TAABCO
Research and development consultants
Strenghthening organisations to manage change

JANUARY TO MARCH 2010

EDITORIAL TEAM

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RATIONAL FOR MAINSTREAMING PEACE IN DEVELOPMENT

Rational for Mainstreaming peace in development

By Dr. Agnes Abuom

The search for peace and peaceful co-existence of communities has become a pre-occupation of so many organizations and the question that begs for answers is why? To begin with, we live in a diverse and multi-polar world that calls for new methods of participation and inclusion of all communities in the management of the state and its resources. Moreover, there is a deep yearning and inquiry into establishing common values around the globe that can guarantee responsibility to protect and human security. The collapse of the Berlin wall in 1989 unleashed serious ethnic conflicts in former Eastern Europe. In Africa and especially in the Horn of Africa and great Lakes Region, the epicenter of conflict it is observed that many efforts have gone in to peace keeping and very little if any in to development. The focus of this Newsletter is to discuss and analyze why it is necessary to mainstream peace in development. After fifty years of independence most African nations and people continue to experience serious developmental challenges: Grinding poverty,

poor health and other social facilities and limited infrastructure development. In fact, even nation/states that were doing well like Kenya and Ivory coast, have witnessed a reversal of the gains made due to a number of reasons ranging from conflict/ war to poor governance, corruption in high places by leaders that the citizens have entrusted power to lead and unequal distribution of resources.

Peace is another world for development while participatory development that transforms the livelihood of every community is a precursor to preventing conflict. Without peace there can never be development and peace without justice and social development is a recipe for conflict. A close look at the south Sudan where war has raged for over fifty years is a good example of the negative impact of conflict. Many communities in South Sudan have

Rational for mainstreaming peace in development

By Dr. Agnes Abuom

experienced conflict and discrimination resulting in to uneven development of the nation. At the same time the collapse of Somalia state and ensuing conflicts and competition for control of the country by different groups has not resulted in millions of refugees and internally displaced people but also serious fragmentation of society. Perhaps a major challenge to a just and lasting peace and therefore development is the unequal distribution of resources, marginalization of certain communities as well as serious gaps in policy formulation and implementation. Thus in recent years, many organizations NGOs and Faith Based Organizations (FBO) came to the realization that any social economic efforts are threatened by structural governance deficits resulting in people agitating for their rights which at times is expressed in

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MESSAGE FROM THE EXECUTIVE DIRECTOR

Dear colleagues,

Receive the compliments of the season. We trust that all is well with you and your work. It is a pleasure for us as the TAABCO team to share with you our first Newsletter for 2010

As TAABCO we present to you our newsletter for 2010. The year 2010 began rather optimistically as compared to 2009 when we were still recovering from our experiences of post election violence. Most of us

witnessed repair and construction of roads making our movement much easier than has been for a long time.

In the past TAABCO produced quarterly Newsletters on topics that we thought relevant for us and other development actors. Last year as in the past, we sought guidance from you partners and clients on which themes would be appropriate for 2010. Among the five issues identified, peace was a priority

This newsletter is an attempt to implore us to mainstream peace in the same manner we did with gender and HIV and AIDS. Peace cannot be a stand a lone issue. it needs to be integrated in other activities and become a value we subscribe to and live out

As we prepare ourselves for our second referendum, let us conduct ourselves peacefully. We appreciate comments from you on the newsletter and also invite you to submit articles that we can carry

Enjoy reading and have a blessed reading time!

Thank you for your support and prayers

Sincerely yours

Agnes Abuom

Executive Director

Rational of mainstreaming peace in development *By Dr. Agnes Abuom*

We at TAABCO would like to invite you to share your own views and challenges of mainstreaming peace in development and it is our hope that we can open dialogue on this important theme.

