes of the Church;
- research and analyse the historical causes of conflicts in order to gain a better understanding and find better solutions;

- prevent conflicts and early warning systems;
- open-minded dialogue with other players (institutional, religious, cultural, political) for conflict resolution;
- train Church institutions and Church staff in conflict resolution.

Group 2: Coherent development cooperation through participation.

- understand partnership as a mutual process of exploring potentials and resources for development;
- get people to voice their own needs;
- get leaders to work and act for the common good rather than their own interests;
- get people's representatives to fulfil their obligation to account for their actions;
- coordinate the interventions between the partners of the North and the partners of the South;
- strengthen the dialogue among the Churches in the North and the Churches in the South in order to upvalue the Universal Church and raise its awareness of responsibility.

Group 3: The political dimension of participation.

- work with the poor instead of working for them; they have the mental and moral resources they need to escape the situation;
- become aware of our limitations as far as our conception of development is concerned;
- listen to the poor people and turn them into drivers for change;
- make success stories public;
- work with an open-minded spirit and in collaboration with those who do not share;
- dialogue between the Church and the political world;
- make the activities of the Church visible by the New Information and Communication technologies;
- use the Justice and Peace Commissions as a mouthpiece for justice and peace;
- recognise the diversity of approaches although there is a desire for unity;

- develop strategies for approaching politicians who need to live their faith;
- use the international networks of the Church for analysing situations and support.

The dialogue with Church and political representatives in Europe and the panel on “Networks of the Universal Church: Unexploited potential for participation” are documented in chapter 7 (page 151ff).

5. Basic Observations

As announced in the previous chapter, chapter 5 casts a light on participation in African reality from three angles and prepare for the working groups, which are presented in chapter 6.

Firstly Fr. Martinho Maulano in his capacity as second General Secretary of the Pan- African Bishops' Conference SECAM follows the tracks of participation and participatory approaches in the work and teaching of the Catholic Church in Africa.

Secondly Prof. Dr. Walter Eberlei scoops from the in depth scientific research done by him on participatory processes in the recent years, starting from the experiences with the HIPC II- Initiative (Heavily Indebted Poor Countries) for debt relief in order to analyse the present state of art of participation in African politics.

Finally Billy Maseti from Justice and Peace of the Southern African Bishops' Conference unfolds in his Power Point Presentation a portfolio of new and promising instruments for participation.

5.1 Participation in the Work of SECAM

Fr. Martinho Maulano,
Justice and Peace of the Symposium of
Episcopal Conferences of Africa and Madagascar (SECAM)

Introduction

For SECAM the idea of Participation and co-responsibility or participatory process comes since its foundation.

The Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) was born (in 1969) out of the will of young African Bishops during the Second Vatican Council (1962-1965). They wanted to speak with one voice through everyone's participation. The establishment of SECAM is therefore the result of the bishop's resolution to build a continental structure in order to bring forth the African vision to the whole Church.

Since the beginning the mission of SECAM is "to promote its role as a sign and instrument of salvation and to build the Church as a Family of God in Africa", to preserve and foster communion, collaboration and joint action among all the Episcopal Conferences of Africa and the Islands. Accordingly, the Symposium, through the Episcopal Conferences promotes:

- i. Propagation of Faith:
Stressing on primary evangelization of those who have not yet received the message of Christ, i.e. in-depth and on-going evangelization of the peoples of Africa and the Islands.
- ii. Human Development:
i.e. the integral liberation of the human person, Good Governance and Justice and Peace issues.
- iii. Ecumenism:
i.e. the pursuit of fraternal relations and inter-religious dialogue with peoples of other faiths.
- iv. Formation:
i.e. the establishment of theological/pastoral institutions and research centers
- v. Consultation:
i.e. on the major problems facing the Family of God in Africa and in the world as a whole.

Just after its foundation (1969) the Bishops of Africa and Madagascar issued a Declaration on Peace in Africa to stress their will against violence, political oppression, denial of fundamental human rights, discrimination based on colour or resulting from abuse of tribalism they considered as violations of justice, the seeds of strife and consequent enemies of peace (cfr. "Declaration on Peace in Africa" in THE VOICE OF SECAM, p.11).

In the same year they issued another Declaration concerning Development and stressed that "the Symposium could not ignore, without betraying their mission, the want, the hunger, the ills, the ignorance, the blows struck against liberty, the tragic consequences of racial discrimination, the ravages of war and oppression which burden so many human beings in the Third World...It is a duty for all men to work for Development. The whole mankind has been made responsible by God for the growth of this great work. But it is necessary that all men without distinction benefit from the technical achievements that they do in the integrity of their persons. However, men do not make progress except within their living communities. The enrichment of the human personality entails the progress of the people to which it belongs in cultural, economic, social and political domains, free of all foreign domination whatever its nature might be, and without any discrimination.

Certainly, innumerable initiatives are being added to the efforts of international Organizations, initiatives which come from the sides of governments as well as from elsewhere. This efforts which are often worthy of praise and merit co-operation, bring an appreciable aid to development. But this is not sufficient. People are hungry and thirsty for justice. The third World is the victim of crying injustices which are often kept in existence by the rich nations. These nations should, to be logical, put right these injustices. "The intolerable scandal" according to Populorum Progressio, is that the rich become even richer through the exploitation of the poverty of the poor" (Declaration Concerning Development, Ibid. pp.12-13). In particular technical aid cannot be given on the condition that clauses be imposed which contradict human dignity, nor through false solutions contrary to the many-sided human wisdom of the people of Africa and Madagascar who are still very much attached to values of the family and to respect to life" (Ibid. p.13).

That is why "at the Second Ordinary General Assembly (1971), the Synod Fathers from Africa happily took the occasion offered them to appeal for greater justice in the world" (EIA 4).

At the end of their Third Ordinary General Assembly (1974), on evangelization in the modern world, the Bishops of the Continent present at the Synod issued an important mes-

sage entitled Promoting Evangelization in Co-Responsibility)” (EIA 4) where every Christian is considered as an active member of the same family of God called to be responsible and participate for the growth of the entire world.

1. Obstacles and Reservations on the Participatory Process

1.1 Economic Disparity and Marginalization in a World of Globalization

In this line SECAM observes painfully that while some parts of the world are galloping ahead in economic and technological progress, many parts seem to be left behind and ignored or marginalized in the process to find solutions for their own development. Africa is a typical case. “Market forces, triumphant liberalism, have imposed a system which only few Institutions control. So, today one can ask where world power really lies, with the governments of the north or with the industrial and financial giants who make deals as they wish, shifting astronomical sums from one place to another when they wish, taking decisions which affect millions without consulting anyone”. (“Christ Our Peace”, Pastoral Letter, SECAM Publications, 2001, 28). In an era of “globalization”, widening economic disparity can only lead to deepening frustration of the marginalized and insecurity for all.

1.2 Poverty and Bad Governance in Africa

The unstoppable process and all embracing phenomenon of globalization have brought into stark relief the painful and unfortunate predicament of the African continent and its peoples. Through a tragic conspiracy of historical events and contemporary circumstances, our continent has become almost synonymous with backwardness, poverty, bad government, violent conflicts, refugees and misery. The reasons for Africa’s poor economic performance are both internal and external namely:

- Lack of diversification in economies which have remained colonial and directed overseas. As in the past, we continue to produce what we don’t consume and to consume what we don’t produce thereby accentuating the dependence of African economies on overseas. We rely on one or two exports to finance our economies, which is uncertain and risky.
- The introduction of inappropriate development policies, characterized by strategies of dependence (all is directed outside because all comes from outside) at the expense of strategies of autonomous development, centered on national realities and needs.
- The risky management of national resources, characterized by squandering of money, excessive corruption, a disastrous confusion of the public and private property of the leaders.
- Bad governance, consisting of casualness and carelessness, of lack of attention to the common good and to the condition of the poorest.

- The rich nations don't always pay a just price for the primary materials of the poor nations.
- Debt is less a question of justice and charity than of morality. The money borrowed is subjected to a system whereby we must indefinitely reimburse the initial capital by a perverse calculation of compound interest (Ibid.30).
All these reasons make Africa to be more and more left a part from the process of participation in major decisions.

1.3 The Idea of Considering Africa as “a Dark Continent”

The age-old unenviable title of “the dark continent”, in its pejorative sense, is still very much with us. How come that our continent blessed with vast natural resources and highly talented human resources, continues to be on the margins of our fast moving globalized world? It is widely recognized that this is at least partly as a result of a heavy burden of history on our people: especially the twin burdens of slavery and colonialism. It is not easy - especially for this kind of audience – to even begin to imagine what negative and long lasting impact these events have inflicted on the collective psyche of our peoples. For most of us, it is a lifetime project to outgrow such impact and struggle to hold our heads high.

2. Way out: Participatory Process in Development and Cooperation

Humanity will survive only if all of us (parliaments, church in the North and South and scientists in democracy development) fulfilling our own missions forge a genuine sense of the human family – across nations, cultures and peoples. This will be possible if we all Africans, Europeans and people of the entire world can avoid marginalization and summon the will to begin to see one another as citizens of one world, and members of the same human family.

2.1 Discover God in every Human Person and Recongnize his Dignity

If we believe in God and want to establish an effective participatory process we need first off all to discover God in every human person. “Whatever you did for one of these least brothers of mine, you did for me” (Mt.25: 40). Because created in the image and likeness of God (Gen 1: 27) and because God has made us partakers of the divine nature (1Pt.1: 4) by becoming incarnate in our humanity, every human person enjoys great dignity and deserves profound respect. In Jesus we become brothers and sisters. We open our hearts to each other, to build together the family of God (Cfr. Christ Our Peace, 22).“Each of us is a person, something original willed by God, and therefore something unique and inalienable. Whatever might be preconceptions about us or our origins, we are all unique and equal in dignity. Education must instill understanding this basic principle. Also no one can

attempt to transform others according to his own vision of humanity and human relations. Humanity is one single family, founded on values of justice, equity and solidarity, and members accept each other with the dignity and originality proper to each" (Ibid.84.86).

2.2 Spirit of Family of God and Fraternal Relations

At the end of their Third Ordinary General Assembly (1974), on evangelization in the modern world, the Bishops of the Continent present at the Synod issued an important message entitled "Promoting Evangelization in Co-Responsibility"

In it every Christian and every one is considered as an active member of the same family of God for "God who has fatherly concern for everyone, has willed that every men should constitute one family and treat one another in a spirit of brotherhood (Gaudium et Spes, 24)" (Declaration on Co-responsible Evangelisation, in THE VOICE OF SECAM, p.61). In this spirit problems are frankly and sincerely faced in common and so they lead to stronger and more mature work together. From this point of view, even the financial help coming from outside follows the principle of the participatory process starting from the Church itself. "It must be integrated into projects planned and to be worked out by the local African churches, instead of being decided upon unilaterally and handed over too mathematically in such a way that he who gives enriches himself rather than enriching Africa" (Ibid. p.62).

2.3 Inclusion, Co-Responsability and Selective Attention to the Poor

According to SECAM we are all members of the same Family; each one, and all together, are responsible for the growth of the entire world. Nobody is a stranger in the house of God. Living God, Creator of heaven and earth and the Lord of history, is the Father of the one great human family to which we all belong. As such, he wants us to bear witness to him through our respect for the values and religious traditions of each person, working together for human progress and development at all levels. This is something all must realize special those who undertake the work of evangelization. The image of family emphasizes care for others, solidarity, warmth in human relationships, acceptance, dialogue and trust. The new evangelization will thus aim at building up the Church as Family, avoiding all ethnocentrism and excessive particularism, trying instead to encourage reconciliation and true communion between different ethnic groups, favouring solidarity and the sharing of personnel and resources among the particular Churches, without undue ethnic considerations. Attention should be paid to all human groups in view of their effective contribution to everything that contributes the development. Just because a group quietly gets on with the job of economic and social construction it should not be ignored. It must be encouraged and supported to continue its good work. Of course those who

have the most difficulty in contributing must receive special attention and taken into consideration in the participatory process (Christ Our Peace, 76).

So, participation, inclusion, fraternal relations, dialogue and consultation in a participatory process in development cooperation will be the most efficient strategies to set up the still dreamt human family, the family of God. It is in this line that SECAM welcomes this and many other initiatives and congratulates MISEREOR, the German Commission for Justice and Peace and other Organizations for the efforts they are making in order to bring Africa on board of the discussions related to its development.

2.4 Dialogue and Respect

The participatory process needs also dialogue and respect between rich and poor brothers. "Openness to dialogue is the Christian's attitude inside the community as well as with other believers and with men and women of good will".(Christ Our Peace, 107) Dialogue is to be practised first of all within the family of the Church at all levels: between Bishops, Episcopal Conferences or Hierarchical Assemblies and the Apostolic See, between Conferences or Episcopal Assemblies of the different nations of the same continent and those of other continents, and within each particular Church between the Bishop, the presbyterate, consecrated persons, pastoral workers and the lay faithful; and also between different rites within the same Church. Commitment to dialogue must also embrace all Muslims of good will.

Such dialogue can be conducted through initiatives or by bearing common evangelical witness to justice, peace and respect for human dignity. SECAM is to establish "structures and means which will ensure the exercise of this dialogue", (Christ Our Peace, 108) especially in order to foster an organic pastoral solidarity. Such dialogue can be conducted through initiatives or by bearing common evangelical witness to justice, peace and respect for human dignity" (Evangelization in Africa (E.I.A), 65-66).

2.5 Education and Empowerment for Justice and Participation

"A last question must be asked: Has the Church in Africa sufficiently formed the lay faithful, enabling them to assume competently their civic responsibilities and to consider socio-political problems in the light of the Gospel and of faith in God? This is certainly a task belonging to Christians: to bring to bear upon the social fabric and influence aimed at changing not only ways of thinking but also the very structures of society, so that they will better reflect God's plan for the human family. Consequently, I have called for the thorough formation of the lay faithful, a formation which will help them to lead a fully integrated life. Faith, hope and charity must influence the actions of the true follower of Christ in every activity, situation and responsibility. Since "evangelizing means bringing the

Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new". Christians must be formed to live the social implications of the Gospel in such a way that their witness will become a prophetic challenge to whatever hinders the true good of the men and women of Africa and of every other continent" (E.I.A.54). "Someone is just if he is capable of recognising that he must respect, ideas, sentiments, freedom, culture and property of others, if he is capable of appreciating correctly the general social measures that goes towards the improvement of human situations, and he is capable of distributing both benefits and sanctions with impartiality" (JUSTICE AND EVANGELIZATION IN AFRICA, 20 in The voice of SECAM, 1981, p.96).

3. New Opportunities for Participatory Processes in Development

To lead Africa to be taken on board of an effective participatory process oriented to achieve total development and prosperity "we need men who are effectively well predisposed and inspired by a spirit of service and who love and respect their fellow men. It is in this sense that the Church in Africa and its Islands is committed to explore new opportunities to participate in the training of such people. "The road to total development and prosperity in Africa is a long one and needs the participation of all of us. It is the sons and daughters of this Continent who will be architects of Africa's well-being. But one condition however: namely that all Africans are made to feel involved in the work of building Africa. This will be possible only if each one receives his portion of the fruits of development and sees his dignity respected. This is why we reaffirm our commitment to promote the rights of the human person in Africa, especially the satisfaction of his basic needs. We invite all men of good will to take part in this fight, motivated by fraternal love and the search for justice" (JUSTICE AND PEACE IN AFRICA, Declaration by SECAM,27.28 in the Voice of SECAM, 1978, p.80).

"By every means, therefore, we shall seek to encourage the participation of all Christians in public life at all levels, local, regional and national. Political systems vary greatly in our countries, will only be legitimate in so far as they leave room for the participation of citizens in political life. Every Christian should have a sense of responsibility and seek to be well-informed about candidates for election and about the programs they are putting forward. Our pastoral activity must encourage Christians to participate and we must remind those at the head of the state that the participation of citizens in the government of the country is not a luxury imported from the West where people are over-enamored of democracy. On the contrary it is rooted in our own social traditions. If participation does not automatically mean the establishment of justice, it is at least the road leading towards it.

For this reason we shall always fight for freedom of speech for citizens, as participation can not be possible without this right (Ibid.27).

