

Ministry of Foreign Affairs

Capacity Building Program for NGO in Indonesia
Report of “Post-Disaster Reconstruction
with Community Participation”

March 2006

Japan NGO Network for Education (JNNE)

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Report of “Post-Disaster Reconstruction with Community Participation”

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I Outline of Workshop

1. Sponsor & Execution

Sponsor: The Ministry of Foreign Affairs, Japan

Execution and Management:

Japan NGO Network for Education (JNNE) & Shanti Volunteer Association (SVA)

Support Corp.: Japan International Cooperation Agency (JICA)

2. Purposes

This training aims at improving the NGOs in Japan in their ability for post-disaster reconstruction support through the usage of community participation that is based on the lessons obtained from the disaster support that has been given within the Asian Region.

The participants are expected to acquire the following skills through this training:

- 1) **Situation Analysis:** To analyze various stake-holders (administrative body, resident organization, and help organization) who influence the reconstruction process. And, to understand the disaster situation, reality of people from the side of the society, economy, politics, and culture.
- 2) **Project Planning:** To analyze the needs and possible problems to be treated for a medium and long-term reconstruction support, and to form an appropriate project plan.
- 3) **Promotion of Community Participation:** To understand the method and acquire the skill to promote the community participation from the stage of planning to execution of the reconstruction project.
- 4) **Acquisition of Activity Method:** To widen the views and approaches for the post-disaster project planning project (category-Education), such as consideration towards the subjected people such as women, children and physically handicapped person.

3. Lecturer

1) Mr. Jerald Joseph,
Malaysian.

Executive Committee Member of the Asian South Pacific Bureau of Adult Education (ASPBAE).

Director of the Pusat Komunikasi Masyarakat (People's Communication Centre), Malaysia.
M.A. in Human Rights, Mahidol University (Thailand).

Have a lot of experiences for developing trainers through TOT and the usage of participatory methodologies/techniques of human rights education (HRE) trainings. Also works directly with grass-roots community especially the indigenous people, the urban poor, refugee

community, and street children. Also has experience in understanding the UN human rights system. Has conducted many trainings in different parts of the world, Thailand, India, and Australia, etc. in addition to Malaysia.

2) Ms. Nani Zulminarni,
Indonesian.

Executive Committee Member of the Asian South Pacific Bureau of Adult Education (ASPBAE).

National coordinator of the Program Pemberdayaan Perempuan Kepala Keluarga (PEKKA, the Program for Empowering Women as Head of the Family).

Administrator of the Centre for Women's Resource Development, Indonesia.

M.A. in Sociology from North Carolina State University (US).

Specialty in development of limited numbers of women's empowerment, reproductive health, and the political education.

Has an experience of 17 years as a Facilitator that uses a gender focus at the grassroots level, popular communications, and an educational technique for advocacy of government policy.

Her experience extends to Cambodia, Malaysia, and Vietnam in addition to Indonesia.

4. Content of training and place:

1) Training in Tokyo

- Date: : 2005-Oct-28 (Fri)~30(Sun)
- Place: Japan international cooperation agency (JICA)
Tokyo International Center (TIC)
- Content of theme: Lecture, maneuver, group work, and presentation
- Number of participants: 19

2) Training in Overseas (North Maluku, Indonesia)

- Date : 2006-Jan-31 (Tue) – Feb-7 (Wed)
- Participants: 8 from those who completed training in Tokyo.

* The following report is written by the participants and edited by the JNNE secretariat

II . Program

| Day | Date | Time | Activity |
|--------------|--------------|-------------|--|
| Day 1 | Jan 31, 2006 | -22:00 | All participants gather at Hotel Bandara Jakarta |
| Day 2 | Feb 1, 2006 | 06:00-13:00 | Jakarta to Ternate |
| | | 13:30-15:30 | Lunch and Briefing on Agenda for the day |
| | | 15:30-18:30 | Session 1: Visit children target group at IDP's camp (Target group of LML=Environment NGO and Daurmala=women's NGO) |
| | | 19:30-22:00 | Dinner with 4 NGOs at Florida Restaurant (discuss & share experience with 4 NGOs) |
| Day 3 | Feb 2, 2006 | 07:30-11:00 | Cross the sea from Ternate to Sidangoli (Halmahera Island) and Road trip to Kao |
| | | 11:00-15:30 | Session 2: Preparation for Facilitation Workshop at PEKKA's Regional Forum at the guest house |
| | | 16:00-18:00 | Attend the PEKKA's Regional Forum and Facilitation of the workshop with women leaders |
| | | 18:00-20:00 | Dinner at hotel |
| | | 20:00-22:00 | Attend PEKKA's Cultural Night (Part of the PEKKA's regional forum) and Japanese share their cultural performance |
| Day 4 | Feb 3, 2006 | 08:00-09:30 | Trip to Tobelo |
| | | 10:00-12:00 | Session 3: Meeting with World Vision Indonesia (WVI) |
| | | 12:00-13:00 | Lunch |
| | | 13:00-14:30 | Visit to BPD (WVI's target group) |
| | | 14:30-16:30 | Visit to WVI's target group at Mamuya village |

| Day | Date | Time | Activity |
|--------------|-------------|-------------|--|
| | | 19:00-20:00 | Dinner at Hotel |
| | | 20:00-21:30 | Sharing/Debriefing |
| Day 5 | Feb 4, 2006 | 08:00-10:00 | Session 4 : Meeting with Padamara NGO |
| | | 10:00-12:00 | Visit to Padamara's target group |
| | | 12:00-17:00 | Lunch / Free time |
| | | 19:00-21:30 | Session 5 : Workshop 1 - Conflict Analysis |
| Day 6 | Feb 5, 2006 | 05:00-10:00 | Depart to Sidangoli and cross the sea to Ternate |
| | | 10:00-11:00 | Rest |
| | | 11:00-13:00 | Session 6 : Workshop 2 – Special Issues |
| | | 13:00-14:00 | Lunch |
| | | 14:00-17:30 | Session 7 : Workshop 3 – Programming Peace Building |
| | | 19:00-21:00 | Dinner at the Ternate town |
| Day 7 | Feb 6, 2006 | 08:30-11:00 | Session 8 : Workshop 4 – Facilitation Skill |
| | | 11:00-12:30 | Closing Lunch |
| | | 13:30-20:00 | Flight from Ternate to Jakarta |

III. Training in North Naluku

1. Outline of North Maluku State (Pulau Halmahera) Dispute

In January 1999, the collision with the Muslim and a Christian in Ambon, Maluku state in Indonesia developed into the large-scale religious strife between the Muslim and the Christian to the whole Maluku Islands. While the national army and the police intervened, the several reconciliation processes between the religious failed. Thus, the government issued to the emergency warning for in the Maluku state and the north Maluku state in the end of June, 2000.