God bless you

God Bless Africa and her Children

Communal violence and open conflicts including rebel movements against governments. Further, the culture of impunity and lack of respect for human dignity and rights of the people is also a major challenge in many nation/ states. Consequently, we note the growth of peace building, prevention and reconciliation efforts by many inter-faith groups and a number of civil society organizations (CSOs) The member churches of world Council of churches based in Geneva declared a Decade to overcome violence (DOV) from 2001 to 2010 ending up in peace convocation in King stone, Jamaica. Likewise African religious Leaders (ARL) formed in 2003 in Abuja, resolved to work for peace in Africa; a number of faith organizations are running several peace programmes in most countries including engagement in negotiations for peaceful resolution to conflict and reconciliation of warring factions. UNESCO also declared a decade for peace with the aim of influencing peace in educational institutions. Unfortunately peace organizations run a parallel system to the socio-

Economic development organizations making it nearly impossible to mainstream peace. Thus TAABCO applauds those development organizations that are mainstreaming conflict sensitive programming because it enables the organization to develop sensitivity to potential conflicts emanating from developmental interventions.

Rational of mainstreaming peace in development *By Dr. Agnes Abuom*

By linking development and peace, actors are better placed to infuse a culture of peace and interactive dialogue. A culture of understanding and respect for diversity can begin to take root. Mainstreaming peace in development just as HIV and AIDS efforts provides parameters for communities to engage one another and negotiate their interest as well as reconcile with one another in terms of the vision, direction and utilization of resources. In Kenya, the ministry of Education had developed a curriculum on peace that should be taught in schools from an early start of a child's education. The importance of mainstreaming peace and a culture of dialogue and negotiation in development is more urgent especially in view of the

effects of climate change where resources based conflicts such as water and pasture may take the upper hand in generating new forms of communal violence. Mainstreaming peace also demands that impact of conflict on women, children and elderly are properly analyzed and appropriate strategies developed. The experience of credit to women who loose everything to a husband who is alcoholic de-motivates women and even youth as agents of change. Thus mainstreaming peace will bring new dimensions in gender roles in development and accrued benefits. We are aware of discrepancies in the funding structure where peace receives priority by some and development by others. Development partners are yet to focus on the link between peace and development in a consistent and coherent manner. Increasingly however, the awareness is getting better and there is

evidence that many prefer to have conflict sensitive programme design.

Trauma healing based on capacitor training *by Joan Mutie*

Trauma has become a buzz word among Kenya communities especially after post election violence of 2007. NGOs, religions, philanthropic businesses and people, have put in resources in management of trauma among affected communities especially those in camps. Though the dilemma of trauma is if people understand what trauma is. According to Wenger (2009), trauma is an experience that produces psychological injury or pain. Traumatic events and experiences have great negative impact to individuals, groups and communities. Trauma presents threat, loss and challenge

Unhealed trauma can lead to cycle of violence, especially if the trauma event is seen as a result of human intention. Victims of violence, if not supported towards healing and transformation, there are chances of creating new victims. They "re-enact" the violence they have experienced, either projecting it outside themselves

Cont..Trauma healing based on capacitor training *by Joan Mutie*

An ongoing session during the capacitor training

And onto others, or directing it inward toward themselves, moving into hopelessness, an inability to cope and move on, or self-destructive behaviors. TAABCOs visions to a peaceful, just and poverty free society that affirms human dignity has participatory leadership and strong viable civil society. Towards the achievement of the above, TAABCO partnered with capacitor International in organizing training on transformational healing. Trauma healing was covered during the training, and it was evident after evaluation that all have been traumatized by

Traumas are resolved through natural healing processes and trauma which does not heal can lead to outcomes which cause further harm, either to the self or others. Resilient individuals, groups and communities and organizations, those who believe in holistic peace-building, through increasing one another's capacity to wage conflict non-violently, reduce violence, transform relationships, and build resilience. helping their followers process their responses in ways that lessen the responsibility of trauma.