Conclusion

“It is the Holy Spirit who will create sense of collaboration and cooperation at every level among us who are apostolic workers; He will give the courage to bear witness, to educate our members and to become energetically involved in action for Justice. The Bishops of Africa and its Islands appeal to the churches in other continents, and especial to those in the West, the parliamentarians gathered here, to understand and support our efforts. Their countries-old experience can enlighten us while the newness and freshness of our reflections can inspire you as well. It is the whole Church together with the Successor of Peter, that cries out her hunger and thirst for justice” (The voice of SECAM, op. cit. p.106). SECAM appeals everybody in Africa to give his own participation for the development and justice in Africa for participation is part of our African tradition.

5.2 Ideas for Promoting Participation and Development in African Politics

Prof. Dr. Walter Eberlei, University of Applied Sciences Düsseldorf, Germany
(with an introduction by Dr. Hildegard Hagemann, German Commission for Justice and Peace)

With the following Power Point Presentation Prof. Dr. Eberlei unfolded the development of civil society involvement in political debate and the rising recognition of its relevance in international development cooperation over the last 4 decades. There is a steady but slow broadening of civil society involvement from grassroots to international level.

Only around the year 2000 and onwards the value of participation entered national politics by international influence in the area of poverty reduction and development approaches. Obviously it took 30 years for the experiences from grassroots' level about the immediate and undoubted necessity of participation of the concerned to find access to governmental processes. The detour via organised civil society (CBO, NGOs in Europe and Africa) over international level is a considerable fact.

An important, however not undisputed instrument were and are the Poverty Reduction Strategies with which the institutionalising of participation beyond the basic democratic process of participating in elections was embarked. Nevertheless it is still a challenge to institutionalise participation in political processes in countries with short democratic tradition and versus a dominant dependency on donors and elites.

Domestic accountability is vital for well-functioning participation and vice versa, domestic accountability is essential for participation. Different actors in society are communicating in various forms with each other to pursue their interests. However in the present situation of many African states the necessary balance and interaction between citizens in relation to Government, parliament, jurisdiction and towards the international environment is biased and communicative flows are interrupted or disturbed. In order to ensure a participatory society the crucial step would be to restore or build up the communicative power in the scaffold of society and to transform it into administrative power. In other words that is the transformation from participation into politics.

Hence the crucial question arises how to unfold communicative power which can be transformed into administrative power. First of all one has to acknowledge that this is a time taking endeavour, taking decades, especially considering the need to solve underlying conflicts early without endangering peace and social stability. To promote this transformation four measures are recommended: ensuring domestic accountability by strengthening the balance in the society, institutionalising of participatory processes by implementing rights, setting up structures, building capacity and legitimacy. For that empowerment initiatives have to be supported. These initiatives are not jeopardizing institutionalisation of participation per se. On the contrary, they are needed additionally to ensure the dynamic in the process. Last but not least channels between civil societies and legislatives have to be used, created; links and interfaces shaped.


Civil society increasingly involved

Level	Area	Type	Since
Global	UN, WB, WTO..	INGOs, (African) NGOs/Networks	1990s
National	PRS, Budgets, NEPAD, ...	NGOs, INGOs, Networks	2000
Sectoral	e.g. Education	NGOs, INGOs, Networks	1990s
Local	District Planning	CBOs, NGOs	1980s
Grassroots	Projects	CBOs	1970s

 Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf

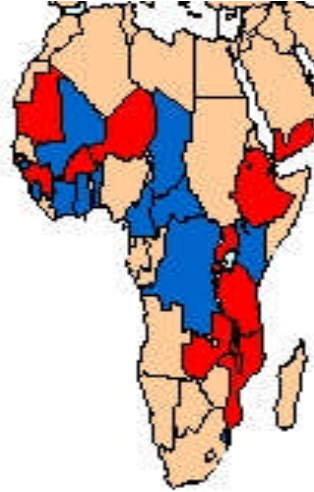
People's "voice" in Africa stronger?

Voice and Accountability (according WBI Indicators for 1996 and 2006)			
	More	Same (+/- 20')	Less
Largest 20 countries in Sub-Saharan Africa (by population)	Angola Cameroon Ghana Kenya Niger Nigeria Sudan Tanzania	Burkina F. Congo, DR Uganda Mozamb. Ethiopia South Afr. Zambia	Cote d'Iv. Madagas. Malawi Mali Zimbabwe

 Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf

CSO participation in PRS processes

28 countries in Sub-Saharan Africa have developed a *Poverty Reduction Strategy (PRS)* since 2000 – with the participation of civil societies (20 countries have not).



Observers: political space for dialogue has improved, although far from sufficient.

 Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf

Note: dark colour = countries with PRS

Institutionalized Participation

Institutionalized Participation can be defined as a


- rights-based,
- structurally integrated

process through which

- capable and
- legitimized


stakeholders shape and share control over development initiatives.

(black: Brinkerhoff / Goldsmith 2001: 4)

 Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf


Core dimensions of Institutionalized Participation

Rights	<ul style="list-style-type: none"> • basic rights (freedom of: opinion, information, media, association, networking, campaigning...) • defined roles for stakeholders in political processes
Structures	<ul style="list-style-type: none"> • sustainably anchored dialogue institutions at national and regional levels • regular, relevant information flows
Capacity	<ul style="list-style-type: none"> • human & technical resources (analysis, lobbying, ...) • effective networks • access to information (in due time, sufficient scope)
Legitimacy	<ul style="list-style-type: none"> • Parliament: debates, decisions, oversight-functions • Civil society: representative, independent, inclusive, democratic • The Poor: Empowered to participate

 Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf

Institutionalized Participation: Still A Long Way To Go

Rights	<p>Gap between constitutional rights & reality. Lack of legal frameworks for day-to-day politics. Good practice: Tanzania PRS Revision Guide</p>
Structures	<p>Ad-hoc character of participation. Participation gap in implementation due to lack of structures. Good practice: Uganda – Poverty monitoring</p>
Capacity	<p>Few stakeholders outside Governments have sufficient resources & know how. Good practice: networks, training programmes ...</p>
Legitimacy	<p>Parliaments: often bypassed. Civil societies: strong INGOs, weak CBOs. Good practice: CS networks (e.g. Zambia)</p>

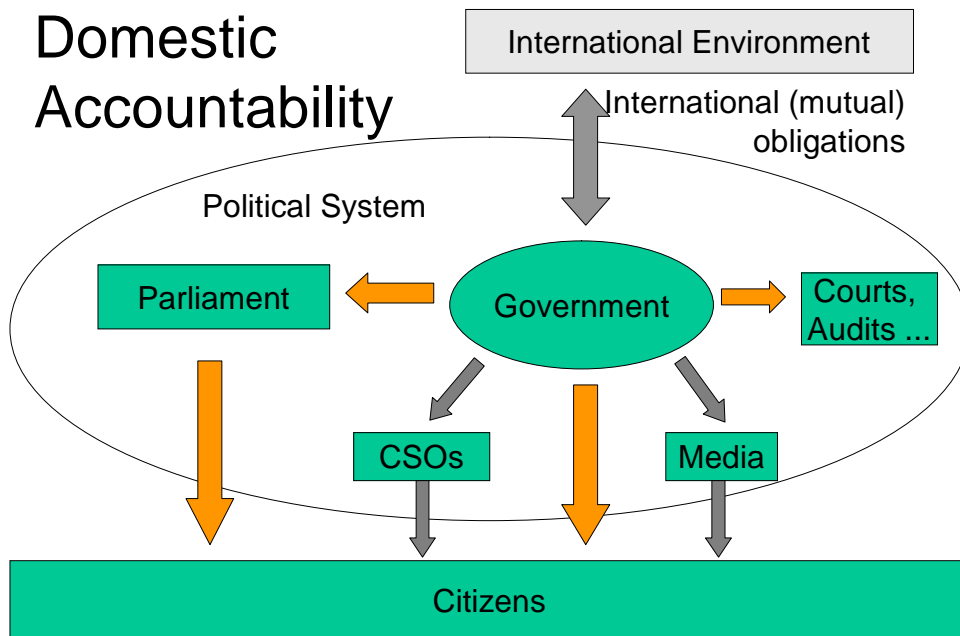
 Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf

The challenge: Institutionalizing participation in political processes

- (1) **Empowerment**: Bringing the people (back) in – enabling them to ‘shape and share control over development initiatives’.
- (2) Country ownership & **domestic accountability** vs. donor domination & elite-centered rule

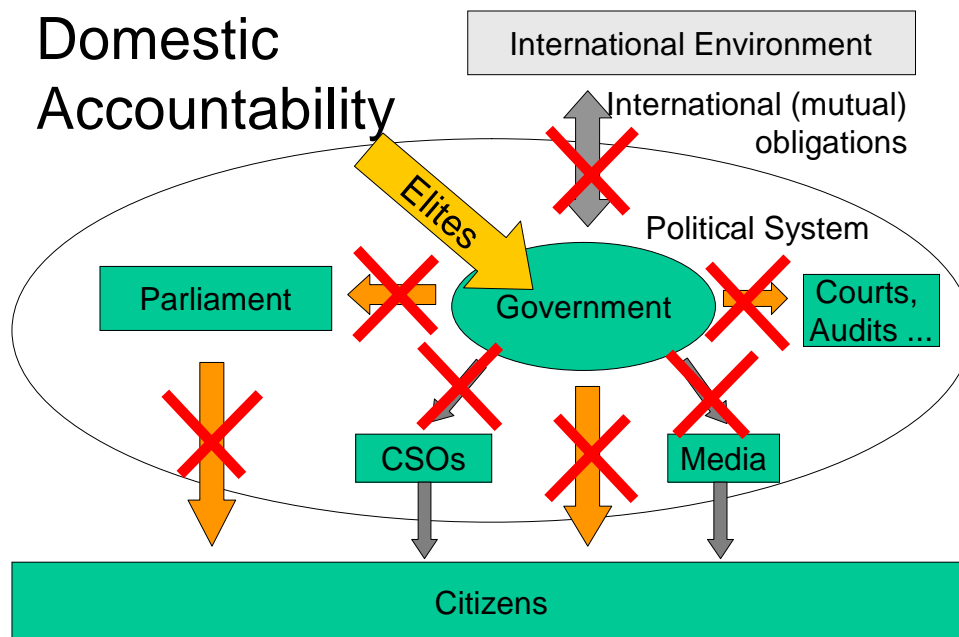
FH D Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf

Best practice and functioning system



FH D Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf

Disturbance of domestic accountability by interference



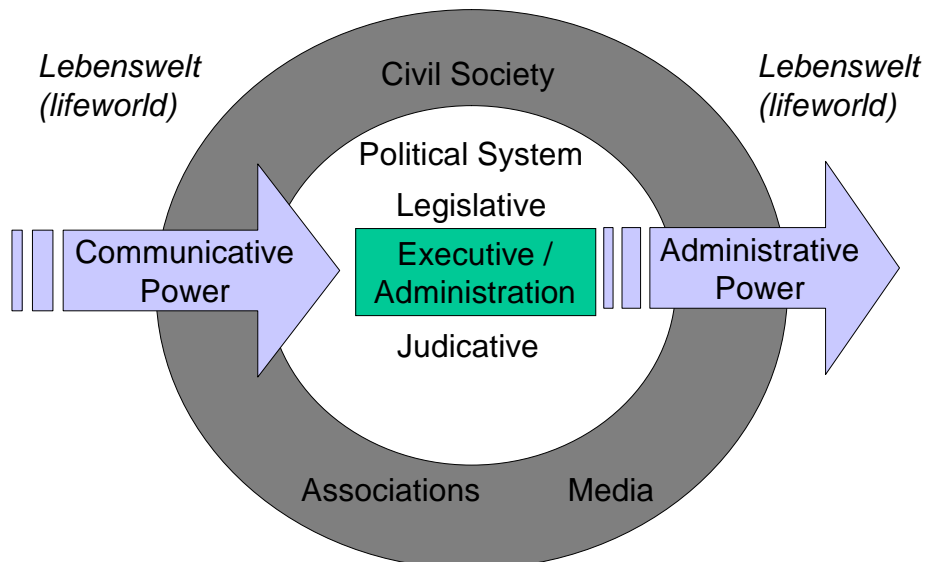
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The challenge: Institutionalizing participation in political processes

- (1) **Empowerment:** Bringing the people (back) in – enabling them to shape and share control over development initiatives.
- (2) Country ownership & **domestic accountability** vs. donor domination & elite-centered rule
- (3) Civil societies – taking up peoples' interests and unfolding '**communicative power**'
- (4) Legislatives: transforming 'communicative power' into '**administrative power**'

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From *participation* to *politics*



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Unfolding 'communicative power'

What can be done?

- (1) Ensure *domestic accountability*.
- (2) *Institutionalize* participatory processes.
 - Rights. Structures. Capacity. Legitimacy.
- (3) Support *empowerment* initiatives.
- (4) Use, create, shape links, *interfaces* and channels between civil societies and legislatures (Habermas: 'sluices').

FH D Prof. Dr. Walter Eberlei, Fachhochschule Düsseldorf

5.3. Instruments of Participation in the Work of Justice and Peace

Billy Nkosingithi Maseti, Justice and Peace, Southern African *Bishop's Conference*



INTRODUCTION

- In the bulletin No 63 First Quarter of 2005 published by the Jesuit Centre for Theological Reflection in Zambia "Promoting Faith and Justice" a point was made that "Pope Benedict XVI undertakes his new and weighty responsibilities in a world characterized by growing poverty and inequity, materialism and consumerism, the supremacy of the profit motive, considerable religious and cultural pluralism, extensive moral relativism, and an almost irreversible global descent into ecological disaster."



AFRICA COMMISSION REPORT 'CAPTURE'

- African poverty and stagnation is the greatest tragedy of our time. Poverty on such a scale demands a forceful response. And Africa – at country, regional, and continental levels – is creating much stronger foundations for tackling its problems. Recent years have seen improvements in economic growth and in governance. But Africa needs more of both if it is to make serious inroads into poverty. To do that requires a partnership between Africa and the developed world which takes full account of Africa and the developed world which takes full account of Africa's diversity and particular circumstances.



AFRICA COMMISSION REPORT SUMMARY

- Trade: end forced liberalization, eliminate trade-distorting subsidies, simplify rules of origin, everything but arms, WTO rules reform – Special & Differential Treatment
- HIV/AIDS: Aid, Access to treatment, Health Systems
- Aid: double Aid, sources of finance, aid conditions, aid modalities, international institutions
- Debt: debt cancellation
- Education: aid, access, quality
- Governance and corruption: the way governments buy in goods and services suffers particularly severe from corruption



CHALLENGES RAISED BY CRITICS

- Assumption needs to be tested that liberal trade system is best for Africa, does not specify actions to tackle long term declining prices underlying the commodity crisis
- Neglects to call for full funding of the WHO '3by5' initiative designed to put 3 million people on anti-retrovirals by the end of 2005
- Does not specify target date
- Fails to cost this compact
- Fails to call for reform of donor technical assistance which has failed to build sustainable capacity



LOCAL GOVERNMENT AND PARTICIPATION

There are many ways in which organs of State can claim to have engaged people. There exists a range of activities that are deemed to have sufficiently engaged communities. Yet more often than not this view is not shared by those whom it is claimed have been consulted, engaged or included in planning and policy formulation. To quote from the Reconstruction and Development Programme (RDP) document: "It should be a tool to realize RDP goals and dynamically contribute to the realization of socio-economic rights and economic justice."



Continuation of Local Govt...

- Calling of once-off meetings seen as sufficient engagement to gain consensus, approval or agreement from communities
- A monologue is held with very little space for group discussion or deeper analysis of policy's implications
- Sometimes no clear delineation of functions, powers and portfolios
- Internal problems in a municipality leads to a breakdown in communication with the community
- Increasingly as public-private partnerships become prominent mechanism in bringing about 'service delivery', "experts" who have special knowledge about a specific policy issue but little people skills or concern about the redistribution of wealth and economic justice are unwisely given too much leverage and decision-making power



Continuation of Local Govt...

- Possible solutions: to provide democratic and accountable governments for local communities, to ensure the provision of services to communities in a sustainable manner, to promote social and economic development, to promote a safe and healthy environment, to encourage the involvement of communities and community organizations in the matters of local government
- 1996 Constitution of South Africa: s 59 Public access to and involvement in National Assembly – conduct its business in an open manner and hold its sittings and those of its committees in public but reasonable measures may be taken to regulate public access ...



THE PASTORAL CIRCLE

- The process outlined below may be helpful to identify and understand a local social and economic problem and then plan ways to resolve it. It may be useful way to interact and engage with local government in any participatory exercises:

Step 1. Experience: This involves the “issue” for your particular community, becomes a burning issue or generative theme. It could be the increase in the cost of electricity, privatization of some local government service or the unreasonable increase in the cost of water supply or any other burning issue in your community. The what question is important here.