In the north Maluku state (that time north Maluku prefecture) where people live in peace till then, a religious strife started from the collision in north Halmahera area in Halmahera island, in August, 1999. There, except the Galera district where Muslim is the majority population, large majority of the population is Christians in north Halmahera peninsula in Halmahera Island. Since the missionary of the Netherlands crossed about 160 years ago at Tobelo in North Halmahera, this area serves as headquarters of Christianity mission. There are also geographical features of an island. Thus, the expansion of the Christianity to South Halmahera did not progress. Under these circumstances, the local government was emigrating the Makian people who were Muslims to the Malifut area, the central part of the island, from the Makian island in South Halmahera in 1975.

In August 1999, the Malifut area was unified and a new administrative district “Malifut” district was to be set up. Malifut was the area where the villages of the Kao and Jairoro people majority of whom were Christians and former occupants and the villages of Makian people coexist. There had been offense and defense between the Christian who become a minority and the Muslim who become a majority in the new district if the Malifut district is founded. In August 1999, an attack incident arose between the Muslims from Makian people and the Christians from Kao and Jairoro people in Malifut area. Then, some big attack happened over the following months. At the end of October 1999, Christian people destructed all the villages of the migrant Makian people. Another attack to the village of the Muslim by the Christian in Tobelo district and a Garera district took place at the end of December. Later at the end of May 2000, the holy war national guardsman of Muslims from the outside of Halmahera such as Ambon, South Celebes, Java, etc. attacked the village of the Christian in Garera district. In the meantime, although there was a Peace Maintenance Unit newly composed under the command of the National Army, the police, sultan, and the Governor of the area in order to maintain peace, they could not achieve to suppress the conflict. On the other hand, it has been reported that the general citizen was attacked by the private unit without the forgiveness, and there were incidents of torture even between the same religious groups. In this dispute, Christian churches, Muslim mosques and houses of

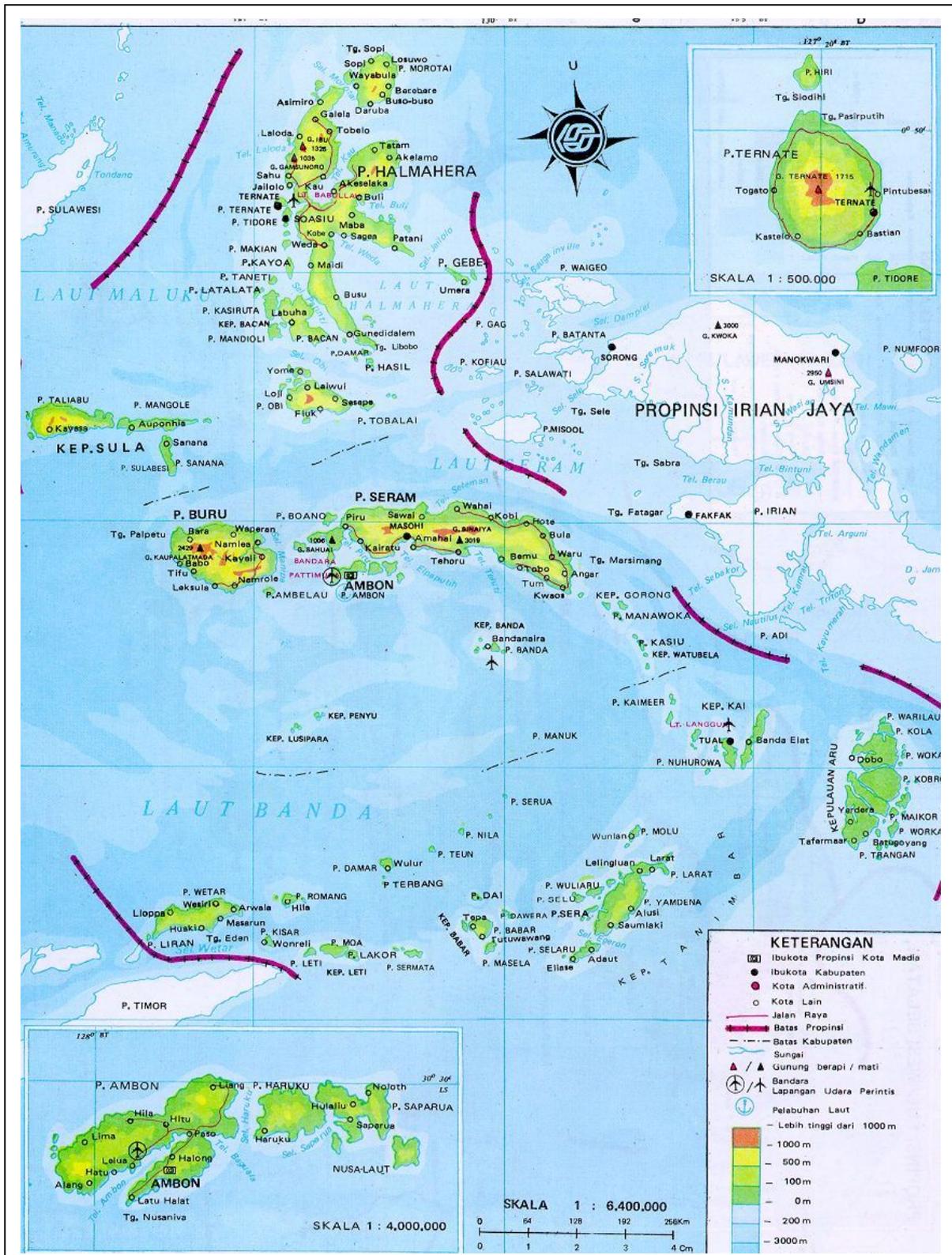
residents have got fire attacks. The copy of the Koran was torn. The believers were burned to death and slaughtered in churches and mosques. Thus, many people suddenly became refugees. In the area, over the generations, people had kept harmonious social relations between the religions and had lived peacefully, but the life has been destroyed.