Cont..Trauma healing based on capacitor training *by Joan Mutie*

The key component of peace-building process is understanding trauma and its potential to perpetuate a vicious, energy-draining cycle of violence, or transform pain and suffering into a fruitful transcendence which generates well-being for individuals, groups and communities.

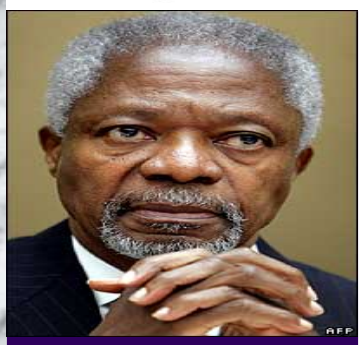
Quote:

"There is a positive that lays in the negative of the traumatic experience. When we are triggered and re-experience the trauma; we are given the change to let light into that room and see the experience emotionally and spiritually. As we embrace our trauma, it becomes our medicine—a positive force. "Making light of the dark" is the binding force that can help empower you. The past has no business in the present. The memories are painful, but they can't hurt you"

Gender Mainstreaming as a strategy to transform conflict *by Seith Abeka*

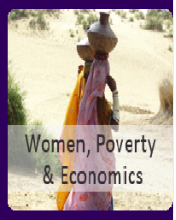
Gender refers to the socially constructed differences between male and female which is determined by his/her sexual organs. Three gender categories are classified as such, "masculine"(male inner-sex identity), "feminine"(female inner sex identity) and "neutral"(having both male and female inner sex identity balancing each other out). Gender roles refers to set of social duties, expectations and roles in terms of behavior, attitudes, lifestyles etc expected from each gender identity recognized by the respective society. Studies have shown that across the globe, women are deeply involved in peace efforts in some of the most violent areas of the world. Although their work is known anecdotally, scholarship regarding their experience is scanty. Despite the fact that women overwhelmingly play peacemakers roles at grassroots levels, current materials have very little documentation about the elements of women's styles of negotiation and conflict transformation

Gender mainstreaming is a key strategy for conflict transformation



"Gender equality is critical to the development and peace of every nation"--Kofi Annan

"There is no tool for development more effective than the empowerment of women."--Kofi Annan



Cont..Gender mainstreaming as a strategy to transform conflict

by Seith Abeka

In the 21st century. To underscore this fact, a discussion on conflict prevention, management and resolution is incomplete without an in-depth look at the gender roles. This is because gender being a cross cutting issue has a direct bearing on conflicts. Women play very important roles in conflict transformation as underscored by the case study

below:

In Kenya, the role of gender in conflict transformation is becoming popular where many women are involved in conflict transformation following the 2008 post election violence. The 10th Kenyan parliament has seen 18% of its members of parliament being women. This is a positive step towards achieving gender equality. The government has also put in place a tenderized budgeting system in place and special funds set aside for women empowerment. The Kenya women Finance Trust (KWFT) fund is a case in point. A number of women have accessed these funds to improve their socio-economic standards however a lot still needs to be done by civil society organizations to mobilize and organize women groups in order to access these funds

TAABCO Research and

Development consultants are the pioneers of gender,

Cont..Gender mainstreaming as a strategy to transform conflict

by Seith Abeka

HIV and Aids mainstreaming within the civil society organizations. TAABCO has facilitated a number of organizations to develop and review work place policies with regard to gender, HIV and AIDS. The process of mainstreaming gender, HIV and AIDS both at the organizational and programmatic levels. After the 2007 post election violence in Kenya, TAABCO has embarked on a process of peace building and conflict transformation from a gender perspective. TAABCO has identified gender strategy as a tool to promote peace building and conflict transformation. Research studies show that women are the most

vulnerable gender who bears the brunt of violence. In partnership with bread for the world-German, TAABCO is developing a program that will target gender in development. Partners are encouraged to develop gender sensitive programs that will ensure that the female gender is not marginalized. TAABCO continues to encourage its partner organizations to facilitate women

Cont..Gender mainstreaming as a strategy to transform conflict

Groups to access the devolved funds i.e. constituency development fund, women enterprise funds among others. The concept of self help capacity building has been embraced by many partner organizations a case study of Institute of Cultural Affairs-Kenya brings the point home. During a field visit to ICA-K project area in Kielbasa, we were met by a group of over 300 women already mobilized and organized into micro-savings groups. The women groups were trained on peace building with the hope that they become change agents and peace animators.