Pastoral circle continues ...

- Step 2. Social Analysis: Once all the information is at hand and people are informed of the activities to date, some social analysis can be done. This process aims to get to the root causes of the problem. In practical terms it means searching for the “why” of the issue and continually asking why, until you are satisfied that you have understood the root cause of the problem.



Pastoral circle continues ...

- Step 3. Reflection: Cultural, social, religious, political and economic values are what drive or motivate people to think as they do and decide as they do. Values are an important area that must be brought into analysis. What are the values that community members are willing to sacrifice or fight for in their community? What is negotiable and what is not?
- Step 4. Planning, Action & Reflection: Effective action be it learning experiences or advocacy events, requires thorough planning and time for evaluation. In addressing this area processes such as accountability, transparency and participation may be helpful in planning an effective strategy for action.

END, THANK YOU!

JUSTICE AND PEACE DEPARTMENT of the Southern African Catholic Bishops Conference
(SACBC)

Promoting Economic Justice

An estimated Basic Needs Basket for a family of four/... in

FOR THE MONTH OF 200.....

(A) Cost of Basic Food Items

Commodity (please specify)	Rand	Quantity	Final Total (R)
Mealie-meal			
Beans			
Tinned fish			
Meat			
Eggs			
Vegetables			
Tomato			
Onion			
Milk/powdered			
Cooking oil			
Bread			
Sugar			
Salt			
Tea			
Other: samp (um-ngqusho, seshebo, mogodu, jeqe)			
Sub-total			

(B) Cost of Essential Non-Food Items

Commodity (please specify brand and name)	Rand	Quantity	Final Total (R)
Coal			
Soap			
Washing powder			
Vaseline			
Electricity			
Water			
Housing			
Sub-total			

Total for Basic Needs Basket

Jan Feb Mar Apr May Jun Jul Aug Sep Oct Nov Dec

Monthly

(C) Some Other Additional Costs

Item	Rand (R)
Education Basic Schooling Secondary	
Health (monthly contributions per person)	
Taxi fare: round trip	
Township – Town Town – Township	
Bus fare: round trip Township – Town Town – Township	
Train fare: round trip Township – Town Town – Township	
Sub-total	

(D) Some Comparative Figures of wages – “Take Home Pay”

Category	Teacher	Nurse	Police Officer	Office Klerk	Other
Salary/wages					
SMME (Small Medium and Micro- enterprise)					

Please note that we are trying to get figures of the categories of commodities shown above.

This survey was conducted on..... by Justice and Peace Commission/Committee in Average prices were calculated on the basis of prices gathered from retail outlets at ... (e.g. Shoprite) (market)
 Taxi rank, schools, clinics/hospitals around ...

N.B. Please fax your area’s completed Basic Needs Costs Form latest on the 18th of every month. Fax number: (012) 326 6218, tel: (012) 323 6458 for the attention of Thabita Chepape.

6. Working Groups in Detail

The dialogue with Justice and Peace structures introduced three dimensions which have to be taken into consideration when talking about overcoming obstacles to participation: the individual and societal dimension, the operational dimension and the political dimension.

The second unit of the international workshop was designed as working groups on these dimensions along practical examples. This unit aimed at formulating general recommendations for promoting sustainable participation by Justice and Peace work.

Experiences from Sierra Leone, Nigeria and Benin were commented on by partners in German development organisations, namely the AGEH, as personnel Agency of the German Catholic Church, Misereor as funding agency of the German Bishops' Conference and the Institute for Development and Peace as scientific partner of German Commission of Justice and Peace.

The recommendations of the workshops were shared and commented on in the plenary and used for the panel discussions with representatives from EU-Parliament, Church, NGOs and science on the European level. They also determined the discussion in the final and inward looking panel on the participatory potential in the Catholic Church. (see Chapter 7)

The recommendations were merged with the results of the dialogue process. This document is published individually as a handout and serves as entry chapter titled "Findings and Recommendations for the Promotion of Participation by Church, Civil Society and Political Actors" to the document in hand (page 7ff). Case studies and comments of the three workshops are presented in the following pages.

6.1 Conflict Resolution and Reconciliation Processes

6.1.1 Case Study from Sierra Leone

Conflict and Crisis-Challenges for Pastoral Work

Fr. Peter Konteh,

Archdiocesan Development Office Caritas Freetown and Bo

Introduction

I come from Sierra Leone - a country that has passed through a long period of bad governance and a protracted civil war.

- None of the Eight Millennium Goals is achievable unless the principles of peace and justice are the foundation stones of state building.
- A process of conflict resolution and reconciliation within communities and between nations is an essential accompaniment of economic and social development.
- The development business is learning that frank cooperation between partners and participation by NGOs and civil society are fundamental to sustainable growth.
- Political decision makers cannot offer effective leadership without involving the people they serve.

As the sole representative for conflict resolution and reconciliation processes I will endeavour, during the discussions, to put conflict in context, describing peace building efforts and community conflict resolution and particularly addressing the importance of gender issues in present day Sierra Leone.

Background on Sierra Leone

The West African country of Sierra Leone borders Liberia to the southeast, Guinea to the north and the Atlantic Ocean to the west. It is about 72.000 sq.km in size; Sierra Leone has an estimated population of 5 million. The three dominant linguistic/tribal groups are Mende, Temne and Limba followed by at least fourteen other tribal groups throughout the country. Both Christians and Muslims live amicably together. English is the official language and Krio the lingua franca throughout the country.

When Sierra Leone became independent in 1961 it was a country with great promise with its diverse agricultural, marine and mineral resources and its tradition of education. But development proved elusive.

Successive governments failed to address the needs of the people. Corruption, nepotism, regionalism led to uneven distribution of resources, marginalization of youths and women and the purloining of wealth by the patrimonial elites.

In 1991 a brutal ten-year war began. The decade of conflict took a terrible toll on the people, social institutions and property. Its people experienced the most heinous and violent conflict. They witnessed horrific atrocities and human right abuses committed by the warring groups. Tens of thousands died, many more were tortured and mutilated; uncountable number of girls and women were raped, thousands of young children were conscripted as fighters. One third of the population was displaced and some became refugees. The conflict was so destructive that a culture of violence planted itself in the minds of the people.

The extended deployment of UN, regional and national security forces led to the declaration of the end of the war in 2002, the restoration of state authority and the holding of peaceful elections in 2002. This brought greater stability to the country and some significant improvement in the humanitarian situation. The Sierra Leone Peoples Party (SLPP) government (and two opposition parties) has been able to maintain a relatively stable political environment since 2002.

But as the Sierra Leone Truth and Reconciliation Commission (TRC) noted in 2004:

“...it was years of bad governance, endemic corruption and the denial of basic human rights that created the deplorable conditions that made conflict inevitable. Successive regimes became increasingly impervious to the wishes and needs of the majority. Instead of implementing positive and progressive policies, each regime perpetuated the ills and self-serving machinations left behind by its predecessor. By the start of the conflict, the nation had been stripped of its dignity; institutional collapse reduced the vast majority of people into a state of deprivation. Government accountability was non-existent. Political expression and dissent had been crushed. Democracy and the rule of law were dead...”

Many of the dire conditions that gave rise to the conflict in 1991 remain in 2004....”

The second parliamentary and Presidential elections have just been concluded in September 2007. Tension was high before and during the elections since former fighters were seen joining ranks with all political parties. The people’s vote – with over 72 per cent turnout - is a demonstration of their wish to pursue democratic principles in a smooth transfer of power from civil to civil rule that will determine the furtherance of peace, stability and development.

The new APC (All People’s Congress) government under Ernest Bai Koroma , which was declared winner on 17 September 2007, faces complex post-war challenges.

In 2005 Sierra Leone was still rated as the least developed country. Poverty is severe and widespread. Food insecurity, hunger and malnutrition continue to plague the majority of

households. 50 percent of the population is undernourished. In addition, 27 percent of children are underweight. Other statistics are equally bleak: a high infant mortality rate (165 per 1000), and the highest maternal mortality ratio in the world (2000 per 100,000 live births). Very limited access to health care exacerbates this horrendous situation: there are only seven physicians per 100,000 people. 65 percent of the adult population is illiterate. The average Sierra Leonean is threatened by malaria, acute respiratory infections, diarrhea and severe and chronic malnutrition. Access to safe water is significantly less than 50 percent in all districts. With micronutrient deficiencies, vaccine-preventable and water-borne diseases and poor caring practices in the home, malnutrition contributes to 46 percent of all child deaths in Sierra Leone.

Socio-economic structures have been broken and there is an urgent need to embark on cultivating peaceful activities to attain sustainable development targets. To transform the situation we need to involve families, communities and the nation's key institutions - the police, the justice system, Parliament and local government. Demobilized groups, unemployed youths and women as well as vulnerable groups such as amputees and unaccompanied street children must be brought into the national reconciliation process.

The Milieu for the Pastoral Work of the Church

Some amongst us would have the church concern itself solely with catering for the souls of humanity. But the Catholic Church has never existed in a vacuum. We exist in the midst of humanity; in their communities; in their lives; and we suffer with them. The Catholic Church has always been responsible to all humankind. The Bible makes this mandatory. Gospel values, - love of your neighbour and self-sacrifice - are a "typical" test of the relevance of society's socio-economic and political systems in addressing the needs of the human community. Our teachings also call us to alleviate the sufferings meted out to the poor and the marginalized by the injustices in the systems of society.

Giving handouts and dealing with the physical symptoms does not always alleviate the sufferings of the marginalized. We need also to engage and influence the conditions that perpetuate this marginalization. If we are to be effective in our work, the Church needs to address issues of human rights, governance, democracy, civic education, peace and reconciliation as well as gender.

We are conscious that the road ahead is long and arduous. We do not deceive ourselves that this journey's end is in sight. Even before the war, as the quotation from the Truth and Reconciliation Commission (TRC) so eloquently states, there were many among our fellow citizens to whom political independence brought no peace and no joy. There are the destitute, the poor, and the sickly among us. The war years have aggravated their situation.

The Church's traditional workload in caring for the poor and destitute has increased significantly. We must therefore redouble our efforts to meet these new challenges. Strategies must be formulated and additional resources must be found to effectively continue our work in the areas of humanitarian assistance and post war reconstruction.

The Church needs to face the challenge of deciding its priorities if it is to be an effective development partner. The agenda is large, it includes:

- Short term economic recovery activities that will depend on the development of the private sector, revival of smallholder agriculture and the rehabilitation and effective control of the mining sector, improved infrastructure in rural areas and credit facilities.
- Marketing of produce as well as micro- enterprise and income generation activities.
- The Church will have an important role in helping to reduce the tensions created between groups by the proceedings of the Special Court and Truth and Reconciliation Commission.
- Protecting children who are involved in the justice system.
- Addressing the proper role of women in society not as subjects but as resourceful partners, not as submissive subjects but constructive leaders in conflict resolution and peace building.

Two Priorities

To illustrate the challenges facing the Church, I have chosen two areas: marginalized youth and the role for women.

Marginalised Youth

Mamie was a teenage girl at the age of 17. She became an orphan during the war. She had no opportunity to attend school. She lived in a remote village called Tihun, in the Southern part of Sierra Leone. She became a maid to a foster parent in a town called Pujehun just to earn a living. Even though she wanted to go to school (because by then the children of her foster parents were in school) she was not given the opportunity.

One day, after several attempts, her foster father eventually raped her in the absence of his wife who was on a business trip. The news of her abuse spread in the village but no one came to her aid. Instead, she was left unattended and she suffered ridicule by the community. Few months later she gave birth from the unwanted pregnancy. Mamie later became a street hawker, selling assorted fruits and vegetables during which many men took advantage of her womanhood and she intermittently suffered sexual harassment, abuses and violations of her body without redress.

When the civil war ensued in 1991, Mamie was abducted by the rebels that attacked her town. She became a sex slave with them. One day, she attempted escaping to freedom. In the process, she was caught and her right hand was amputated. Consequently, she remained a sex comforter and a domestic slave. She suffered great pains, torture and a lot of other human right abuses. Worst of all, she could not properly attend to her child and her situation always worsened. The war lasted until 2002 when Mamie and her son were liberated from captivity taken to Freetown for medical attention and protection. There she came across a family friend Hawa who invited her to reside with them at their new home. Mamie wholeheartedly received the invitation and saw it as a blessing. When they got to the house, the family friend's husband, Lamin was away. On his return Mamie realized that her family friend's husband was the one that amputated her. Life for Mamie in the home of her perpetrator became unbearable. The painful memory of her captivity and encounter with the rebels became vivid and more agonizing. But she could not part with the little charity of shelter and food she was receiving from her host. Later on, Mamie's son, Dappie (a boy born during war), who was just 7 years old was forced by their host to do household chores and sell cold water and plastic bags before getting food and clothing. Dappie was not given opportunity to attend school. Mamie and her son lived in misery. Whilst in Freetown, a free medical test was conducted for war affected persons. Mamie volunteered to take the test and she was diagnosed positive of STIs including HIV/AIDS. Mamie's misery increased as people learned that she was HIV/AIDS positive. She was stigmatized and discriminated by the entire community. She lost the favour of her host and they (she and her son) were asked to leave their house. Mamie and Dappie went out in the streets seeking alms from the public and doing odd jobs to make a leaving. They again encountered a lot of more dehumanizing situations.

To enhance post war reparation, many commissions were formed in Sierra Leone including the Truth and Reconciliation Commission. Officers of the Truth and Reconciliation Commission, after conducting their findings, went out to talk to the war affected about their recommendations. They met Mamie and other amputees out in the city and raised their hope of getting support from the government and humanitarian organizations. Mamie's hopes and inspirations were dashed in limbo when up to now the TRC recommendations are not being implemented. With so much frustration, Mamie decided to join other paupers in the city. She and her son now roam about the city with blind beggars who used them in street begging. Mean while her health status was gradually deteriorating.

Later, her life became so miserable that Mamie thought it wise to explain her situation to the church. She first of all joined the women's group of beggars that went to the Church (St. Vincent De Paul). But here again, she was discriminated as against a result of her deteriorating health status and also because she was an amputee. In terms of decision making,

her voice was never heard. The clergy came to know about her problems (like many other war affected people) but they couldn't do much to salvage her situation. Hence Mamie, like many other in her similar plight, has never recovered from the complex series of conflict she encountered.

During the electioneering process in 2007 to ensure democratic elections, which will determine how holistic our peace is for a transition of power from one civilian government to another, several campaign groups met Mamie and her fellow amputees to canvass their votes. Mamie and other in similar poor, marginalized and deprived conditions refused to participate in the voting process because they have not seen and hence do not guarantee any good will from politicians.

In Sierra Leone today, especially in cosmopolitan cities, there are many poor and marginalized women, youth, young adults and children, who have faced similar situations. The plight of some are not know – as many of them are afraid of stigmatization – but have resolved to resentment.

The Role of Women

In 2004, women constituted 51 percent of the nation's population. 85 percent women are illiterate. Women are regarded as decorative accessories, objects to be moved about, or companions to be flattered or calmed with promises. In reality, however, women are important in the reconciliation process in the home, community and the nation. They are daughters, mothers, sisters, wives, friends to the fighting forces and they were the victims of the worst atrocities during the war.

The great contribution of women to the welfare of the family and to the development of the society is not recognized. Women sometimes have access to, but not the control over, resources. Women have similar needs to men but different interests. Girls and women are not sufficiently represented in developmental programmes.

If peace building is to be more than creating negative peace then gender needs to be taken seriously at all stages of the process from the negotiation of peace treaties to the rebuilding and reconciliation that takes place thereafter. Recent emphasis on using traditional methods of conflict resolution/negotiation can be detrimental for women too as they tend to be dominated by men with very traditional attitudes towards gender relationships. If peaceful social relations are to be built the issue of gender justice needs to be central. Ignoring the different experiences and needs of women and assuming the experience and needs of men are the norms that undermine long-term peace building.

Recommendation for Advocacy (Social, Economic, Political etc. Milieu of the Pastoral Work. The Role of the Church

The Church must bring the wealth of her social teaching to contribute to the dialogue of the regions future. It is a dialogue that must be guided by the Church's Social Teaching. As such, our responsibility is to measure all policies and programs by how they protect or undermine the life, dignity and rights of the human person created in the image and likeness of God

The common Good Refers to all those Social Conditions which favour the full Development of the Human Person.