According to some large attack incidents, many refugees occurred and they evacuated to the Ternate Island or the Tidore Island. The number of refugees in the town of Ternate amounted to 75,000 persons at the beginning of 2000. On the other hand, the Muslim who took refuge held frustration and anger after arrival to IDP camps, in such as Ternate, and the Christian of each area was attacked, and the strife was expanded further. The pastor was murdered, the private houses and the churches encountered fire attacks, and refugees occurred further. The Christian who took refuge from Ternate arrived at Tobelo that is the Christian habitation and at even North Celebes and the other states.

For a background, it is believed that there were political issues behind the fights, such as the decentralization policy of the central government of Indonesia and local government influence, a motion of national army. It is also thought that there are land and a natural-resources possession problem involving the gold ore in Halmahera, and moreover a religious confrontation, etc.

Source: Masatoshi Sasaoka (2001) "Ryuketsu no Maluku – conspiracy of National Army of Indonesia • Politicians" Network for Indonesian Democracy, Japan (NINDJA) pp7-9、 32-45

2. Map



Source : <http://www.euroindonesian.com/country/indonesia/MALUKUMAP.jpg>

3. Training in North Maluku

Session 1: Internally Displaced Persons (IDP) Camp

Purpose: • To visit IDP camp in Ternate, the state capital in North Maluku and to understand the situation of IDP after conflict as well as assisting NGO activities.

Process: 1) Visiting of three IDP camps (one Christian camp and two Muslims)
2) Understanding of the lives of IDP
3) Understanding of local NGOs' activities

Content 1: IDP camp 1 (Muslim) :

The residents of this camp are IDPs who evacuated from Morotai Island in North Maluku in 2000. The population of Morotai Island consisted of 20% Christians and 80% Muslims. Most family income source is from local industry; manufacturing and selling accessories made of waste metals during World War II. They use old junior high school as the camp. In the



IDP camp, there are eighty families from the same community. Many children were born in the camp. 80% of the children go to school, but almost all the children have jobs to support families.

IDP camp 2 (Muslim):

The residents of this camp are IDP who evacuated from Tobelo in Halmahera Island in North Maluku. They used to live in the church, but the church was relocated. So, they were ordered to move to the building under construction. Since then, six years have passed. They are living anxiously due to the possible eviction. Before conflicts, most of them were engaged in



agriculture. Currently, they gain income by transporting goods in the Market, etc. They want the fair service and information from government. There are forty-three people including twenty five children living in the building under construction. (One family usually has four to five members.) The children earn some money by transporting goods.

Problems:

The Government and UN used to assist IDP camps. Now, most IDP already went home; however, there are some IDP camp left out due to the wrong information list made by government, UN, and NGOs. Government materials states the IDP' return has completed. Therefore, the management of IDP camp is very difficult at current moment. Also, IDP gain only low income, so many children work. Also, there's no assistance for IDP to return their home such as the construction cost of their houses. Government arranges the environment when IDP returns, but that doesn't meet expectation of IDP. So, there is no plan for the return.

NGO's activities:

Local NGO called DAURMALA is working at this camp. DAURMALA has been implementing the education and human rights' related activities since 2000. Currently, it has trauma counseling programs for sexually abused children through reading, making poetries, drawing, etc. It has advocacy activities and has built five cases with the collaboration with UNICEF.

IDP camp 3 (Christian) :

The residents of this camp are from Ternate. They left for Manado in 2003 and came back to Ternate later. However, their houses were destroyed and they cannot go back to the original places. They live in the big building which used to be a factory.

**NGO's activities :**

Local NGO called LEMBAGA MITRA LINGKUNGAN (LML) is originally environmental NGO. Now, it provides basic education for free for the children who dropped out from school. It advocates that their education should be recognized as public education for children. Also, it provides two-year scholarships for children.

Content 2: Exchange of Opinions with Local NGOs

Informal meeting with four local NGOs (LEMBAGA MITRA LINGKUNGAN(LML), IKATAMA, LEBMADES, DAURMALA) was held at the dinner. Four NGOs introduced their activities and challenges. They mentioned the coordination among international organizations and local organizations, difficulty of fund raising, peace building events, and the post-conflict situation in Ternate.



Akiko Goto and Miwako Matsuzaki

Session 2: Exercise in Facilitation

Content 1: PEKKA's Activities

Background/Overview

There have been a lot of conflicts in Indonesia since 1999 and PEKKA made a research on the situation of widows (loss/divorce) in the conflict affected places in 2001. It made a assisting framework for widows affected by conflict and contribution of peace building. It emphasizes on following points for empowerment of widows' families:

- focus on women's role
- change the stereotyped ideas which encourage widows to be the target of violence and isolation
- deal with the internal conflicts of lands, economic, and military and increase the capacity of peace building and economic activities by collective approach.

It has the program as follows:

- It holds the leadership training and the exchange program between Muslim women and Christian women, etc.
- It holds Regional Forum and National Forum which women leaders get together once one or two years. In the Forums, women leaders share and exchange the information and outcomes through workshops. The forums are planned and managed by the leaders and funded by PEKKA.
- Presently the project has been funded by Capacity Building Grants of Japan Social Development Fund (JSDF) of World Bank.



Tokiko Ito

Content 2: Japanese participants facilitated workshop during the PRKKA Regional Forum which aims at training widow leaders. Japanese participants were divided into four groups by themes of conflict prevention.

Group 1: Analyzing Conflict Situation

(Facilitator: Akiko Goto & Taisei Suzuki, Assistant: Kodar)

Purpose:

- To understand that the complicated and wide range of factors causes the conflict and that the emotional factors should not cause the conflict.
- To obtain the capacity to think and act by constructive, wide field and long-term perspective with a variety of fields.