Participatory methods in peace building *by Joseph Ikalur*

"Let the people create, own and sustain their peace"

Introduction

The mention of peace seems always to evoke the discussion on conflict. All over the world people are worried about acquisition of peace and more so, sustainable peace. Few take time to reflect on peace and ask question: what is the peace that we are talking about all the time? Different communities have had different definitions of peace and the definitions are rapidly changing according to circumstantial needs being experienced.

In this paper, we shall define peace in two ways: the first definition will come from the historical religious beliefs. The second definition will be derived from the traditional African philosophy and religious viewpoint. According to the Christian understanding and belief, peace is defined as "wholeness of the person in his soul and body in relation to God, the neighbor and the environment." In this context, the neighbor meant all those people near, all those persons that we come into contact with, all those people in the universe. The environment meant the soil, the trees, the animals and all creatures, The sky, the rain, the storms, the stars, the sun, the moon and all the heavenly bodies. This, in a nutshell, is the whole of God's creation. Peace, therefore, was a condition if being in harmony with God, everybody and the whole creation. The African traditional concept and definition of peace states thus:

Cont..Participatory methods in peace building by *by Joseph Ikalur*

"peace is wholeness of self in all aspects, harmony with God and the spirits, harmony with all neighbors, harmony with nature both the earthly and heavenly creatures and bodies. In the African context, God and the spirits are in control. The role of the human race is to make sure that there is peace at all levels of human existence at all times." the world has been bedeviled by countless conflicts over the centuries. The intensity, the scale of cruelty and the amount of suffering and the involvement of many stakeholders in conflicts today has complicated the road to peace. The traditional values and capacities seem to be no match for the "merchant of death".

Experts peace makers have tried to provide many solutions but there seems to be no hope for lasting peace. What worrying is the expensive approach with which these solutions are being provided.

Can there be home-made and home-grown mechanisms through which sustainable peace can be created, owned and maintained in a sustainable manner? Can participatory methods for peace building be given a chance to prove their worth?

"Peace is a daily, a weekly, a monthly process, gradually changing opinions, slowly eroding old barriers and quietly building new structures" John F Kennedy

Cont..Participatory methods in peace building *by Joseph Ikalur*

Participatory means complete involvement from the beginning to the end of an action. In the

Philosophy of participatory learning, "nobody is totally ignorant and nobody has the monopoly of answers to all the problems all the time." given the right climate of involvement, ordinary communities are able to sought out their problems, including conflict transformation, leading to peace building. Participatory requires a positive attitude of appreciation for all contributions towards the solution of a problem. Different actors may take part in decision making at different levels and at different times. The important aspect of participation is the people's total involvement from the beginning of any process to the end.

"We all have choices to make. Each of us can make a conscious decision about whether to help perpetuate the culture of violence by being complacent, abiding our responsibilities, behaving disrespectfully in our personal and professional lives and not supporting preventive and interventive work. Or each of us can make the choice to confront the culture of violence and to contribute to building a culture of peace- in whatever small way. It starts with self, and we can all make a difference." Val Dovey

Cont..Participatory methods in peace building by *Joseph Ikalur*

Participation also means the responsibility to bear all the consequences of the decisions taken during the planning process. People will not take responsibility to carry out decisions if they were not part of the thinking process from the start. Participating in peace building requires the involvement of the communities which are affected. Invitation for participation and criteria for selecting stakeholders to be involved in peace building efforts should also be left to the Communities. Current international experts on peace may find it extremely difficult to give space to the simple peasant to contribute to peace building. It should be noted that simple communities know all the aspects of the conflict that is affecting them. They know the owners of weapons; they feed the belligerents; they know the ring leaders and their hide-outs, the root causes of the conflict, etc. what then is the role of the community worker in helping the community to participate in peace building?