These condition refer to: the right to a peaceful environment, the right to food, shelter and clothing, the right to a decent and just wage, the right to education, health care, work and the right to have serious and honest representatives. Thus, the Church has the duty to foster, promote and defend the culture of human rights. The Church must strengthen the democratic process politically, economically and culturally.

The Political Challenge

The Church in this region has a moral duty to foster, promote and encourage a new political culture that would respect the fundamental rights of all West Africans. We must denounce who ever want to change the rules of the game in his or her favour. In the message of the AECAWA bishops of December 1996, we clearly reiterated that "the Church upholds democracy and the democratic process. No one should attempt to seize power by fraud or by violent means. We should constantly guard against the temptation to return *to one party state or to military rule.*" Orderly constitutional succession has to be part of the rules of the game in our region. An orderly mode of organizing government in our multi-ethnic societies has to be institutionalized.

In this task of being the conscience of society the Church must also reflect on whether there is any significant difference between the exercise of leadership in the church and the national life generally. In sum, the church ahs to challenge authoritarian regimes, denounce abuses, suggest alternatives and empower people in building and strengthening civil society.

The political challenges also involve our commitment in challenging structures and institutions, which keep our region poor. We must denounce in clear terms that debts accumulated because of alliance between corrupt leaders and lending institutions must not be paid.

The Economic Challenge

The Economic challenges in the West Africa Sub Region are daunting. Half of the citizens in this part of the globe have less than a dollar to spend. It is indeed a moral crisis that we should live in an island of plenty and the majorities are in squalor of poverty.

Economically, the Church needs to raise up constantly the following issues: Who benefits from economic decisions and who bears the cost of these decisions in our region? Today the new developmental plan in this part of the globe, PRSP, NEPAD and so on, underscore the elimination of poverty as the main goal. Are our policies pro-poor, do they address the gross inequality and disparity amongst the rich and the poor? What impact are our interventions having on the poorest of the poor?

The Cultural Challenge

This year's Human Development Report advances the theme that cultural difference is not a threat but strength. Our diverse background, traditions, stories must not be an obstacle to working towards building a better society. All group and sub-cultures must express themselves in the public sphere and continuously create their societies together. There should be a continual process of cultural dialogue, reformulating cultural identities and national myth by all tribe, groups and individuals in the country in order to recognize all cultural capital. However, we need to note that culture is not a museum; it is not static. Culture does not imply preserving structures and institutions, which are irrelevant to our modern societies. It is a way of life that is adapted and renewed depending on so many factors, thus, culturally we need to evolve alternative structures for youth, women, breaking ethnic barriers, fostering the democratic attitudes of respect moderation cooperation and compromise.

There is not much time left. Time is running out. To quote Pope Paul VI 'We must take haste: too many people are suffering, and the distance is growing that separates the progress of some and the stagnation, not to say the **regression of others**'.

Let this conference be a moment to renew and redouble our effort in addressing the challenges that we face in this region.

6.1.2 Comment

Civil Peace Service - An Institutional Support

Hans Nirschl, Association for Development Cooperation (AGEH), Germany

AGEH, the agency of the German Catholics for Personnel in international cooperation, is engaged in the work for peace, reconciliation, human rights issues and conflict resolution for a long time (Populorum Progressio, 1967, "Development – the new name for peace" and the social Teaching of the Church) and especially since the programme "Civil Peace Service" was launched in 1998/99 by the German Federal Government. Since then AGEH, among others, has been entrusted with the implementation and realization of the Civil Peace Service. At present, 25 peace workers are under contract in various countries, for example in Sierra Leone.

Our most important principle: not without our partners

All expatriates who work in the field of promoting peace, support local initiatives and programmes of our partners. The idea behind is: peace and civil conflict resolution is nothing to be imported. And - as our experience shows - nothing which can be forced from outside, as the Afghanistan example shows. In short: our partners are the main actors and our job is to help them, to support them, to bring in new ideas, methods and know how as experts and to promote the process of mutual learning and to create platforms for global dialogue and networking. And of course: to show solidarity with people in need.

Fields of engagement: here I start referring to the statement given by Father Peter

AGEH Expatriates are presently engaged in activities such as:

- planning, implementing, monitoring and evaluating of community- based peace and development programmes
- supporting women and young people to play an active role in their community and society
- promoting dialogue and networking on national and international level.

They support local media work in the crisis region and lobby and advocacy activities. They are consultants for Human Resource Management and for organisational development.

Expatriates bring in their knowledge as psychological consultants for example for trauma work to both, for civil war victims – mainly women and young people - as well as for the staff of the organisation.

The example, given by Father Peter from Sierra Leone, shows how difficult this can be. Therefore AGEH development and peace workers are trained for example to introduce creative methods such as role plays and other non verbal methods to help the people to express themselves. They work as consultants for human rights promotion and peace education in Justice and Peace structures. They are involved in election monitoring. Back home, when the contract has finished, most of them engage themselves in Lobby- and Advocacy work in Germany.

Comments on the statement given by Father Peter

In general I do subscribe to the statements of the previous speaker Father Peter from Sierra Leone.

With the story of Mamie he showed us that injustice and violence are very concrete. He reminded us that people have names and that they are not anonymous objects. Mamie is not to be blamed for the situation she is in. She is a victim of war and she got frustrated, because the TRC recommendations are not put into reality. So she went to the church. And again: even there she was discriminated suffering from HIV and because she was an amputee.

My first recommendation

People in need should feel at home when they come to the church seeking for support, as small as they may seem. But the example of Marme shows that there might be a need to make sure that people who are suffering from political, social and economical marginalization do not find themselves discriminated but treated with full respect and as a human being according to our foundations which are the bible and the social teaching of the church. The church should be a living example within and outside its structures.

My second recommendation is on participation

Now I would like to quote on a Justice and Peace Working Paper in 2005: "... it is our impression that processes where the people themselves reflect on and voice out their needs and then decide on specific action are more successful and sustainable than those where handouts and passivity are prevalent. Nevertheless we also feel that there is a lot more to find out about the ways of participation on community level, how it can be pro-

moted, what can curb, discourage or destroy it. Believing that those who suffer from poverty, unemployment, insecurity and marginalisation have got the capacity to improve their lot, if the legal and social framework allows, we are also aware of the need to learn about the day to day experience of church leaders, justice and peace workers and others. ... We believe there is a dire need to take participation to the grassroots, because only by empowering people they get a chance to lead a self – determined life and find ways out of poverty.” End of quotation.

My recommendation is: Let us go into the issue. Let us learn how participation can be promoted in practice. This should be high on the agendas of every organisation, especially church related, which work for justice and peace. And this should also be the church’s exemplary function.

My third recommendation

Father Peter is very much right mentioning the role of women and young people in peace building and development processes. But we have to question if there is enough room for women and young people for active participation. Is our standard being reflected in church structures? If not we should work on that - if we are ready to do so.

My fourth recommendation

Father Peter mentioned the increasing workload of the church. I am not so sure about the consequence doubling the efforts to meet new challenges. But I agree to a very high extend with the need to set priorities. Maybe not every organization can do everything, but we should be or become experts in what we do. In the field of development and peace work this should be a serious discussion among the partners involved and the voices of women, young people and people in need should be heard. To extend networking and cooperation with others are part of this also.

My fifth recommendation

I underline the political dimension as Father Peter mentioned it. The Church uses its influence to stand up for justice. It represents the interest of the excluded and observes political and economical decisions on it. Here is the monitoring of elections and the building of civil societies to mention.

In this special field the internationality of the church as a global player could come into use more effectively. And this implies to expatriates` lobby work once they are back home also. It implies also instruments such as bringing medias to the hot spots.

My sixth recommendation

This refers to the cultural challenge. The church should enforce and ensure its role as a global player to point out cultural diversity being a capital and it should deal with cultural change and its consequences on an international level more intensively.

My last recommendation

It is my personal feeling that we should intensify the dialogue on peace building, reconciliation and conflict resolution on an international level to learn from each within the church and we should also use the know how from experts outside the church in order to increase our capacity in this line.

Also we should intensify creating and offering platforms for exchange, networking and learning. South - South and South - North.

Closing

In his closing remark Father Peter quoted Pope Paul. IV. I would like to quote the Secretary General of the UN, Ban Ki - Moon, from his message for the international Peace Day, 21st of September.

“On this international Day, let us promise to make peace not just a priority, but a passion... to make every day a day of peace.” Not only Mamie would be happy about it.

Thank You.

6.2 Coherent Development Cooperation through Participation

6.2.1 Case Study from Nigeria

Obstacles to Coherent Development Cooperation and Strategies to Overcome Them

Fr. Ezekiel Ade Owoeye, Justice, Development & Peace, Diocese of Ibadan,

Introduction

An important part of global partnership is the promotion of more effective and coherent development cooperation. By 'coherent' I mean development assistance that is guided by a shared set of development priorities that are owned by all stakeholders. Coherence is demonstrated when interventions financed by Donors are in accord with the overall development cooperation policy and with interventions from other sectors.

It is recognized throughout the world that non-governmental organizations (NGOs) are important component cooperation both domestically and in partner countries. An essential feature of non-governmental development cooperation is the direct access it has to civil society groups at the grassroots. Experience has shown that NGOs work locally with partner organizations and directly with the local target groups concerned. They are therefore vital as a means of implementing strategic goals and in national and international development policy dialogue.

NGOs work throughout the world in numerous fields with extremely heterogeneous and varied focuses, basic orientations, structures and methods of operations. This variety reflects the pluralism in developed civil societies. Coordination is therefore shown when, by exchange of information and mutual agreements, partners identify and exploit synergies and reduce duplication, overlap and conflicts. Coordination aims to harmonize practices, in order to optimize efficiency and effectiveness in the design, implementation and evaluation of aid interventions.

In this discussion paper, specific attention will be focused on the general obstacles to coherent development cooperation at the grassroots level. After identifying the problems, the paper then proceeds to recommend strategies on how NGOs can operate in alignment with the regions, governments and most importantly, the people's concern.

Clarifications of Basic Concepts

a.) Development and Sustainable Development

Development is by definition a process by which a societal problem is to be solved by implementing a systematic and well-defined change process. An approach of addressing issues and solving problems through development activities is often referred to as carrying out "development intervention". Outcomes of a development intervention are typically measured by the impacts that it produces in providing solutions to the problem being addressed.

Sustainable development, as defined by the Brundtland Commission (1987) is "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". By definition, then, sustainable development is development that takes the impact on the environment into account and tries to minimize environmental damage.

During the UN-world congress on Environment and Development in 1992 in Rio de Janeiro, the more than 170 participating countries agreed that "Sustainable Development contains equally an ecological, economic and social dimension. Based on this understanding the Agenda 21 was designed.

b.) Development Assistance

Development assistance is a form of specific economic assistance for the purpose of promoting economic, social, and/or political development.²⁰ In the same vein, development aid (also often called development assistance, international aid, overseas aid or foreign aid) is aid given by developed countries to support economic development in developing countries. It is distinguished from humanitarian aid as being aimed at alleviating poverty in the long term, rather than alleviating suffering in the short term.²¹

c.) Partnership and Participation

Partnership is simply a cooperative relationship between people or groups who agree to share responsibility for achieving some specific goal.²² Partnerships allow diverse entities with one or several common interests to leverage available resources. Such leveraging furthers individual and collective spheres of influence and widens each partner's individual reach. In addition to the obvious benefit accruing to both participants, partnerships often foment the evolution of more highly focused and effective organizations. Participation, especially as it concerns development, has been variously defined to include:

²⁰ www.futureharvest.org/about/glossary.shtml

²¹ en.wikipedia.org/wiki/Development_assistance

²² wordnet.princeton.edu/perl/webwn

- A process during which individuals, groups and organisations are consulted about or have the opportunity to become actively involved in a project or programme of activity.²³
- Is a process through which stakeholders influence and share control over development initiatives and the decisions and resources which affect them.²⁴
- The act of sharing, joining, or working with others to make decisions or complete a task.²⁵
- In the context of development cooperation this term summarizes all aspects of the active involvement of the concerned population in the development process, including the political participation, social involvement and active share in decision-making, planning- and implementing processes.²⁶

People's Participation in Development

Over the past two decades, many governments, development agencies and non-governmental organizations have recognized that the "top-down" approach characteristic of traditional development strategies has largely failed to reach and benefit the rural and urban poor.

In this search, people's participation as a mechanism for promoting rural and urban development is of paramount importance.

People's participation implies the active involvement of the people in development, particularly the disadvantaged groups that form the mass of the population and have previously been excluded from the development process. The world conference on Agrarian Reform and Rural Development (WCARRD) in 1979 affirmed that "participation by the people in the institutions and systems which govern their lives is a basic human right and also essential for realignment of political power in favour of disadvantaged groups and for social and economic development".

Food and Agriculture Organization (FAO) experience has shown that through participatory programmes and activities, it is possible to mobilize local knowledge and resources for self-reliant development and, in the process, reduce the cost of governments by providing development assistance. People's participation is also recognized as an essential element in strategies for sustainable agriculture, since the rural environment can only be protected with the active collaboration of the local population. People's participation should be viewed as an active process in which people take initiatives and action that is

²³ www.scottishmediation.org.uk/smn/fxcseven/pgz/six.htm

²⁴ www.worldbank.org/afr/particip/keycon.htm

²⁵ schoolmarm.org/mychild/glossary.php

²⁶ www2.gtz.de/desert/english/glossary.htm

stimulated by their own thinking and deliberation and which they can effectively influence.

Participation is therefore more than an instrument of implementing government projects. It is a development approach that recognizes the need to involve disadvantaged segments of the population in the design and implementation of policies concerning their well-being. While participatory approaches have been successful in many countries at stimulating self-help activities at the local level, they can and should also be followed in the design, implementation and evaluation of large-scale projects.

People's Participation, People's Organizations and Development NGOs

A close conceptual and operational link exists between people's participation and people's organizations. Active participation of people can only be brought about through local community and membership-based self-help organizations whose primary aim is the pursuit of their members' social or economic objectives.

Participation through people's organizations is enhanced at the local level through the work of development NGOs that aim at improving the social and economic conditions of people, especially the poor. Some development-NGOs are membership based, and as such are accountable to local associations which established them; but majority of them are not. The support they provide to grassroots groups takes various forms: training, research, projects formulation, exchange of information and experiences and other technical supports as may be required.

NGOs' approaches to participation, geared towards enhancing the self-reliance of people's organizations, are increasingly relevant when governments are not willing or unable to provide state services due to structural adjustment measures. They help people's organizations to build up a substantive platform of awareness and initiatives on the basis of which they can participate meaningfully in planning and implementing government-promoted development programmes. Over the past few years most governmental and multilateral development cooperation agencies have made serious efforts to strengthen their collaboration with the non-governmental sector, due in large part to a recognition of the relevance of NGOs' experience and the importance of their grassroots outreach. For instance, Community Banks and defunct People's Banks were established to enable the government reach the grassroots, however, the Central Bank of Nigeria (CBN) has in recent times resolved to reach the grassroots through development NGOs, having realized the limited capacities of the existing Community Banks.

Civil society organizations and NGOs can look at the impact of development policies on the beneficiary countries in a very practical and professional way. In collaboration with their partners in developing countries, they are able to carry out social audits on projects

implemented by local governments as well as on macro-economic policies. Individually or as part of networks, NGOs are everywhere in the world. Therefore, they can carry out this social audit on a large scale and inform, advise or recommend strategies that can alleviate the plight of the disadvantaged people to governments and international institutions so that decisions/policies can be formulated and implemented to meet the real needs of the most underprivileged people adequately and appropriately.

Approaches to Coherent Development Cooperation.

The World Bank has already indicated that the Millennium Development Goals (MDGs) will not be met by some third world countries, especially those in Africa unless a major effort is undertaken by the international community as a whole: governments, international organizations and NGOs. It is also for this reason that it is absolutely necessary for NGOs to deepen dialogue with the Donor institutions in order to encourage the accuracy and the coherence of their development policies. They also need to globalize their actions vis-à-vis the civil society organizations through networking and sharing of experiences. Nevertheless, caution needs to be taken here as there is also a risk of Donors being dominant and imposing their programme on national governments if they should speak with one voice. Specifically, Donor institutions should demonstrate strong belief in:

a.) The participation of the populations for whom they are working.