Process: Analyze the causes, situation, and outcome through games and group works, make presentations and share the information.

- 1) Through balloon game, feel how conflict starts
- 2) Provide five questions for conflict analysis, separate three groups and discuss on them
- 3) Exchange and share the opinions and experiences and summarize the analysis of conflict

Five questions and responses

- ① How the conflict occurs (causes) ?
 - Power struggle between Malifut and Kao areas
 - Envy of social gap
 - Gain of power and status
 - Provokers' taking advantage of the conflict
 - Local people easily trusted on the rumors and provokers.
 - Mutual distrust
- ② Who lose?
 - Everyone sacrifices.
- ③ Who gain?
 - Provokers who succeed in community disunite
 - Government and Village administrations
- ④ Why the conflict spread another areas?
 - Revenges
 - Provokers → people didn't trust each other
- ⑤ When did the conflict end? Why did the conflict end?
 - Awareness of each security force
 - Meeting of key persons such as religious leaders, cultural leaders, government officers, community leaders
 - PEKKA who brought up the peace as mission
 - Promotion of peace
 - Giving information to the other community

Comments from facilitators: We understood of the causes and situation of conflict in broad perspective through analyzing on their own. We didn't expect the outcome above. We gained the opinions of what we were going to do from now. In this sense, the workshop was very successful. We also learned a lot from the translator, Kodor and we would like to develop our experience for future career.



Akiko Goto

Group 2: “Community based involvement in conflict handling”
(Facilitators: Akiko Iizuka & Akiko Suzuki, Assistant: Jerald)

Purpose: • To understand that coordination among all actors is necessary for peace building

- Process:**
- 1) Introduction of the facilitators
 - 2) Ice breaking: sing the song of "Under the Big Tree" with dance
 - 3) Ask participants to draw the image of conflict by groups
→Presentation of each drawing "What does the drawing mean? Why did you draw it?"
→Awareness of necessity of peace building
 - 4) Raise the opinions of who are the actors in peace building process → • Local people • Religion leader • cultural leader • Government (military, police) • NGO
 - 5) Assign one actor to each group and let them think what role each actor takes for peace building
 - 6) Each group's presentation
 - 7) After the presentation, the other group members add the comments and recommendations.
 - 8) Make sure the each role among all the participants

Roles of each actor based on the process above

• **Local people:**

- Not to say the negative things to others
- Stay calm (Do not act violently)
- reconstruct the houses and religious facilities with the corporation among neighbors

• **Religious leader:**

- Celebrate the religious festival together (ex: Eid, Christmas)
- Pray for each other
- Mention more about each religion in the speech at the church and mosque
- Deliver a lecture on peace

• **Cultural leader:**

- Use the local language
- Make hand made crafts which contain the message of peace

Government (military and police):

- Should have sent more military to protect people during conflict
- Decrease the military power after conflict
- Do not be on one side

NGO:

- Give the technical training for both (ex: how to make coconut oil)
- Hold the conference which target several villages

- 9) Summary: Participants understood the importance of each actor's role, participation,

and the collaboration among actors in peace building process. Facilitator added the explanation of Kobe and Sri Lanka.

1 0) Activities “Importance of cooperation”

All participants have to stand up on a piece of paper. At first, everyone was on the paper easily. Then, facilitator held the paper to the half. Without cooperation, all the members cannot be on the paper because the space became small. The members tried to be on the paper by one leg and hold each other to get everyone on the paper. Through this activity, all the members realize the importance of cooperation by practice.

1 1) Ending

At the end, facilitators repeated the importance of each member’s participation and cooperation among them. Then, facilitators told the modified meaning of “Under the Big Tree” as follows:

This song has been sung through generations in Japan. Under the big tree, there is the big shade. People want to get the space under the shade especially when it is hot, but the space of the shade is limited. The facilitator compared the small space to limited resource of the country and explained that people need to share it hand by hand as they experienced at the previous activities. Therefore, a few people cannot occupy it, people need to share the space.

Finally, everyone sung the song with dance again with the recognition of the meaning and finalized the session.



Akiko Suzuki

Group 3: Building a Trust Environment

(Facilitator: Naoyuki Koyama & Sachiko Suzuki, Assistant Romlawati)

Purpose: • To find the importance of communication to build a trust environment

Process: Since trust is invisible and abstract notion, promote it through the activities such as games and discussions.

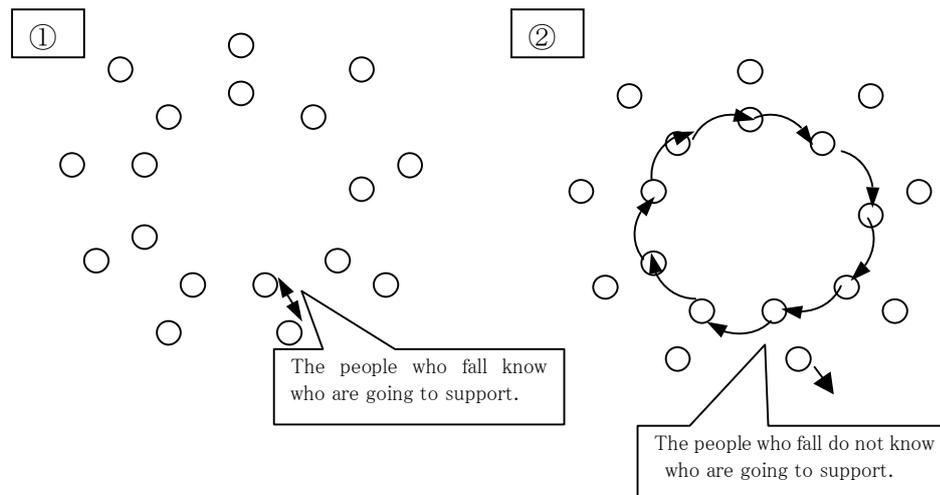
1) Warm-up

Facilitators introduced the Japanese play of “Daruma san ga koronda”. They changed the name to “Monkey falls from the tree”. Everyone moved to the outside and the workshop started after picking up a monkey. This activity helped them to be relaxed.