There are serious misconceptions of the term "participation today. In African countries, many leaders are distanced from their communities. There is also the view that there are those who know everything (The elite of society) and those who know nothing (the illiterate and the ignorant) wealth and good school education have created separation in participation between the ordinary people and the specialists

"Quote"

Peace comes from living in the moment and looking for the good in others. Peacefulness comes from facing our fears and letting them go; trusting that things will turn out all right. Peacefulness is also a way of approaching conflict with others so no one is made wrong. Everyone wins because we then work to find a peaceful solution.

Cont..Participatory methods in peace building by *Joseph Ikalur*

Knowledge and wealth. The philosophy of true participation by ordinary communities dictates that "wealthy experts" by their very nature, do not have the courage and the will to bridge the gap between those who think they know everything and those considered to be ignorant in all ways of life. They fear involving the marginalized because they are afraid of being exposed for their attitude towards the poor. The local community leadership, therefore, should be strengthened and trained in peace building skills. Outside leadership has limitations and should take up the role of facilitation of community processes and support the steps for peace building as they are being developed gradually by the community itself.

Steps for participatory methods in peace building among communities

Participatory methods in peace building have some key steps to be followed. First, there should be a trained community survey team. Even among communities where illiteracy is high, it is possible to organize and undertake a "listening survey". Key opinion leaders, women, youth and children can participate in an action-oriented listening

Cont..Participatory methods in peace building by *Joseph Ikalur*

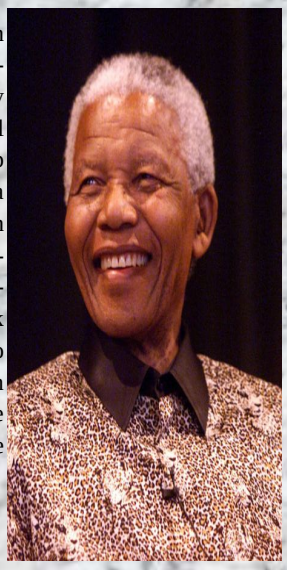
Survey where the warring communities will decide how to bring peace to their village, district and society as a whole. Secondly, a facilitator who is trusted by the community, should assist the people to prioritize all the information gathered during community surveys. Thirdly, carefully selected representatives from the community should be trained in producing learning materials for peace education and elimination of conflict. The community representatives should include both literate and illiterate persons. The learning materials can be posters, written stories, verbal presentations, songs, dances, mimes etc. These materials should also be tested before being approved for general community education. Information on the culture of the community regarding peace and conflict should be carefully incorporated in the learning materials.

Cont..Participatory methods in peace building by *Joseph Ikalur*

This is vital for the participation of the people in seeking solutions to peace according to what is culturally familiar to them. The fourth step is community action planning. Once the community has gone through the process of discovery of their own potential to produce solutions through an action-reflection participatory education process, action plans will be owned by them. Implementation of the action plans will be monitored and evaluated and documented by trained community members themselves. Most African communities go through covenants, particularly in peace-making process. These covenants should be diligently executed and recorded for monitoring purposes. Through training in action-reflection skills, the community will be empowered to sustain and strengthen the process of peace building.

Participatory methods and today's leadership concept

In both political and civil spheres, the world is experiencing a leadership that has room for people's true participation in determining and owning their own destiny. In African countries today, we experience a leadership of wealthy people; a leadership of school educated individuals; a leadership of arrogance and impunity. It is a "top-down" leadership of the rich and the elite. How will participatory methods work in a "top-down" leadership? Who will work with the community according to the steps outlined in the paragraph above> if peace building is to be given a chance to prosper, the communities must be involved.