Donor institutions should believe in the importance of acting in solidarity with the goals of the communities they work with, or, according to the priorities the latter identify for themselves. They must believe that this should be done through popular participation in the development process. In this regard, men, women, youth and other stakeholders of the target community should, to the greatest extent possible, be responsible for the conception, design, implementation and evaluation of projects and programmes and be involved in the formation of policy. They should therefore demonstrate strong belief in constant dialogue with local partners and local participation in decision-making on policy and fund allocation.

b.) The involvement of civil society in development cooperation.

Donor institutions should know that the public have both a duty and a right to be involved in development cooperation and the attainment of social justice. For this reason they should invite and encourage direct and indirect public support in their work. This support should be based on the understanding of the public and the motivations and

aims of the Donor institutions. To this end they will be involved in dialogue with their supporters.

c.) Taking a professional approach to their work.

Donor institutions should not just believe in, but implement what is written in their Mission Statements. They should demonstrate strong belief in defining a general strategy based on proven methods, which include monitoring, evaluation and follow-up studies in the implementation of their objectives.

d.) Building up the capacity of partners.

Donor institutions should believe in improving capacities of partners by building on existing local structures, knowledge and expertise. Where local structures do not yet exist, Donor institutions should try to encourage their creation. Donor institutions should demonstrate strong belief in creating a situation, which allows people to improve their own conditions. This can be done by acknowledging their own identities and resources and by transferring the necessary social, technical and management skills. It involves ensuring the availability of adequate financial and technological resources.

e.) Working to reduce gender inequalities.

Donor institutions should believe in the importance of identifying gender gaps and acknowledging the impediment they present to development, and work to reduce them. To do this, they must be aware of the socially determined positions of men and women in society and the political, social and economic forces, which shape them. Donor institutions should aim to create the conditions for women to be able to participate fully and as equal members of their communities. The participation of women in decision-making activities should be actively promoted. They should ensure that women participate fully in all programmes so that development programmes can benefit men and women equally.

f.) Ensuring that their actions are sustainable.

Donor institutions should provide support that can be sustained over the period required and that builds on structures and practices that are locally sustainable in the long term. They should also aim to ensure that the improvements of social, political, economic and ecological conditions are in harmony and will not jeopardize opportunities for others in the community or for future generations.

g.) Using their bridging capacity to link different sectors of society.

Donor institutions should believe in establishing partnerships with different segments of society and other kinds of organizations, which can influence conditions in the rural ar-

eas. This should be done in recognition of the fact that the respective Donor institutions (Misereor – as the case may be) are only one of the many actors involved in development cooperation and humanitarian assistance. Linking the work carried out by the various actors concerned with development cooperation and humanitarian assistance can lead to a more coherent and sustainable development.

Strategies for Improving Cooperation between the NGOs and the Donor Sector

1. Exploratory survey (clustering studies)
 - Clustering of NGOs and donor institutions in order to identify possible areas of intervention by a field study.
 - Feasibility studies to be undertaken based on the findings of the clustering studies in order to verify the viability of the potential links and matches between NGOs and the donor institutions.
 - Definitions of interest for each NGO type and Donor institution and also definition of common interests.
2. Strengthening networking
 - Formation of a network among various NGOs and/or Donor sector representatives and facilitating the investigation of possible dialogue based on the earlier matching study regarding the possible links.
 - Preparation of a Code of Conduct establishing cooperation principles for relations between Donor agencies and NGOs, based on international good practices and previous studies.
 - Promotion of the Code of Conduct manual to the NGOs and Donor institutions.
3. Dialogue, information flow & capacity building
 - Dialogue by organizing training, information and awareness-raising activities.
 - Dissemination of relevant information necessary for the sustainability of NGO/Donor agencies. For the purpose of facilitating the exchange of information between the Donor agencies and NGOs.
 - Benefiting from other countries experiences through seminars and workshops and preparation of a best practice report.
 - Preparation and circulation of necessary documents within the context of NGO/Donor agencies Dialogue.

A practical example: The Rural Development Programme (RDP) of the Justice, Development and Peace, Ibadan Province (JDPIP) - Nigeria
(Ibadan, Oyo, Ondo, Ekiti, Osogbo and Ilorin Dioceses)

Sustainable development remains the central focus of the rural development programme of the Justice Development and Peace, Ibadan ecclesiastical province. As development facilitators, the JDPIP presupposes the fact and in deed ensures that ownership, leadership and direction of people's development rest on them (as development actors) through their active participation in decisions; identification, planning, implementation, management and evaluation of development actions with technical support from the JDPIP. In this case study, we shall see the unfolding process of coherent development cooperation at the grassroots and JDPIP levels through the evolution of coordinating structures and harmonization patterns for effective and sustainable development programme.

Cooperation by Organized Grassroots Participation: A Foundation for Sustainable Development

Fundamental to the rural development cause of the JDPIP are people, patterns, processes and essential capacities (resources, knowledge and skills). Over the years, our experiences have shown consistent patterns and processes. Upon preliminary rural appraisal of a target area and identification of target community, we make an in-road into improved livelihood, usually based on people's priority, by forming them into farmers' groups and training them for micro-credit and savings. Following this, series of trainings on sustainable agriculture, group dynamism and management capacities are conducted. In some of the dioceses, these farmers' groups, through self management and leadership have built themselves into zonal structures. After the formation and the training of the farmers groups, a team of development committee constituted by the people is trained as development facilitators to further the realization of their set development priorities and plans for local initiatives.

On the basis of this foundation, further development activities have come to place through constant interactions between the development facilitators – the JDPIP and the project communities.

Enhancing Technical Cooperation and Interface with the Grassroots

In order to enhance its role as development facilitators and intermediaries, the JDPIP has undergone a phenomenal evolution of provincial consolidation, building structures to coordinate and harmonize capacities and potentials among its constituent member dioceses. It is currently mobilizing regular representative interface among the different rural development stakeholders, including the grassroots people, development NGOs,

research and training institutes, agro-allied companies/industries, rural development banks e.t.c. The table below X-rays the evolving sequence of building strong ties among dioceses in the province, a process that has continued to unfold itself by the day.

Period	Nature of interaction	Challenges
Pre-2001	<ul style="list-style-type: none"> • Interactions were informal and unplanned • Each Diocese operated within its respective jurisdiction • Minimum interaction existed when need arose • Younger programmes (Ekiti and Ibadan) took advise from the older programmes • Individual programmes maintained thier objectives and philosophies <p>Limited information flow and learning from one another both at programme and beneficiary levels.</p>	<ul style="list-style-type: none"> • Rampant suspicion and lack of trust among different field officers and Programmmes
2001-2004	<ul style="list-style-type: none"> • Structured (quarterly) interaction + field visits commenced • Interactions became structured and planned. • Quarterly provincial field workers’ meetings began. • Exchange of ideas among field workers for mutual leaning as well as field visits for action learning. • Common vision and general objectives developed for RDP in the Province • Increased information flow and learning from one another both at the programmme and beneficiary levels • Inter-diocesan farmers’ visits commenced <p>Field officers began to serve as resource persons in other Dioceses, thus the idea of the establishing a Provincial Rural Development Competence Centre (RDCC to better aid coordination and harmonization of activities was fully developed.</p>	<ul style="list-style-type: none"> • Field officers closing their minds to new ideas • The need to re-strategize (especially by older programmes) in the light of emerging realities posed a very serious challenge • However, the situation was effectively managed.

<p>2005 - 2007</p>	<ul style="list-style-type: none"> • Interactions among field workers became between structures to address emerging challenges. • Quarterly provincial field workers' meetings became reviewed from 4 to 2 in different Dioceses in order to make room for 1 Provincial workshop and 1 exchange visit to a location outside the Province. • Exchange of ideas among field workers for mutual leaning, became stronger. • For greater and more effective coordination, Representatives were elected to oversee the Provincial Field Workers Forum. • Production of a Provincial Rural Development Bulletin commenced. • Common concerns on development of indicators, monitoring and evaluation, marketing etc are receiving coordinated attention. • The Provincial Rural Development Competence Centre (RDCC) became functional. • Bi-monthly RDCC – HOD - Head of Department planning and decision making meeting commenced. • Dialogue commenced on the development of joint projects to address common concerns in the Province. • Arrangement finalized to hold inaugural Rural development forum of stakeholders within Southwest Nigeria in early November. 	<ul style="list-style-type: none"> • Limited fund (especially already budgeted in the Competent Centre & RDPs) is available to support emerging structures and Provincial activities.
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The Rural Development Competence Centre (RDCC), Ibadan Province

Conception & Commencement

- The idea of the establishment of a Rural Development Competence Centre (RDCC) at Provincial level was conceived in 2003.
- The 5 Dioceses of Ibadan Province considered it to be necessary to unite more their respective strengths towards a common philosophy of action in the area of rural development.
- The province envisaged clarification and re-focusing of goals, objectives, simple strategies, measurable indicators, as well as reinforced networking links with credible bodies and organizations.
- The mission of the RDCC is to advise the Diocesan programmes on all aspects of their work with particular emphasis on coordination of activities, action research and capacity building.

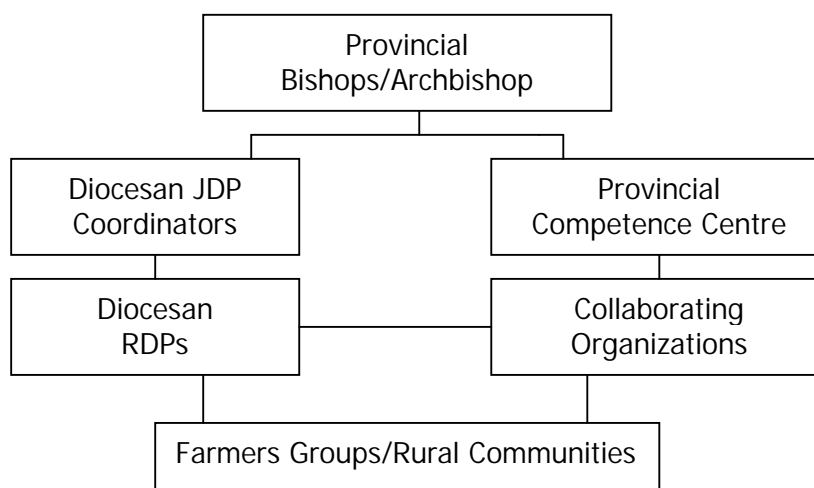
- The RDCC also plays the role as a service provider to the provincial diocesan development Programmes in planning, implementation and monitoring and to strengthen the collaboration between the Programmes, the Province, other national and international stakeholders and Misereor.
- With the deployment of a technical advisor for the RDCC, the implementation of the idea commenced in mid 2005.

Operations and Structure

Location

- By consensus, the RDCC is located in Ibadan city considering access to other development agencies, ICT and other infrastructure.

Structure



Personnel

- The Competence Centre is manned by 2 Officers (1 Expertise, 1 National)
- The Centre is being assisted by the Provincial Administrative Secretary

Operations

1. Programme Planning and Implementation

- Planning is jointly carried out by the RDCC Personnel with Head of departments of the Rural Development Programmes in the Dioceses. Inputs and approvals are taken from the Coordinators.
- Implementation: depending on the planned action, implementations are often carried out by RDCC personnel while actions at the programme level are accomplished by the Diocesan Field Officers.

2. Financing

- RDCC is presently being financed by Misereor. This is as a result of special project approved for the purpose.
- However, some local contributions are being provided by the Province (e.g. office space, administrative assistance etc.).

Some Challenges Facing the RDCC

- The RDCC still lacks a strategy of introducing and publicizing its roles and responsibilities to various actors including farmers' organizations.
- The expectations towards the roles and responsibilities of the RDCC still need to be clarified at all levels. The boundaries of the RDCC as a system must be very clear so that the intervention of the RDCC-secretariat is understood by all actors in the RDCC, also to those operating at the grassroots (farmers' organizations).
- The sustainability issue has not yet been addressed at this initial stage of the centre. Nevertheless the "end of project status" should be defined now and a "sustainability strategy" has to be designed and agreed upon.
- The RDCC should become formalized during the first two years of its implementation based on the practical experiences made.

Some Recommendations on the Terms of References of the RDCC-Secretariat Based On Evaluation

- Capacity development of diocesan staff (coordinators, HOD): needs assessments and designing a capacity development concept, facilitation and/or organization of training courses and exchange visits at provincial level; special emphasis is to be given to the topic HIV/AIDS especially as it concerns rural development.
- Linking (networking) and organization of information-exchange between the dioceses; exploring and linking to market opportunities for organic produces.
- Technical advice/supervision in Organic Farming/Sustainable agriculture to be delegated to local consultants (on request of programmes) operating at field level.

Conclusion

In this discussion paper, specific mention has been made of general obstacles to coherent development cooperation at the grassroots level, dovetailing into the exploration of the rural development programme of the Ibadan ecclesiastical province. It came up with suggested strategies for aligning NGOs operations with the regions, governments and, especially, the people's concern.

Development approach has shifted from individualistic approach to a broad based interdisciplinary alliance capable of evolving the necessary synergy for improved service provision. This paper has, therefore, hinged sustainable development and programming on well connected and coordinated participation at the various levels of stakeholders within a transparent framework. The paper has also opened discussion on the need for inbuilt grassroots' autonomy process and exit strategies of the development support agency (donors and NGOs) as a viable means of addressing dependency and ensuring prudent and effective budget control.

Appendix 1:

United Nations Commission for Sustainable Development (UN CSD) indicators

Agenda 21, the action programme recommended by the Rio summit, calls for countries, international organizations and non-governmental organizations to develop and use indicators of sustainable development. The UN CSD in 1995 adopted a work programme on sustainable development indicators. The programme, co-coordinated by the UN department for policy co-ordination and sustainable development (UN DPCSD), includes a list of over 140 indicators grouped according to the chapters of Agenda 21 in four major sectoral categories: social, economic, environment and institutional indicators. These categories create the horizontal structure of a matrix in the vertical structure is organized in categories called driving force, state and responses (DF/S/R).

Based on perceived causal relationships between stress-generating human activities and changes in the state of the environment (both natural and social), the DF/S/R framework presumes that with adequate responses (policy changes), the impacts can be mitigated and/or prevented. In this framework, driving force indicators represent human activities that affect sustainable development; state indicators show the condition and status of sustainable development; and response indicators reflect policy options and other reactions to changes in the state of sustainable development (published in the so-called Blue Book, UN CSD, 1996). This framework is viewed as the first phase in an interactive process and changes in the structure of the working list are expected over the next few years.

Advantages:

Grouping indicators in parallel to the chapters of Agenda 21 is practical as they cover the issues that have been emphasized by this document. It also relates to the programme framework applied by many national governments and an increasing number of local authorities. The grouping of the chapters into four main categories corresponding to the generally accepted themes of sustainable development (economy, environment, society and institutions) is also useful. The matrix presentation is simple and easy to handle. The list of indicators may be viewed as a menu from which individual users can select a set that best fits their needs.

The methodology sheets developed by the CSD are the most useful part of its approach and, as a general template; they can be applied in almost all measurement projects. The sheets also help to clarify the indicators and make their use more precise. The DF/S/R model is simple and powerful, as the causal linkages among the three dimensions are clear, especially for biophysical indicators.

Limitations:

As the UN CSD indicator set includes more than 140 indicators, it is not possible to recommend a short list of the potentially most useful indicators. (For a full list of indicators see Appendix A Table 1). The high number of indicators makes the set unfit for decision-making purposes and, since there is no attempt at aggregation, it does not provide a measure of progress. Most important, it does not offer measures for the linkages among the issues. It lacks a holistic perspective and does offer a method for selecting from the offered menu. It has a disproportionate focus on environmental/ biophysical indicators.

Relevance to users:

The guidelines provide:

- Methodological sheets;
- Grouping of indicators along the chapters of Agenda 21 (within the main categories); and
- A menu for choice from detailed description of six clusters of indicators:
 - Land and deforestation indicators;
 - Water and atmosphere indicators;
 - Other natural resources indicators, waste and chemical indicators;
 - Economic and finance indicators;
 - Science, information, education, gender, technology and institutional indicators; and
 - Other social indicators.