2) Game 1: ”Trust Fall”

Facilitators told them to make double circles and make pairs. Everyone in the circles look outside of circles.

- ① The people who are in bigger circle try to fall and the people in smaller circles support them.
- ② The people who are in smaller circle try to change the place and stop and the people who are in bigger circle fall down without knowing who is going to support.



After the activity, many participants said that ② was more scary than ① because the people who fall do not know who will support or whether someone will support them. The message of this game is the importance of knowing each other when building confidence.

Discussion

Before conflict: It was safe and peaceful. People trust each other and they are generous.
After conflict: It was not safe any more. People cannot trust over religion. On the other hand, some groups said they increased the trust environment and spirit of brotherhood after the conflict.

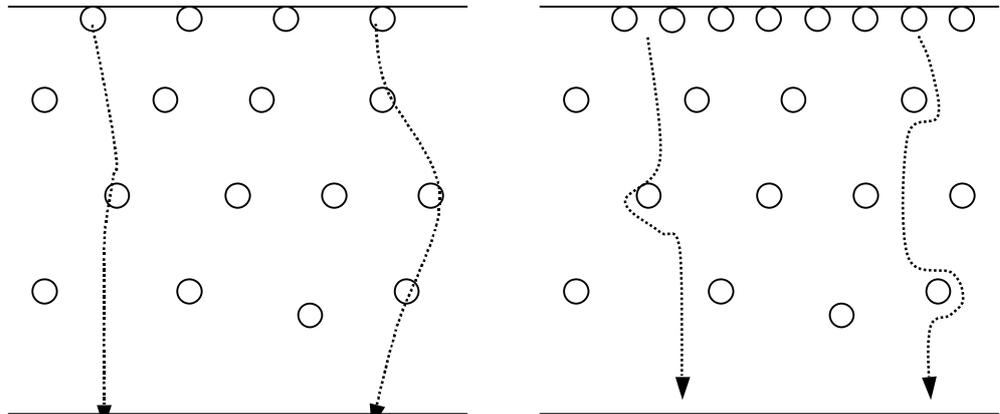
Even though the conflict decreased the trust environment, people start to understand each other well. Participants realized that by activities and discussions.

3) Game 2: "Walking Blindfolded"

Based on the understanding of Game 1, know the necessary things to get to know each other.

In the figure below, upper line is the start point. Then, some participants walk to the goal with closed eyes. The other participants become obstacles in the path.

- 1) Walk by themselves with close eyes 2) Walk with the participants who open eyes



In the case of 1), it is hard to clear the obstacles. In the case of 2), it is easier since someone guide how to clear them. The participants learned that the communication (listening and talking) is very important to overcome the obstacles.

Comments:

- Regarding the discussion, there is a difference among individuals. The group discussion is mixed between Muslim and Christian, so it's difficult to imagine about their attitude when Muslim and Christian are separate in discussion.
- They spent most of the time for activities during the session. Facilitators adjusted the activities for participants based on their learning in October. So, participants easily obtained the message during the session.
- There are many participants and some of them cannot communicate in Indonesian fluently. Therefore, it took some time to understand how to do the activities. There was no time to consider the message into practical life among participants. However, the participants gained the message clearly by adjusted activities.



Sachiko Suzuki

Group 4: Leadership in Peace Building

(Facilitator: Yuki Tsutsumi & Tokiko Ito, Assistant: Nani)

Purpose:

- After conflict, what is necessary for leaders to take the lead to regain peace

Process:

- 1) Ice breaking: Facilitators tell participants to be in line by height and age. The participants get to know each other and get relaxed.
- 2) Facilitator A who takes wrong leadership asks questions to participants and summarizes their opinions.
 - ① Facilitator A asks question to participants: what is the good points of Halmahera?
 - ② Facilitator A raises questions and answer it by herself before listening to the others. She says that she likes speed board and diving and put down her opinion on the board. She talked on her own way and didn't give time to share opinions with the participants.
 - ③ Participants show their opinions such as rich natural resources and sea, but facilitator A put only a few opinions from them on the board.
 - ④ In summary, facilitator A push her opinion ahead.
- 3) Facilitator B who takes good leadership asks question to participants. Participants discuss it in the group and B summarizes it.
 - ① Facilitator B ask question: what do you know about Japan?
 - ② Facilitator B separate into several groups and each group discusses about the question. Facilitator stop by each group and give advices.
 - ③ Facilitator B gave enough time for discuss and let them make presentations. Their answers were electronics, technologies, etc. And then, the facilitator gave additional information of photos of Japanese kimono and agriculture and explained each photos.
 - ④ In summary, facilitator B respects participants' opinion and adds her information.
- 4) Ask participants about the impressions and opinions of both facilitator A and B. Discuss about it by groups and make a presentation.
 - ① As for facilitator A, she forces her opinion ahead. She asks question to herself and answers by herself and didn't give time to listen.
 - ② As for facilitator B, she paid attention to all the participants, spent the time to share the opinions and gave the information about Japan.
- 5) Ask participants if someone has ever met the person who takes the wrong leadership
 - ① One said her husband was like A in her family. She wants more time to discuss.
 - ② There are some leaders who do not listen to the others.
- 6) Explain about the purpose of this session. Separate into groups and discuss on what is the qualifications of leaders who take important role in peace building. Discuss by groups and make a presentation.
 - ① Peaceful perspective, faithful, intelligence, ability to get many people involved,

listening to the others, patience, fairness, justice, critical thinking, accountability, ability of management (people and resources), etc.

② Raise the examples of above qualifications.

Comments : The people who speak up in workshop are limited. When facilitators requested the comment about facilitator A and B, participants didn't feel like expressing their opinion because that might hurt facilitator A. However, participants positively participated in the session and enjoyed although facilitators were foreigners. That is because they already had good relationship with Nani, translator and president of PEKKA. Especially Nani translated in her own ways and that was effective.



Yuki Tsutsumi

Session 3: Visit of World Vision Indonesia at Tobelo field Office

- Purpose:**
- To understand the activities of International NGO, World Vision Indonesia (WVI) which implement the project in Ternate Island through visiting its office, counterpart, and beneficiaries.