Cont..Participatory methods in peace building by *Joseph Ikalur*

Peace-building demands

participation by all

Complexities in Approaches to peace

Participatory methods do not go by the practice of "quick fix". They demand time, patience, trust by the community, practice of the philosophy of "all can contribute some bits of a solution to peace building process" and a preparedness to exercise constructive

Humility. Peace building need not always be complicated and expensive in terms of finance and equipment. One aspect of complication in peace building is globalization in the trade and use of arms. The manufacturing and production of arms has become a lucrative international business. The leaders of countries, rebel groups and other factions have a ready market from which to purchase arms. The manufacturing and production of arms has become a lucrative international business. The leaders of countries, rebel groups and other factions have a ready market from which to purchase arms. What capacity does a small community have to stop the presence of arms in their midst?

"we must use time wisely and forever realize that the time is always ripe to do wise"-Nelson Mandela

Cont..Participatory methods in peace building by *Joseph Ikalur*

There are also individuals and groups in the world who benefit and make profit of wars and conflict. They are not happy with peaceful situations. How can communities in Africa and other parts of the world protect themselves from these "merchant of death?"

What kind of leadership is

required for practice of participatory methods in peace building? From the outset, it can be said that this question is a challenge for communities which are deeply

concerned about participation in peace building. Why have leaders in Africa adopt very high profiles for peace meetings, consultations and forums which exclude communities which are the majority stake-holders of the peace building process?

" If we have no peace, it is because we have forgotten that we belong to each other— Mother Teresa-1910-1997

Cont..Participatory methods in peace building by *Joseph Ikalur*

Who will empower the communities to own the process of real peace building?

Some creative examples have been demonstrated by communities in Rwanda and Burundi by the use of gacaca courts which are supported by the government commission for national unity and reconciliation. Open traditional forums are transparent, participatory and truthful. These cultural initiatives can be helpful for the application of participatory methods in building peace. It is quite possible that community participation can bring peace but someone has to take the first correct step to involve the community in the beginning of the process.

"Let's have faith that right makes might; and in that faith let us, to the end, dare to do our duty as we understand it"

Abraham Lincoln-1809-1865

Peace as a cornerstone for the future of the youth in Africa *by*

Alice Mbaye and Wilson Ambenje

"I am because we are, and because we are, I am"-an African proverb.

Peace is viewed today widely; in brief it can be viewed as a perpetual state of the absence of violence among human beings. Sustainable peace is achieved when basic human needs are met, equality between sexes, races, minority groupings etc. achieved, the right to human dignity for every man, woman, boy or girl is respected and guaranteed and when tolerance is the guiding principle for the building of nations, states and for relations with other nations. Africa has a large youthful population. The number has quadrupled since 1950, a large proportion of these live in urban areas. Many youths are migrating to urban areas in search of better opportunities. High youth un and underemployment is not only a social and economic problem, it also has political ramifications. In most African countries, youth unemployment and the sub-regional security has become intimately linked. Countries experiencing insecurity such as Somalia, Chad and Congo are among the poorest. Youth unemployment impinges on

Peace as a cornerstone for the future of the youth in Africa *by*

Alice Mbaye and Wilson Ambenje

Matters related to regional peace, security and stability. Unemployed youth have undermined peace, security and economic progress in Africa. Africa need a joint scaled up effort to make a real difference among the youth, where conflict and resulting economic and social fabric are a daily threat to communities and the youth, who are the most precious asset for the future and this cannot be achieved through isolated and fragmented measures. Multi-stakeholder approach as needed where the main responsibility rest with the governments but the involvement and alignment of programs with other stakeholders and partners is crucial. Learning both success and failures of the past and at the same time developing new approaches to unveil new opportunities will be required. Investments in productive activities will

provide the

Peace as a cornerstone for the future of the youth in Africa *by Alice Mbaye and Wilson Ambenje*

Most sustainable opportunity for job creation and thus productively engage communities and meet their aspirations as well as promoting regional peace and economic progress. In summary, the youth are a potential social and economic resource for peace building and stability. And this can be done through the following:

1. Building and support capacity for youth-led project development, implementation and follow up

2. Develop an outreach model for poor marginalized youth, particularly in urban arrears, to create income opportunities for them and to begin to reduce their alienation from the rest of society.