SUSTAINABLE DEVELOPMENT INDICATORS

UN CSD Menu of Indicators for sustainable development, based on Agenda 12

Chapters of Agenda 21	Driving Force Indicators	State Indicators	Response Indicators
Category: Social			
Chapter 3: Combating poverty	<ul style="list-style-type: none"> • Unemployment rate 	<ul style="list-style-type: none"> • Head count index of poverty • Poverty gap index • Squared poverty gap index • Gini index of income inequality • Ratio on average female wage to male wage 	
Chapter 5: Demographic dynamics and sustainability	<ul style="list-style-type: none"> • Population growth rate • Net migration rate • Total fertility rate 	<ul style="list-style-type: none"> • Population density 	
Chapter 36: promoting education, public awareness and training	<ul style="list-style-type: none"> • Rate of change of school-age population • Primary school enrolment ratio (gross and net) • Secondary school enrolment ratio (gross and net) • Adult literacy rate. 	<ul style="list-style-type: none"> • Children reaching grade 5 of primary education • School life expectancy • Difference between male female school enrolment ratios • Women per hundred men in the labour force 	<ul style="list-style-type: none"> • GDP spent on education

Chapter 6: protecting and promoting human health		<ul style="list-style-type: none"> • Basic sanitation: percent of population with adequate excreta disposal facilities • Access to safe of drinking water • Life expectancy at birth • Adequate birth weight • Infant mortality rate • Nutritional status of children 	<ul style="list-style-type: none"> • Immunization against infectious childhood diseases • Contraceptive prevalence • Proportion potentially hazardous chemicals monitored in food. • National health expenditure devoted to local health care • Total national health expenditure related to GNP • Infrastructure expenditure per capita
Chapter 7: promoting sus- tainable human settlement devel- opment	<ul style="list-style-type: none"> • Rate of growth of urban population • Per capita consumption of fossil fuel by motor vehicle transport • Human and economic loss due to natural disasters 	<ul style="list-style-type: none"> • Percent of population in urban areas • Area and population of urban formal and informal settlements • Floor area per person • House price to income ratio. 	
Category: Economic			
Chapter 2: international co- operation to accel- erate sustainable development in countries and related domestic policies	<ul style="list-style-type: none"> • GDP per capita • Net investment share in GDP • Sum of exports and imports as a percent of GDP 	<ul style="list-style-type: none"> • Environmentally adjusted Net Domestic Product • Share of manufactured goods in total merchandise exports 	
Chapter 4: changing con- sumption patterns	<ul style="list-style-type: none"> • Annual energy consumption • Share of natural-resource intensive industries in manufacturing value-added 	<ul style="list-style-type: none"> • Proven mineral reserves • Proven fossil fuel energy reserves • Lifetime of proven energy reserves • Intensity of material use • Share of manufacturing value-added in GDP • Share of consumption of renewable energy resources 	
Chapter 33: Financial re- sources and mechanisms	<ul style="list-style-type: none"> • Net resources transfer/GDP • Total ODA given or received as a percentage of GDP 	<ul style="list-style-type: none"> • Debt/GDP • Dept. service/export 	<ul style="list-style-type: none"> • Environmental protection expenditures as a percent of GDP • Amount of new or additional funding for sustainable development
Chapter 34: Transfer of envi- ronmentally sound technology, coop- eration and capac- ity-building	<ul style="list-style-type: none"> • Capital goods imports • Foreign direct investments 	<ul style="list-style-type: none"> • Share of environmentally sound capital goods imports 	<ul style="list-style-type: none"> • Technical co-operation grants

Category: Environmental			
Chapter 18: Protection of the quality and supply of freshwater resources		<ul style="list-style-type: none"> • Groundwater reserves • Concentration of fecal coliform in freshwater • Biochemical oxygen demand in water bodies 	<ul style="list-style-type: none"> • Wastewater treatment coverage • Density of hydrological networks
Chapter 17: Protection of the oceans, all kinds of seas and coastal areas	<ul style="list-style-type: none"> • Population growth in coastal areas • Discharges of oil into coastal waters • Release of nitrogen and phosphorus to coastal waters 	<ul style="list-style-type: none"> • Maximum sustained yield for fisheries • Algae index 	
Chapter 10: integrated approach to the planning and management of land resources	<ul style="list-style-type: none"> • Land use change 	<ul style="list-style-type: none"> • Changes in land condition 	<ul style="list-style-type: none"> • Decentralized local-level natural resource management
Chapter 12: managing fragile ecosystems: combating desertification and drought	<ul style="list-style-type: none"> • Population living below poverty line in dry land areas 	<ul style="list-style-type: none"> • National monthly rainfall index • Satellite-derived vegetation index • Land affected by desertification 	
Chapter 13: managing fragile ecosystems: sustainable mountain development	<ul style="list-style-type: none"> • Population change in mountain areas 	<ul style="list-style-type: none"> • Sustainable use of natural resources in mountain areas • Welfare of mountain population 	
Chapter 14: promoting sustainable agriculture and rural development	<ul style="list-style-type: none"> • Use of agricultural pesticides • Use of fertilizers • Irrigation percent of arable land • Energy use in agriculture 	<ul style="list-style-type: none"> • Arable land per capita • Area affected by salinization and water logging 	<ul style="list-style-type: none"> • Agricultural education
Chapter 11: Combating deforestation	<ul style="list-style-type: none"> • Wood harvesting intensity 	<ul style="list-style-type: none"> • Forest area change 	<ul style="list-style-type: none"> • Managed forest area ratio • Protected forest area as a percent total forest area
Chapter 15: Conservation of biological diversity		<ul style="list-style-type: none"> • Threatened species as a percent of total native species 	<ul style="list-style-type: none"> • Protected area as a percent of total area
Chapter 16: Environmentally sound management of biotechnology			<ul style="list-style-type: none"> • R & D expenditure for biotechnology • Existence of national biosafety regulations or guidelines
Chapter 9: Protection of the atmosphere	<ul style="list-style-type: none"> • Emissions of greenhouse gases • Emissions of sulphur oxides • Emissions of nitrogen oxides • Consumption of ozone-depleting substances 	<ul style="list-style-type: none"> • Ambient concentrations of pollutants in urban areas 	<ul style="list-style-type: none"> • Expenditure on air pollution abatement

Chapter 21: Environmentally sound management of solid wastes and sewage-related issues	<ul style="list-style-type: none"> • Generation of industrial and municipal solid waste • Household waste disposal per capita 		<ul style="list-style-type: none"> • Expenditure on waste management • Waste recycling and reuse • Municipal waste disposal
Chapter 19: environmentally sound management of toxic chemicals		<ul style="list-style-type: none"> • Chemically induced acute poisonings 	<ul style="list-style-type: none"> • Number of chemicals banned or severely restricted
Chapter 20: Environmentally sound management of hazardous wastes	<ul style="list-style-type: none"> • Generation of hazardous wastes • Imports and exports of hazardous wastes 	<ul style="list-style-type: none"> • Area of land contaminated by hazardous wastes 	<ul style="list-style-type: none"> • Expenditure on hazardous waste treatment
Chapter 22: Safe and environmentally sound management of radioactive wastes	Generation of radioactive wastes		
Category: Institutional			
Chapter 8: Integrating environment and development in decision making			<ul style="list-style-type: none"> • Sustainable development strategies • Program of integrated environmental and economic accounting • Mandated environmental impact assessment • National councils for sustainable development
Chapter 35: Science for sustainable development		<ul style="list-style-type: none"> • Potential scientists and engineers per million population 	<ul style="list-style-type: none"> • Scientists and engineers engaged in R & D per million population • Expenditure on R & D as a percent of GDP
Chapter 37: National mechanisms and international co-operation for capacity-building in developing countries			
Chapter 38: International institutional arrangements			

Chapter 39: International legal instruments and mechanisms			<ul style="list-style-type: none"> • Ratification for global agreements • Implementation of ratified global agreements
Chapter 40: Information for decision making		<ul style="list-style-type: none"> • Main telephone lines per 100 inhabitants • Access to information 	<ul style="list-style-type: none"> • Programs for national environmental statistics
Chapter 23 - 32: Strengthening the role of major groups			<ul style="list-style-type: none"> • Representation of major groups in national councils for sustainable development • Representatives of ethnic minorities and indigenous people in national councils for sustainable development • Contribution of non-governmental organizations to sustainable development

6.2.2 Comment

Concern of an Internationally Working Development Actor

Gabriele Huber, Misereor

The topic of this workshop is currently also discussed within Misereor. Therefore, the ideas presented try to reflect this still ongoing discussion.

First of all I would like to clarify what I mean when I talk about participation.

Participation is a basic political principle, which is valid on all levels from communities to international institutions. Participation means that all citizens have the same rights and obligations to develop society. This means participation is also necessary outside governmental institutions. People participate in media, in community-based organizations, in non-governmental organizations etc.. It is important to mention that participation is meant to promote common welfare that means that organizations promoting only personal issues might jeopardize participation especially when they are powerful.

The main focus of development work of Misereor is to improve the living conditions of the poor and the poorest.

Participation of poor and marginalised people in economic, social and political developments is a crucial issue of Misereor because we assume that without active participation of the poor development is neither desirable nor possible. As a consequence it is also our concern how participation and reduction of poverty can be achieved effectively. Even when the majority of the population is poor they sometimes cannot participate in political decisions. They need organizational capacity, political awareness and competence in order to express their needs and to claim them from governmental institutions.

It is also important to mention that the majority of the poor are female. However, despite a lot of efforts the progress in Africa is very limited to promote gender issues and to enable poor women to claim their rights and to express their needs.

Poor people are often sick; they have a lot of work to do. Their time and energy for common reflection is limited. Furthermore, very often the presence of governmental administration and services is weak especially in regions where the majority is poor. As a consequence the ideas and interests of poor people cannot enter into the political decision procedures. Poor people remain marginalized and poor.

Our experience also shows that there have to be issues that might lead to concrete improvements of the standard of living that promotes the participation of the poor.

Looking at the new developments of development work by the governments it seems to be conducive that the governments are supported by official donors to play a more effective role in the development process. PRSP and Paris Declaration are initiatives to encourage governments to establish development plans. There is also an increasing concern that governmental administration and services work effectively. The national development plans might be helpful for the non-governmental organizations as reference points for their own activities. It makes it easier for them to demand that the government fulfils its obligations. However, in order to make it a relevant document it is necessary that the civic society is widely represented in the design of the plan. Non-governmental organizations have to be well organized and form strong networks in order to have an impact.

Governmental bodies set the frameworks for participation. It depends to what extent a government is open to allow participation that non-governmental organizations can participate. The non-governmental organizations can only develop a strategy according to the space for participation provided by the governments. Concerning non-governmental organization this is valid both for their roles as watchdog in order to monitor the implementation of the government policies but also as implementing organizations in different sectors.

Apart from the governmental development work principles for more effective and coherent development work are also valid for an organization like Misereor. Our resources are limited and we have to make sure that they are effectively used. We support initiatives of our partners, which is in Africa mostly the local church. As an example Misereor supports a lot of national or diocesan Justice and Peace Programmes in Africa for many years. The ownership of a project is right from the beginning on the side of our partners. They are the ones who present a proposal to Misereor. This means that they develop a concept and that they are fully responsible for the implementation of the project right from the beginning. Very often they are closer to the poor local communities than governmental institutions are. Therefore, we see our role also in enabling our partner to express their views in the North, for example to have meetings with representatives of governmental institutions in order to facilitate the effectiveness of the development work.

Misereor endeavours to foster ownership, coordination and harmonisation.

Projects of our partners offer the chance for poor people to strengthen their capacities. Nongovernmental development projects, which are developed in a participatory manner, might not be in line with governmental guidelines but can be very innovative. Governmental institutions sometimes take some of them up later.

The corrective role of the organizations working directly on the ground is very important to counterbalance the top down implementation of some governmental initiatives. A diversity of approaches and the exchange about them seems to be necessary for sustainable development work.

Cooperation between non-governmental organizations and the government is sometimes extremely fruitful but sometimes the government is not yet ready to accept the participation of civil society but only wants to control it.

A certain independence of civil society is also necessary that they can play their role in order to control the government. For example there is a need to control government spending on all levels. Furthermore, there might be government initiatives that are not conducive for the poor people of the country.

In general, coherent development work is a necessary objective. However, it is important that everybody including the poor can participate. There need to be the willingness and the instruments to make sure that this is possible. There is still a long way to go in many countries.

6.3. The Political Dimension of Participation

6.3.1 Case Study from Benin

The Role of People's Representations in Regional, National and International Politics

Fr. Dr. Raymond Bernard Goudjo, Institute des Artisans de Justice et de Paix

To prepare for the general elections in Benin, IAJP organized a workshop with some politicians and NGOs representing the civil society to reflect on how to “Serve the common good in a sense of solidarity”. In my opening speech to this workshop, I stated that true participation of citizens in democratization processes can not do without conflicts, and even if there is no conflict, it is really desirable and should be created. Conflict does not mean antagonism or rejection of others, but contribution through opposition to the others while recognizing one's limits. With their even harsh criticism, the others help to become open-minded and receptive to aspects that otherwise were not apprehended and understood. No one has a monopoly on intelligence, no one is wise by himself. Please allow me to quote myself before entering into the discussion:

“Among the many approaches to be considered, there is only one which comes up to our plurality, and that is a perseverant citizenship education in the sense of common good, public good, social order, pioneering, self-sacrifice and self-abnegation. All must contribute according to their abilities and talents to the common good of all.

It is this spirit of participation that encourages not only democracy but above all the social nature of the human person which needs opposition or conflict in order to develop by surpassing one's own limits and those of others. In fact, if opposition is not confused with antagonism or counteracting force, but in its true sense is understood as progressive confrontation with oneself, with the other and the others in society in order to overcome a crisis situation, it will become clear that every human being and every society should desire and even search conflicts in view of a sustainable well-being of all people and the whole society. This vision is based on the fact that, given the many and very complex human and social problems, no one can pretend to know the one answer, but all men and women, without exception, contribute their knowledge to incite social conscience, the common good and a sense of being part of the same human family. This is symbolized by the pierced clay jar of King Ghezo, which is an imagery and speaking exhortation to the Benin.”

People's representations play a determining and at the same time disturbing role with regard to human rights and development projects.

The determining role

This involves:

- The logic of presidential, general and municipal elections: For example (1) the promises made by the presidential candidates are often unrealistic and should not be given blind trust, but should be considered with care in order to reveal any demagoguery; (2) the member of parliament fails to build up infrastructures, his function is to pass legislation, to control the government with regard to the efficient administration of public goods and to propose to the government a well-balanced development of the regions; (3) the municipal communities do not have true powers yet, but it is necessary to support the mayors in order to give them a certain administrative autonomy and to ensure that they effectively give account of the administration of municipal assets.
- The observation of presidential, general and municipal elections: The temptation to fraud is omnipresent and often goes hand in hand with blind violence. The local people must be informed about their right and their obligation to observe the elections to ensure the legitimacy of the results. They also must learn to avoid physical or verbal reactions to any form of provocation. To this effect, the active civil society or NGOs should – with the assistance of certain experts – draw up a simple code of conduct and support the local people with their vigilance. When carrying out this training, it should not be ignored that the local population is composed of various partisans.
- Denouncement through the media, obscure channels and the wheeling and dealing of the governing people: The active civil society takes care of or should take care of good governance. The NGOs committed to this mission are not very prominent, but they are paradoxically well-respected when they are honest, impartial and efficient. Even the victims of injustice in governmental positions, of whatever political camp and despite their previous dealings, contact these NGOs to get a fair treatment.
- The watchful public opinion when it comes to worrying or permanent social problems and their solution: The active civil society raises the public awareness of delicate social problems and calls the people to exercise their right to information, understanding and truth. But it is difficult to encourage people who feel far away from issues of globalisation, indebtedness, NePAD, African unity etc. But when it comes to reclaiming lost or unfairly distributed terrains, or to reclaiming justice, their response will be ephemeral, and sometimes outrageously violent, always a straw fire. For example, if they have difficulties to sell their cotton harvest, they do not hesitate to take to the streets, without really being determined to find a solution.

- **Raising people's awareness of their rights:** The NGOs have a difficult job to do in this respect given the influence of indigenous or African religious traditions, and of Islamic and Christian sectarian traditions. Even if these rights are reclaimed at governmental level, they are far from being implemented in culture or religion. The local authorities representing the political power somehow depend on the decisions of the local religious powers. For example, in certain regions of Benin, religious powers strictly forbid women and girls to leave their house, disallow religious practise of any kind. Those who dare to act against this discriminating religious law are liable to occult murder.