Content 1: Visit of WVI office

- 1) **Persons:** Mr. Alex Tristan (head of local office), Mr. Portunas (team leader), local staffs who are in charge of education and agriculture
- 2) **Overview:** WVI Tobelo field office is funded mainly from child sponsorship, but it doesn't implement sponsorship programme in this area. In North Maluku, WVI has four offices in North Maluku (Tobelo, Galera, Kao, and Soasio). Their activities targeted children. It doesn't necessarily focus on peace building, it promotes peace building through education and agriculture. In North Maluku, half of beneficiaries are women and the other half are men. Same thing is in religion: half Muslim and half Christian.
- 3) **Peace building of staff**

Although WVI is based on Christianity, there are many Muslim staff in WVI Tobelo field office. In the sense, the staffs practice peace building among themselves. They have opportunities to communicate with the other religion's staff in many cases.
- 4) **Strategy of emergency assistance under conflict**

During the conflict, international staff and Indonesian staff from the other areas evacuated. The local staff stayed in the site, checked around and tried to calm down the community.
- 5) **Educational Project**
 - ① Publish of community-based magazine for children

It distributed 121 magazines to school in the community. At first, it was produced by editorial team in Jakarta; however, it is now done in North Maluku. Magazine is written in Indonesia with local slang and local people edit it. According to WVI staff, it is very

effective media to promote peace.

② Training for teachers

First approach is usually taken by teachers when the idea of peace building get diffused in the community. This is because teachers are respected in the community. The training for teachers deals with the challenges which teachers often face such as how to teach easily and how to teach without violence. The trainers from Education Ministry are invited for training. The teachers who attend for the training are from different background and keep the balance.

6) Agricultural project

This project is done in Kao and Malifut areas. WVI introduced the organic faming which doesn't harm the environment and increase the crops. The immigrants from Java Island (farming) and native people (swidden cultivation) exchange the each agricultural method and pursue the peace building.

Content 2:

Visit of Counterpart

1) Peace building and improvement of village governance

Place: Popilo village

Persons: village leader, chairperson of village council

2) Recentralization and function of village organization

1 . Village council: There are seven village counselors in this village. They are chosen by the consensus based on discussion among villagers.

2 . Function of village council: ① Discussion on the problems villager have and carry to the upper administrative level (county and state) ② Monitoring whether the implementation by village administration reflect opinion of villagers ③ Development of regional culture without contradicting main stream Indonesian custom

3 . Role of village council in peace building:

Village council has the event of visiting each other in the religious festivals and holding cultural events (chorus group organized by both Muslim and Christians) and sports events



The people who engage in village administration think that these cultural and traditional events play a role in peace building.

By responding to who is the effective actor in peace, he acknowledged that religious leader has an important role in peace building process; however,

the involvement of all the community members is the key rather than its role.

3) **Problems community faced**

Problem 1: Increase in fuels:

Government provide 300000 rupees for three month for poor families, but criteria of selecting families are set by government and doesn't reflect on local needs. Also the process of provision was not clarified. Therefore, village leader summarized the villagers' opinion and proposed. Currently, they are waiting for the response.

Problem 2 : Public nuisance (violence, drinking, vandalism):

Process: discussion⇒conciliation⇒meeting among involved parties⇒forgiveness of crime (In many cases, perpetrator doesn't give compensation for victim.)

According to WVI staff, peace building at community level goes smoothly, but the one at multi levels is disturbed by the outsiders. Also, when the struggle at community level occurs, the administrative support at upper level is minimized.

Outcome : Through this visit, the attempt of peace building at community level is understood clearly among visitors. Local people deeply recognize that the conflict was brought from outside, therefore governance which promotes peace seems to go well.

Sachiko Suzuki

Content 3: Visit of WVI Target Beneficiaries in Mamuya Village

Place: Mamuya village in Tobelo in Halmahera Island in North Maluku

Persons: village secretary, head of village parliament council, community leaders in fishery and agriculture, WVI local staff

Background

There are 500 Muslims and 500 Christians living in this area. All the people evacuated when conflict occurred in 1999. Now, everyone returned. However, when they returned, they lost all the properties such as houses and fishery equipments and agricultural field became like forest without maintenance. WVI managed two Happy Houses (the place where children of both religions stop by and play after their school).

Local people's opinion

Here are local people's opinion about two ongoing programs: ① Peace education program ② agricultural and fishery programs.

①Peace education program

This program has two function; one is through school system and the other is through community. According to local people, this program encouraged



local people, this program encouraged and motivate children to learn about peace through participatory approach. Before conflict, they consider the people believing in other religion are enemy, but now as friends of families. Responding to the question of how children changed through the program, local people answer that children became more active in learning rather than teacher-centered education. They express their opinion and improved the creativity. Furthermore, local people requested the reopening of Happy House.

②Agricultural and fishery programs

This program gives the training of agriculture and fishing to both people. The people in this community engage in both agricultural and fishery industries. In the day time, they take care of coconuts and go fishing at night. They strongly requested that they wanted money and capitals to modernize from traditional agricultural and fishery methods. For instance, they want to use modernized machines, fertilizers and breeding seeds rather than animals in efficiency. They also want to use the big boat with engine rather than the boat with oars. According to WVI staff, they use 70% of the funds for education and training and 30% for materials under their policy.

Akiko Iizuka

Session 4: Visit of Local NGO, Padamara

Purpose : To understand the activities of local NGOs and situation in Halmahera Island

Content 1 : Visit of Local NGO, Padamara

- To know the activities, local community, and problem raised in the activities

1) Background

One of the three organization of Saro Nifero (SANRO) Foundation. It is established for Christians to empower community in 1989.

- ① Padamara: is training center for training and peace education in Halmahera in 2002. It has given trainings mainly in three sectors of business, accounting, and agriculture and forestry.
- ② PPLP (Pusat Pengkajian dan Latihan Pengembangan Pedesaan) : was established for the study of regional development and problems in 70s and 80s.
- ③ SARO NIFERO: has provided loan for about 900 low income families since 2001. The purpose is to obtain steady income apart from the problems of conflict. Many members open small shops and sell local goods.