3. Develop and implement strategies for creating business opportunities such as cross-border business opportunities

4. Establish regional funding mechanism for youth-led projects.

5. Support networking, information and experience sharing and coordination between stakeholders at sub-regional levels

6. Create platforms for active participation in all relevant peace-making processes since it affects their lives at present but impacts on their future also

7. Access youth to education that will open up opportunities for self development through formal and informal learning/training.

8. Harness energies and potential for community and national glory, cohesion and understanding through cultural exchanges and sports.

Heavens inspiration poems

by Chantal Ongaro

Spread your wings and arise.

There are times in our lives
We feel much like
A flower struggling to bloom
We go through those times
Of change and growth
Like a caterpillar in a cocoon

Nobody can see
The Lord's hidden work
Until the day we break through
The we can begin
To spread out our wings
And arise as butterflies do

God has a much higher
Calling for us
And wants us to rise up in Him
We can make such a difference
If we'd only realize
The potential we have within

So allow the Lord
To work in your life
To make you all you can be
So you will one day
Be able to soar
And know what it means to
Be 'FREE'
By M S Lowndes

"And become useful and helpful and kind to one another, tenderhearted (compassionate, understanding, loving-hearted), forgiving one another (readily and freely), as God in Christ forgave you."(Ephesians 4:32)

A seed becomes a vision

God has planted a precious seed
Deep within our hearts
The seed of a future vision
That he wants to impart

As we are quietly being prepared
To fulfill that which He's given
We must gently nurture the seed
Until the full grown vision

God then begins to open doors
Little by little as we are led
So each opportunity we have in Him
Is leading to what lies ahead

Then just as the time God
chooses;
We walk into what He has
called ;
So we can be a blessing to
Others;
Sharing the love of the Lord.
By M S Lowndes.

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Strengthening organizations to manage change

OUR VISION

TAABCO's vision is a peaceful and just society that is free of poverty that affirms human dignity and has participatory leadership as well as a strong and viable civil society

MISSION

TAABCO's mission is to strengthen capacities of civil society organizations in the area of leadership and management, peace building and conflict transformation, knowledge management and deepening dialogue within and among each other to help build partnership so as to manage change processes and facilitate poverty reduction through consultancies, research and policy analysis

CORE VALUES

TAABCO is committed to the following core values:

- Empowerment of communities and organizations in the ownership and management of their resources and development processes;
- Promotion of a just, participatory and sustainable society;
- Proper stewardship, transparency and accountability within itself, its clients and society at large;
- Provision of quality research, consultancy and training services; and
- Gender equity

Taabco's New appointments

Chantal Ongaro

Customer care/Communications and Documentation officer

Joined TAABCO March 2010

Silas Kipkurgat

Security officer

Joined TAABCO June 2010

Upcoming Activities

5th-14th May: NUFU-Tanzania

12th-16th May: Kirchentang-Germany

19th-21st May: LPI-Sweden

26th-29th May: Uganda joint Christian council transformative leadership-Uganda

14th-18th June: International NGO training and research centre (INTRAC) learning group workshop Corat-Corat Africa

30th June-2nd July: Proposal writing Training, venue: TAABCO research and development consultants

7th-9th July: Women, Religion and peace building , Washington DC

13th-16th July :Venro workshop on the joint Africa EU Strategic partnership Addis Ababa

1st -15th July: Unity in Christ peace building process Evaluation

8th-9th July: Strategic plan for Christian community services Mount Kenya East

SIDA/ACTS Mid term review June/July

20th-22nd July: Resource Mobilization -Christian community service-MKE