The disturbing role

This involves:

- Lack of education among the NGOs which often fail to grasp the essence of the issues in question: It can be observed that certain human rights defenders and others have little knowledge of the issues in question, which means they simply lack a good general education. All they do is making a lot of noise and showing off their ignorance. As the saying goes, it is wise to remain sensible and moderate if one lacks intellectual knowledge. There is the risk that the civil society is characterized by demagoguery and incompetence.
- Creation of NGOs with a focus on economic interests rather than on the rights and well-being of others: Certain initiators from among the civil society take action for lucrative projects only. They do everything to win as many partners and sponsors as possible, but they are less willing to use their potential if there is no prospect of direct or indirect financial returns. It is necessary to promote within the NGOs a sense of generosity which must be the basis of any action on behalf of the rights and well-being of others.
- **The NGOs' poor financial means which make them susceptible to corruption:** Certain players of civil society easily pass from compromise to undue concession. They let themselves be bought by those powers which they combat. They turn into treacherous defenders or predators in the service of the highest bidders. They become the plaything of the corrupters.
- **Civil society's tendency to undue political lobbying:** This has been observed with trade unions and now can be increasingly noticed within the civil society. There is nothing to be said against political lobbying as long as civil society refrains from becoming the regular or temporary anteroom of politics. How to maintain its credibility?

6.3.2 Comment

Participation beyond Elections

Jeanette Schade

Institute for Development and Peace, University of Duisburg-Essen, Germany

Free elections are an important element of every democracy because we have the chance to determine who will govern us. But most political processes respectively pro-cesses of governance happen in-between elections. This paper will focus on possibilities to strengthen the impact of civil society on politics by working more closely with its parliamentarians.

The two main actors in a democracy for shaping daily politics are usually the government and the parliament. In democracies usually the parliament is the main entry point for citizens to influence politics beyond election time. This is because representatives are (or at least should be) closer to the electorate in their respective communities, and because they are the ones – the legislative power – who adopt or reject laws, and who have the mandate and legal instruments to control the government. Therefore representatives are usually very important contact persons for civil society actors.

I want to give two examples for parliament-civil society interaction from the German context:

- Civil society actors can make use of the control-function of the parliament. So, if a development NGO asks the Ministry for Development and Cooperation for information about its policies regarding a certain country or sector, but the Ministry refuses to do so, the NGO can ask a well disposed and like-minded member of the Bundestag to ask instead. In this case the ministry has to answer within two weeks.
- Civil society actors can try to influence parliamentary debates and decisions regarding the budget or the drafting and passing of resolutions and laws. For example, if the parliament is debating about Economic Partnership Agreements (EPAs) development NGOs can ask the responsible committees to invite witnesses and experts from abroad to inform them about the local impacts of European policies in Africa.

To make it short: Parliamentarians and civil society actors can mutually help each other to be better informed. Hence, the elected representatives can take better decisions, and the NGOs can improve their campaign and lobbying activities. A necessary precondition is that parliamentarian-civil society relations are well established, and that the cooperating actors have at least partly similar goals.

Participation beyond elections in developing countries

In developing countries the situation is somewhat different. First, parliaments in developing countries are often in a very weak position compared to its counterparts in the Western world and do not have the same capacities to exercise its control function (though even most Western parliaments are in a relatively weak position regarding economic foreign policy issues). Second, civil society actors in developing countries are confronted with many other fora respectively instruments for political participation. This is due to new donor policies since the 1990s putting civil society at the center stage of development. Donors made civil society participation a political conditionality for developing countries. It became a precondition for getting further access to credits, debt reductions, development aid or trade agreements. Important examples in the African context are:

- The PRSP-Processes of the World Bank that demand for civil society participation in formulating, implementing, and monitoring of the national poverty reduction strategies of debtor countries;
- The Cotonou Partnership Agreement (CPA) provides similar provisions for the preparation of country strategy papers and implementation of aid programs;
- The donor-like shaped African initiative *New Partnership for Africa's Development* (NEPAD) that also gives space to civil society participation;
- The African Growth and Opportunity Act (AGOA) that shapes US-Aid to Sub-Saharan Africa and provides every two years for a meeting with state and civil society representatives to discuss further steps;

The good intention of the donor community was to bring civil society expertise into consultative processes regarding government decisions about social and economic policies. The intention was also to introduce good governance as paradigm in development cooperation, civil society thereby serving as a watch-dog for government performance.

The bad side effect was that parliaments were often sidelined and that civil society actors are completely overloaded with covering the diverse conferences and tasks. Further, governments often try to reduce the role of civil society on the consultation process, whereas donors want them to be integrated in implementation and monitoring processes as well. But even donors tend to reduce civic participation on gathering the technical expertise of specialized NGOs – instead of listening to the plethora of civil society voices. Therefore civil society participation in this kind of new arrangements are often reduced to minimalist activities to pay lip service to new conditionalities or to give legitimacy to unpopular structural adjustment policies in debt trapped countries. In most cases the impact of civil society voices keeps low.

Because of these and other shortcomings, all this new donor driven arrangements can't replace the genuine political participation processes national institutions of democracy are made for. Participation requirements within PRSP, NEPAD, et cetera might contribute to democracy and improved participation, if it would be carried out in an inclusive manner, thereby complementing national democratic processes. But in most cases of PRSP, the parliaments were sidelined. This further weakens their often already weak position in developing countries, and in my understanding, also weakens democracy. Furthermore, donors often do not respect parliamentary decisions in a donor country if the decision is against their convictions and interests.

Unfortunately, the boom of civil society in development cooperation in many cases led to a deteriorating relationship between civil society actors and elected representatives. It seems that the new arrangements often lead to some kind of rivalry between them. For example, often representatives are accusing civil society actors to act without mandate. And civil society actors, keen to have direct impact, often sideline parliaments the same way the government does.

But civil society should not contribute to the further marginalization of parliaments. Civil society actors and parliamentarians in developing countries should try to work in a complementary manner – provided that they share at least some policy goals – thereby supporting each other in advancing the fortune of their country. This would not remove all the dilemmas that rise out of the great aid dependence and indebtedness of the poor developing countries. But it could strengthen the legitimacy and the political weight of parliamentary decisions, not only in front of the government, but also in front of the international donor community. To reach the latter it is also needed to involve the parliaments of the donor countries, and cooperation between Western and African civil society actors is an important link to do so.

Obviously, such interaction between civil society and parliaments is only a reasonable option if there are like-minded and trustworthy members of parliament to cooperate with. However, it is the purpose of this article just to shift attention to that option of coalition and network building.

The example of Ghana

Recently some nongovernmental organizations undertook a research on import surges and their impact on the right to food.²⁷ In Ghana such import surges partly resulted from donors interferences into democratic decisions about economic policies, and pressured the Ghanaian government to reverse it. The study concludes that the international donors as well as the Ghanaian government therefore contributed to the violation of the right to food.

I first want to describe the case shortly before we consider the role civil society and the parliament played or could have played.

In February 2003 the Ghanaian Minister of Finance and Economic Planning proposed in his budget statement a slight increase of import tariffs on rice from 20 to 25 and on poultry from 20 to 40 percent, due to the concerns and lobbying activities of farmer associations. Those felt threatened by the rising trend of imports and feared to lose their already shrinking share of the Ghanaian market. They simply feared to impoverish even more. The proposed increase was also far below the WTO tariff ceilings of 99 percent Ghana had agreed to. The parliament passed through the bill and in the beginning of May the customs started to implement the provisions. But only four days later implementation was suddenly stopped by the same custom authorities.

Then, on behalf of the Ghana National Association of Poultry Farmers a public law NGO filed a case at the High Court of Justice against this government decision. About two years later – the mills of the rule of law grind slowly – the High Court decided that this act was indeed a violation of the Ghanaian Constitution, because only the Parliament – not the Government – would have been allowed to suspend the law. What happened? Even before the verdict could be delivered, officially parliament voted with 98 votes by the ruling party against 92 votes by the opposition to have the act repealed.

It is hard to understand why the parliament repealed a measure once approved. But it gets easy, if you take a look at the international level. It was the International Monetary Fund (IMF) who “consulted” respectively pressured the government, arguing that raising the tariffs would not be conforming its growth and poverty reduction strategy, which – we remember - was once developed with so called civil society participation. Also the Trade Commissioner of the European Union, who was visiting Ghana because of the

²⁷ The study was carried out by the Ecumenical Advocacy Alliance and FIAN (Food First Information and Action Network), and financed by Brot für die Welt.

starting EPA-negotiations, is reported to have put reasonable pressure on the Ghanaian government to reverse its policy. Further, it is note worthy that only one day after custom authorities stopped implementation of the law the government received an IMF-package of loans and debt reductions worth 280 million USD. There is reason to doubt that this money was invested in the suffering rice and poultry farmers.

It could be argued that this is not a good example, because it is more about the weakness of all Ghanaian actors – government, parliament, high court, and civil society included – in front of a powerful donor community. Further, it is an example that civil society participation in good governance arrangements of the donor community can not replace true national democratic processes. Unfortunately, these arrangements sometimes can give legitimacy to results that conflict with results of national democratic processes and, as the study concludes, even with human rights standards. Given the “democratic governance”-conditionality the donor community is posing on developing countries since quite a while it is even a scandal that authentic democratic processes are undermined by these same actors.

Looking forward

What might have happened, if civil society would have had fierce and strong relations with both parties of the parliament? Imagine the parliament, with backing from civil society, would have taken a similar decision to that of US Congress, who voted against selling American freight ports to Chinese companies, even though the president already had agreed and despite the economic advantages that got lost. Indeed Ghanaian and northern civil society tried to mobilize political opposition in the West by lobbying the parliaments in donor countries. But maybe they would have improved their political impact if they would have joined forces with like-minded members of the Ghanaian parliament to make the incident public at the national, European, and international level. Imagine a member of the European Parliament simultaneously under pressure from Western and African civil society and from their African counterparts (in the Joint Parliament Assembly of the EU/ACP) on an issue that touches also his/her own identity: the sidelining of parliaments and the undermining of democratic processes. There is no guarantee for success, but it would have more political weight than civil society acting alone. Imagine the public and parliaments becoming aware of the double moral standards of powerful donors that are promoting civil society participation for the sake of democracy on the one hand and are undermining democratic processes on the other hand.

It is worth noting that these events have become public, only because of the fruitful cooperation between southern and northern civil society actors. More incidents of undermining democratic processes by the donor community should get publicity in the future. Crosscutting networking between civil society here and there and between civil society and their respective parliamentarians is an important instrument – at least on the long run – how debt trapped countries like Ghana can gain more strength in front of such practices of the donor community and of governing elites that – in case of doubt – show more responsiveness to donors than to their own people.

7. Summary of the Panel Discussion

Franz Hiss (AGEH), Dr. Hildegard Hagemann

Panel 1: Participation in EU development policies

Chair: Dorothee Klüppel, Misereor

Panelists: Auxilliary Bishop em. Leo Schwarz, European Conference of Justice and Peace Commissions; Michael Gahler (CDU), MEP; Dr. Volker Mönikes, SECAM; Prof. Dr. Siegmur Schmidt, University of Landau

Commentators: Fr. Ezekiel Ade Owoeye, Fr. Peter Konteh,
Abbé Dr. Raymond Goudjo

Guiding questions:

What is the role of parliaments when it comes to implementing participatory development policies? To what extent do parliaments and civil society have complementary functions?

Prof. Dr. Siegmur Schmidt suggested to differentiate between the formal kind of participation as provided by the work of the parliament and the informal one which is expressed by meetings, dialogue, work of civil society actors in general, etc.. In reality the Civil society (CS) often does not consider parliaments as attractive partners. Looking at the EU-Development politics in the last five years it is obvious that participation is not the highest priority. Instead, issues of good governance are highlighted. With this a shift from conditional aid to positive measures is initiated, in order to develop criteria of good governance in cooperation with recipient countries. The EU cooperates with local and regional bodies and not any more only with governments. It is also possible for NGOs to get funds directly.

Dr. Volker Mönikes stressed the huge difficulties to get funds from EU in Africa. For local partners it is very difficult to handle the application procedure. The forms alone are incomprehensive. The EU is the second biggest donor after the World Bank. But the bureaucracy is a real obstacle. It is hard to see to whom the EU is accountable. More could be done to create real well working relationships. Referring to the experience of the church in Germany, after World War II, he explained that the German Episcopal Conference has established working structures linking it to parliaments and governments, doing networking on international levels, even installing liaison offices in Africa.

In the EU there are 31 national Justice and Peace- Commissions. Bishop Leo Schwarz presently being their president related to the spirituality of church work. Therefore the partnerships of the church should be understood to be deeper and different from partnerships within political structures. But things are changing. The possibilities of the church in regard to partners and the world church in Europe might get less and the strengths might fade but the opposite can be seen beyond Europe: there is much more strengths and dynamics in Africa, Latin America and Asia. The European church has to learn from there. Justice and Peace- Europe, as a network, is neither dependent of Rome nor of European institutions. The quality of relations to the parliaments and EU- institutions is therefore very different. In order to get a sound picture about the possibilities and potentials of this network not only the North-South relations have to be considered but specially also the Eastern part of Europe needs to be included more strongly into the work.

The honourable MEP Michael Gahler joined the discussion by referring to the work of the Joint Parliamentary Assembly in the context of the Cotonou- Partnership Agreement between African Caribbean and Pacific countries. Through this institution the EU- Parliament (EP) is in close touch with ACP states. The European Parliament is different from national parliaments, because EU parliamentarians are free to act without much consideration of governments. Citizens don't consider Members of Parliament (MEPs) as very relevant. Even NGOs fail to do so! MEPs are neglected from both top and down. But with the new politics of the EU the European Parliament has gained more competences. For example it is an achievement, that EU- Commission sends drafts to the Joint Parliamentary Assembly. The ambassadors – however- are not so happy that the Assembly gets drafts which still can be changed! It is an ongoing task and challenge to prepare proposals to tackle the need of making the institutions relevant for the people and the partners. Another example was the export of frozen chicken wings to African countries destroying the local poultry. It was in Cameroon for the first time that cooperation on such an issue between the EP and NGOs and parliamentarians could be installed.

In the responsorial round Prof. Dr. Schmidt welcomed the fact that the European Parliament is gaining power, but sees a gap between the dominant focus on Good Governance and other topics, which need to be addressed like the link between European and African parliamentarians and local NGOs etc. According to Dr. Mönikes also church linked institutions should focus more on their expertise towards the EP, and this should be supported by EP. With that also local parliaments could be strengthened. He appeals to Mr. Gahler to raise this aspect to more importance. Bishop Schwarz sees the need to speak more with one voice. This is a precondition to be able to address the serious problems like Zimbabwe, Sudan or Myanmar. That calls for improved communication structures.

The commentators from the three working groups responded to the statements of the panellists by showing the reality, stressing

- that the cooperation European and African assemblies is still too weak.
- that data and information are very often hidden, which has to be changed.
- that in Africa contractors are more important than parliamentarians and CS.

Mr. Gahler addressed these observations. In his view there is a lot of progress in Africa in discussions of parliaments and parliamentary bodies. There is change towards more open speaking and truth telling and the spirit of responsibility gains ground. Mind sets are changing in a slow process going in the right direction. This has to be supported by training for parliamentarians. For that the political foundations come into the scene. Also the church with her manifold institutions and organisations and congregations e.g. can play a major part as education and caring for youth after leaving the school is an important field of their work.

The general discussion underlines three issues: beyond all funding it is necessary to give people a voice and to bring them to real participation. For higher accountability it is important to increase the transparency in money spending, also in context with budget funding. Thirdly, the need for training of parliamentarians is seen also in issues of trade, economics etc..

In the closing comments of the panel Mr. Gahler adds one observation regarding the agricultural cooperation, which in his view has a new chance, because European farmers can now produce energy, as a consequence the overwhelming of African markets with cheap European food will come to an end, which is a huge step to support African agriculture. He sees new chances for a more just cooperation with Africa, which can avoid unwanted effects.

Dr. Mönikes raises the problems arising in Togo for Justice and Peace being hindered to do the observation for the elections by intervention of the president. These are issues which could be taken up by parliamentarians. Prof. Dr. Schmidt recommends the setting up of selection criteria for the cooperation with parliaments e.g. is democratic legitimacy given? Are the grassroots interests considered? Bishop Schwarz encourages to take up our chances and to consider the principle of subsidiarity in order not to work too much from the top. We have to support those who have no voice; we have to give legal advice for those who cannot afford.