2) Staff: 60 people

- Most of them are Christian, 5 Muslims
- Half of them are part time.
- There are a few form Halmahera Island and most of them are from Ambon.

3) Student: About 600

- Most of them are Christian
- The training is open for everyone. The reason why there are a few Muslim students is that Padamara is rooted for Christianity, so Muslim think it's only for Christians. It has been trying to increase the Muslim staff in future.

4) Training:

They have religion class, but only teach one religion to one ethnic group.



- There is a doubt that they can understand each religion. In order to solve this doubt, they plan to offer mixed class of Christianity and Islam.
- Also, SANRO plan to use 10 hector land as “peace area” and make the traditional and cultural village in the area. However, due to the lack of fund, it hasn’t come true.
- As for training, ①way of manage resource and property for conflict prevention ② training for future trainers and guidance of community management ③increase the awareness of the problems in community and increase the capacity of problem solving ④improve mutual trust in community and coordination of new agricultural technology, using the common benefit to improve the motivation in the community

5) Outcome and challenges

- Before the training, people increase the variety of agricultural goods with new technology. People used to engage in farming when they had time, however they had to go to the field regularly to improve the agricultural efficiency. That was a challenge to change the working custom.
- When students returned each village after the training, they might go back to the original life custom. That was a problem. Therefore, sustainability is the key issue here.
- There was a difficulty in fund raising, so it cannot keep the staff in long term. The certificate of training school doesn’t have as high value as degree, therefore the not many students come to take the training.
- Regarding the international NGO after conflict, Padamara values the emergency assistance such as providing materials, but it doesn’t value the community development assistance and the sustainability of the programs.
- As for coordination, local NGO has an important role in coordination to avoid the overlapping programs. Currently, there is no coordination in Halmahere.

Content 2 : Visit of Target Group of Padamara

Listening to target group in community about the relation with Padamara and its activities

Background

Many villagers are farmer and they left for Tobelo for two years during conflict. In the process of administrative return project, they came back to the village. Many of the houses (Muslim and Christians) were burned out when they returned their home.

There is a committee in the village. There was no outside assistance from 1991 to 1998. The committee assisted the activities mainly in agriculture, education, social development, and economic aspects. After conflict, a new committee (23 members) was started and have the activities in problem solving in village, and promoting education, rebuilding houses, and agricultural assistance.

- The relationship with Padamara is started when villagers attended the training in 1991.
Rebuilding houses: Administrative assistance for houses is only 30 % of the necessary cost of rebuilding houses. Therefore, villagers started rebuilding houses by themselves. The

villagers who wanted to participate in rebuilding houses projects paid money (administrative assistance) to committee. The committee pooled the money and decided the order of rebuilding houses by lottery. The villagers built the houses one by one and took three years to rebuilding all the houses in the village.

- Unity of community: The villagers visit houses each other and cerebrate together in the festival regardless of religion to improve the unity of community.
- Improvement of agriculture: They have the training to teach new technology. So, it became possible to grow new agricultural goods and to increase income to some extent.
- Women's group: 19 members of the village participate in women's group. It promotes the women's participation in agricultural production, teaches the skills in family, and raises chicken with Muslim women. SANRO provides the training of program management by women and agricultural technology.
- SANRO invites only a few people such as village leaders for the training, so the other villagers hardly participate.
- No program of peace education is held. Only the villages talk about the conflicts while they are working in the field.

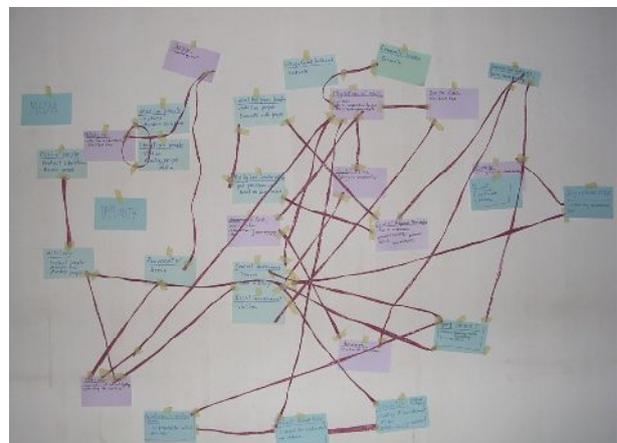


Taisei Suzuki

books, local people, and assisting NGOs. The information obtained by books is probably 40% and the other 60% of information should be collected locally. If people read the books in advance for research, they can make effective research on the ground. The more important thing is that they should get local community to be involved for the research on the ground.

In general, community people do not speak up to blame on the powerful such as government and military officers. On the other hand, government officials and military attribute the cause to rebellion and provocateurs. However, those people are not clearly recognized finally.

Therefore, the people who engage in conflict rehabilitation need to analyze it as above and understand the mechanism of conflict.



Naoyuki Koyama

Session 6: Workshop 2 Special Issue

Theme 1: Religious issue in conflict

Purpose Discuss on the image of religion and recognize the feeling and prejudice of people who believe in religion. Also, discuss and understand how these prejudice affect conflict and what is necessary to stop conflict and rehabilitate the conflict affected place.

Process & 1) Ice breaking

Content:



- 2) Participants were divided into two groups of Christian group and Muslim group, discuss on positive and negative points and image and made presentation.
 - Christian group: many parties, Western people, missionary, rich, often speak, but no action forgiveness, etc.
 - Muslim group: fatalism, terrorism, warm, exclusiveness, do not touch pork and dog, women are discriminated, Jihad, minority, Jihad, fundamentalism, etc.→Participants found the ideas and recognition of the other religion are not always positive and they can be the causes of conflict
- 3) Participants discuss and present what is necessary to calm down the conflict and assist the rehabilitation although people have difficulty in understanding each religion as above.
 - In Workshop 1, participants raised many components of conflict. In Workshop 2, participants leaned the emotion and understanding of each religion. Based on the learning, it is important to have religious education which reduce the prejudice of the other religion, safe space for communication and motivate the religious leaders. However, all the problems cannot be solved by religious approach. People need to analyze actors, factors, and structure of conflict, look back on history of the community which was peace before conflict, discuss by human rights approach, clarify the role of central government, promote cultural dialogue, make use of media, etc. In this way, people need to use a variety of tools to see the problems outside.