Panel 2: Networks of the Universal Church – Unexploited potential for participation

Chair: Fr. Dr. George Ehusani, former General Secretary of the Nigerian Bishops' Conference

Panelists: Michael Bisama, Justice and Peace, Kigoma, Tanzania;
Christiane Overkamp, CIDSE; Dr. Victor Scheffers, Justice and Peace,
The Netherlands; Fr. Wolfgang Schonecke, NAD

In the opening round Mrs. Christiane Overkamp unfolded the multitude of unexploited opportunities: church organisations are present on the ground, since many years with long lasting traditions of working with the poor. People in institutions are interested, but not aware of the potentials. Even people in the top institutions are very interested in the social teaching of the church and related values, but there is a problem of “translation” in order to make Non- Catholics understand. Therefore knowledge transfer and awareness creation is needed. She calls for intensification of mutual learning, inclusion of exchange with the Commissions in their respective countries. However, there is a lack of capacities for the absolutely needed follow-ups. It is important to give comprehensible information; otherwise public support and relations are weakened. The public for example wants to know, what you are doing, and they need a good answer. CIDSE tries to find ways to explain comprehensibly what church and church linked actors are doing.

According to Fr. Wolfgang Schonecke, there are about 3000 retired missionaries in Germany and they are a little bit “lost” and not enough involved. Though networking within church linked organisations runs well the possibility to influence governments is limited. The challenge lies in the transfer of the quality information provided by the missionaries in Africa. Many young priests are not competent enough, but the Pastoral Circle e.g. is a way to improve qualification of priests. More ideas are also needed, how to select a group of talented young priests to offer them scholarships for studies, without forgetting the possibilities given by UN organisations, to think about installing more efficient interrelations etc.

Mr. Michael S. Bisama critically commented on unexploited potentials on the different level of church activities: internationally (highly unexploited); nationally (missing links between Justice and Peace work on the grassroots and the national level) and diocesan: (only few diocesan J&P Commissions are active). The interrelations and networking between the grassroots and the higher levels have to be improved, in favour of an efficient

use of and better interconnections with the rich and differentiated structures of the Catholic Church.

Facing a globalising world Dr. Victor Scheffers welcomed to be part of the global network gives a wonderful source of knowledge. As Justice and Peace e.g. in the Netherlands today there is easy access to ministers and government. Lobby and advocacy was always an important topic in the Justice and Peace work. It also applies science and works with very professional staff. Justice and Peace is connected with a lot of other Human Rights etc. networks, where work is done in concerted actions to use synergy effects. This includes working in partnerships, where partners are included in a structured cooperation, supporting the fight against discrimination e.g.. But there is always a risk of playing down of problems with “beautiful reports”. Justice and Peace in Netherlands helps to elaborate realistic and highly qualified cooperation with many other networks, which is needed in order to be able to present insights even to highest bodies (e.g. US Congress), gaining support from Vatican.

Fr. Dr. George Ehusani summarised each statement stressing the needs for high quality information from the southern partners in order to make efficient advocacy in the north. This is a challenge for the south. Thus a paramount topic is the improvement of information sharing and the quality of the work of church people, i.e. religious and lay people. Participants from national and continental levels should help to make the interconnections working. He encouraged the use of websites and modern Information technology for spreading information. High level professionalism makes Justice and Peace work successful.

The general discussion highlighted other issues where cooperation and exchange of opinion is needed like budget funding, increasing transparency etc. The complexity of the situation of church members and their interrelations to politicians e.g. in Nigeria, covering the difficult field of Christian –Muslim relations, tensions and dialogue was defined as a further challenge. The overarching observation was the need for improved communication. The lack of vertical linkages has to be worked on as well as to tackle the horizontal segmentations between Justice and Peace- structures. In many churches the problem is well known, and a lot of efforts are on the way to overcome segmentations and impasse (mainstreaming). A positive example to show that overcoming the gap between grassroots and high level of society are the food basket tables, used as an important tool for the World Bank and other international institutions; it originates from the grassroots in Zambia.

Epilogue

This document is the result of an extensive dialogue process in which we have been commonly involved for a certain period of time. We, that is the partners from Justice and Peace organisations of the Churches in Africa and Europe.

The programme was entitled “New Chances for Participatory Processes in Development Cooperation”. In this process we gathered and compiled the great variety of knowledge, experiences, success stories and failures, plans for the future and critical analyses put forward by the institutions and persons involved.

The participants in the process proved to be very open-minded and outspoken. It has become clear that their participatory approaches to development cooperation are based on very different points of departure. These differences can be observed in various aspects: their conceptions of participation, their past experiences, the challenges they are faced with and the priorities they specify with regard to the intended development.

The mere variety of perspectives contributed to the enrichment of the entire dialogue. Despite all the different points of view, which have been presented in the process, it has become obvious that there is a common understanding on one thing: that the principles of participation and human dignity are closely related.

The great commitment to the workshop helped us to deepen our reflections, to broaden our horizons and to strengthen our determination to adhere to participatory principles as well as our determination to call for participation in our own societal and national contexts.

It is especially this reference to future action, which makes clear that the workshop and this document must be seen as a mission rather than a final outcome.

This is why the Presidents of Justice and Peace Commissions in Europe and Africa (SE-CAM), in their foreword to this document, call on the readers to continue the dialogue on participatory processes. The workshop and this document are interim results and intended to encourage the mutual support for determined action, the exchange of experiences with participation in development cooperation and generally in society, as well as a vivid dialogue with various players.

In my capacity as moderator of the working group on Participation of the German Commission for Justice and Peace, I take this opportunity to express my sincere thanks to all who have enriched this dialogue with their valuable contributions. May we all have a good measure of strength, imagination and perseverance for our future work.

Manfred Sollich, German Commission for Justice and Peace

List of Abbreviations

ACP	Africa - Caribic - Pacific
AECAWA	Association of Episcopal Conferences of Anglophone West Africa
AFCAST	African Forum for Catholic Social Teaching
AGEH	Association for Development Cooperation
AGOA	Africa Growth and Opportunity Act
AHADI	Africa, Health and Development International
AMECEA	Association of Member Episcopal Conferences in Eastern Africa
AU	Africa Union
CB	Capacity Building
CIDSE	Coopération International pour le Développement et la Solidarité
CK	Caritas Kigoma
CPA	Cotonou Partnership Agreement
CPT	Christian Professionals of Tanzania
CR	Conflict Resolution
CRS	Catholic Relief Services
CSSC	Christian Social Service Commission
DAS	District Administrative Secretaries
DPO	District Planning Officers
DRC	Democratic Republic of Congo
EED	Evangelical Development Service
EPA	Economic Partnership Agreements
EU	European Union
FAO	Food and Agricultural Organization
GKKE	Joint Conference Church and Development
GLR	Great Lake Region
GoT	Government of Tanzania

HOD	Head of Departments
HR	Human Rights
I.A.J.D.	Institute des Artisans de Justice et Paix
ICT	Information and Communication Technology
IEC	Information Education Coalition on Communication
IMBISA	Inter-Regional Meeting of the Bishops of South Africa
IMF	International Monetary Fund
INEF	Institute of Development Cooperation
INGO	International Non-Governmental Organization
JCR	Joint Commission for Refugees
JDPIP	Justice, Development and Peace Ibadan ecclesiastical province
JRC	Joint Research Center
J&P	Justice and Peace
JPC	Justice and Peace Commission
JRS	Jesuit Refugee Service
KIPACE	Kigoma Paralegal Centre
LCP	Local Capacity for Peace / Do no Harm
MDG	Millennium Development Goals
MEP	Member of European Parliament
MHA	Ministry of Health of Tanzania
MLAU	Mobile Legal Advice Unit
NEPAD	New Partnership for Africa's Development
NGO	Non Governmental Organization
PA	Program Advisor
PC	Program Coordinator
PCM	Project Cycle Management
PE	Peace Education

PPM	Participatory Project Management
PRA/PPP	Participating rural appraisal / Private Public Partnership
PRSP	Poverty Reduction Strategy Papers
PSS	Psycho Social Counseling and Trauma Healing
RDCC	Rural Development Competence Center
RDP	Rural Development Programs
RET	Refugee Education Trust
SABC	South Africa Bishops' Conference
SACSOC	South Africa Civil Society Observer
SALW	Small Arms and Light Weapons Program
SECAM	Symposium of Episcopal Conferences of Africa and Madagascar
SGBV	Sexual and Gender Based Violence
SRS	Spiritual Fathers Refugees Service
SWOT	Strengths/Weaknesses/Opportunities/Threats
TEC	Tanzania Episcopal Conference
TEDG	Tanzania Ecumenical Dialogue Group
TOT	Training of Trainers
TRC	Truth and Reconciliation Commission
UCSTC	Uganda Catholic Social Training Center
UNDP	United Nation Development Program
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNHCR	United Nations High Commissioner for Refugees
Vs.	versus
WCARRD	World Conference of Agrarian Reform and Rural Development
WCC	World Council of Churches

ANNEX

Program of the workshop

New opportunities for participatory processes in development cooperation
International workshop with partners from Africa and Germany
at Kardinal-Schulte-Haus, Bensberg, on 4 and 5 October 2007

The United Nations, its relevant sub-organisations and also the UN member states have long declared as their goal of action the significant reduction of extreme poverty in the world. Among their favoured strategies for reaching this goal are increased efforts to enable the people, especially the poor, to participate in the process of exploring the root causes of poverty, defining the strategies and instruments for poverty reduction and taking the appropriate measures.

This participatory approach has been implemented for example in the Poverty Reduction Strategy Programs (PRSP) and the international cooperation between the European Union and the ACP states under the Cotonou Agreement.

The Catholic Church considers participation of the people concerned in the social and development policy context to be a promising and sustainable principle which is based on the Christian view of man. Therefore, the German Commission for Justice and Peace, as a Church organisation which is committed to promote development and peace, welcomes this increased focus on a participatory approach.

The social doctrine of the Church has traditionally called for self-responsibility and for social and societal participation of people and sought to promote participation by way of educational and other initiatives (empowerment). The development activities of the Church have always focused on empowering people to self-help.

But these many years of commitment have also revealed the various obstacles to and reservations against an increased participatory challenge to both the poor and the institutional actors.

In order to seize and take advantage of the new opportunities for participatory processes in development cooperation, the German Commission for Justice and Peace has initiated a broad dialogue on the factors encouraging and discouraging participatory development processes, as they were experienced in different contexts. This dialogue between Church partners in Africa and the German Commission for Justice and Peace has taken place for quite some time in various ways and has already given some indication as to the future direction of activities.

The international workshop with partners from Africa and Germany is intended to sum up the results of the dialogue so far and to formulate some recommendations for actors from Church, civil society and politics who are involved in participatory development work.

Structure and priorities of the international workshop are outlined in the following agenda.

Thursday, 4 October 2007

Starting at 10:00 a.m., registration and coffee

11:00 a.m. Welcome and introduction to the workshop
Prof. Dr. Barbara Krause, board member of the German Commission for Justice and Peace

11:15 a.m. Impulse Statements

Participation in the reality of African Justice and Peace structures
Auxiliary Bishop Method Kilaini, Dar-es-Salaam

Ideas for promoting participation and development in African politics
Prof. Dr. Walter Eberlei, University of Applied Sciences, Düsseldorf

Chair: Prof. Dr. Barbara Krause, board member of the German Commission for Justice and Peace

12:30 a.m. Lunch

02:00 p.m. Findings from the dialogue process with African Justice and Peace structures
Billy Maseti, Justice and Peace South Africa

02:15 p.m. Parallel workshops – Introduction to the methods and objectives
Dr. Hildegard Hagemann, German Commission for Justice and Peace

The themes of the workshops will be structured according to the partners' contributions to the dialogue process. The workshops are intended to illustrate the key findings with case examples in order to formulate some fundamental interrelations between practical development cooperation and the encouragement of the people concerned to participate and to elaborate further recommendations for actors in development cooperation, such as politicians.

- I. Prerequisites for participation: Conflict resolution and reconciliation processes:
A Challenge for development cooperation

Moderator: Dr. Irmgard Icking, missio

Resource Persons: Fr. Peter Konteh, Justice and Peace, Freetown & Bo, Sierra Leone
Hans Nirschl, AGEH

Assignment: A specific case study provided by the dialogue partners from Sierra Leone will be used to describe to what extent unresolved conflicts influence the willingness of those concerned to participate. Based on this, the workshop participants will be asked to identify potentials and deficiencies as well as opportunities for conflict resolution which have so far remained unexploited on the part of Church institutions. They will also be

asked to identify instruments and formulate recommendations for Church actors and for those involved in development politics.

II. Coherent development cooperation through participation:
Coordination, harmonisation, improvement of NGO activities

Moderator: Ralf Poirel, German Bishops' Conference
Resource Persons: Fr. Ezechiel Owoeye, Justice and Peace, Ibadan, Nigeria,
Gabriele Huber, Misereor

Assignment: A specific case study provided by the dialogue partner from Nigeria will be used to identify general obstacles to coordination and coherent development cooperation at grass-roots level and to formulate recommendations for NGOs on how they should change their working methods in alignment with the regions, governments and people concerned. The workshop participants will also be asked to discuss about the handling of financial dependencies and the necessary budget control.

III. The political dimension of participation:
Is civil society participation a prerequisite for parliamentary democracy?

Moderator: Michael Detscher, AGEH
Resource persons: Abbé Dr. Raymond Goudjo, Institute des Artisans de Justice et Paix,
Cotonou, Benin,
Jeanette Schade, INEF

Assignment: A specific case study provided by the dialogue partner from Benin will be used to determine the relevance of the Church's political participation as far as human rights activities, civil rights education and the fight against corruption are concerned. The workshop participants will be asked to define the role of political actors in the development of legal frameworks and to discuss how dialogue with politicians can promote good governance.

Variable Coffee breaks between 03:00 p.m. and 04:00 p.m.

06:30 p.m. Dinner

07:30 p.m. Summarising the workshop results
Formulating recommendations for action

Friday, 5 October 2007

07:30 a.m. Mass

09:00 a.m. Presentation of the results of the workshops on Thursday

Chair: Michael Steeb

Discussion on the recommendations for action

10:30 a.m. Coffee break

Part III – Dialogue with Church and political representatives in Europe

11:00 a.m. Panel discussion with MEPs
Participation in EU development policies,
What is the role of parliaments when it comes to implementing participatory development policies? To what extent do parliaments and civil society have complementary functions?

Michael Gahler (CDU), MEP
Auxiliary Bishop Leo Schwarz, European Conference of Justice and Peace Commissions
Prof. Dr. Siegmar Schmidt, University of Landau

Moderator: Dorothee Klüppel, Misereor

Discussion with the resource persons of the workshops: Fr. Ezechiel Owoeye, Fr. Peter Konteh, Abbé Raymond Goudjo

They are to make substantial contributions in their specific subject fields, based on the results of the workshops and focussing on the necessity of cooperation between parliaments and civil society, and to discuss this with a particular focus on the experience of the parliamentarians.

12:30 a.m. Plenary session

01:00 p.m. Lunch

02:30 p.m. Networks of the Universal Church – Unexploited potential for participation

Round-table discussion

Michael Bisama, Justice and Peace, Kigoma, Tanzania
Christiane Overkamp, CIDSE
Victor Scheffers, Justice and Peace, the Netherlands
Fr. Wolfgang Schonecke, NAD

Moderator: Fr. George Ehusani

Plenary session

03:30 p.m. Summary (Francois de Sales Bado, Justice et Paix Burkina Faso)

03:50 p.m. Closing words (Manfred Sollich,
German Commission for Justice and Peace)

04:00 p.m. Coffee / Departure
Languages English/French (with simultaneous interpretation)

New opportunities for participatory processes in development cooperation

International workshop with partners from Africa and Germany
at Kardinal-Schulte-Haus, Bensberg, on 4 and 5 October 2007

Participants

François de Sales Bado

Commission "Justice et Paix", Catholic Bishop's Conference of Burkina Faso

Michael Sebastian Bisama

Diocese of Kigoma - Justice & Peace Commission, Coordinating Office

Gertrud Casel

German Commission for Justice and Peace

Michael Detscher

AGEH Association for Development Cooperation

Prof. Dr. Walter Eberlei

University of Applied Sciences Düsseldorf

Fr. Dr. George Ehusani

former General Secretary of the Nigerian Bishop's Conference

Michael Gahler

Member of the EU-Parliament, Vice-President of the Joint Parliamentary Assembly

Fr. Dr. Raymond Bernard Goudjo

Institut des Artisans de Justice et de Paix (I.A.J.P.), Archdiocese of Cotonou

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