Theme 2: Sustainability

Purpose:

- To discuss sustainability including the time, budget, connection to local community.

- To discuss what is necessary to continue to rehabilitate although NGOs' capacity is limited.

Process &
Content:



Facilitator divided into four periods of conflict: before conflict, during conflict, right after conflict, and rehabilitation. Then, participants put the fruits on each period. The fruits stand for the amount of Japanese NGOs assistance.

As a result, participants found that there was much less NGO before conflict and during conflict. However, the amount of NGO rapidly increases after conflict and get decrease in the rehabilitation period.

Comment: NGO's activity is limited. They can make use of media and distribute the resources and build up the capacity of community for sustainable rehabilitation. After their withdrawal, they still can share the experience and information and keep the connection. When their assistance is only for infrastructure, they can do so through the involvement and organization of community. So, their rehabilitation will be sustained.

Yuki Tsutsumi

Theme 3: What is the Indicator of Peace Building?

- Comment:
- Time framework, achievement of strategy — Peace is intangible and it's hard to see the achievement.
 - Case of PEKKA
 - First period: Reconciliation (three years)
 - ✧ The number of participants in activities, the number trained leaders, the number of visit of each religion, etc.
 - Second period: Empowerment (three years)
 - ✧ The number of facilitators, the number of meals among both religions, etc.

Session 7: Workshop 3: Programming Peace Building

Purpose: • To share the opinions of each visit during this trip and raise the strength and weakness of each project and organization for the purpose of practice in peace building program in future.

Process: Participants were divided into three groups 3, discuss the strength and weakness of IDPcamp in Daumara, LCL, WVI, Padamara, and PEKKA's projects and make a presentation.

Contents: 1) Strength

Project – High participation of target group, High Motivation of the target group, Network among participants, Quick involvement of aid activity in the early stage of the incident, Adaptation of local culture and history and utilization of local resources, exit strategy, capacity of advocacy, Capacity building of local leaders, women and marginalized, Bottom up activity.

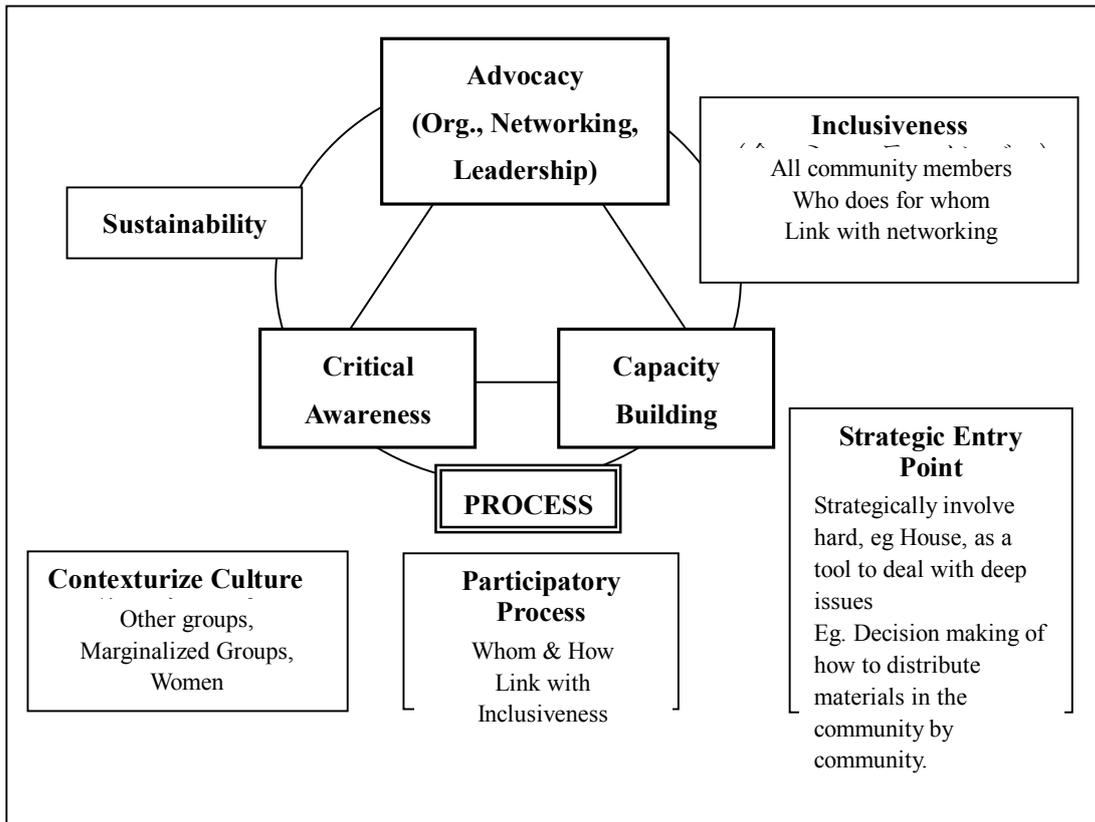
Organization – Worldwide network, Ability of advocacy, Funding source, Staff –IDP, Religiously balanced human resource, Documentation capacity.

2) Weakness

Project – High dependency of the target group, Religious bias, lack of the view on the peace building activity, lack of sustainability, Top down, Gap between the objectives of the organization and community, Lack of the relationship with the people surrounding the target group, Lack of men's participation.

Organization – Fund, Information, Network etc.

Comment : What can community organization do? People need to capture the problem as a whole and take a synthesizing approach to the problem by three elements of "critical awareness", "capacity building", and "advocacy". People need to facilitate three elements during whole process. It takes ten years to obtain the access of information and resources. People need assistance from outside at first, but the assistants let people to do on their own. There is no need to divide the assistance into several areas of expertise by each organization.



Tokiko Ito

Session 8: Workshop 4

Purpose: • To review the learning of facilitation session of PEKKA forum and understand how to be a good facilitator through the training in Japan and Indonesia.

Content 1: Analyze the presentation of one theme.

Process: At first, facilitator asked one participant to make a presentation of Japanese history. At that time, facilitator just told him to talk about Japanese history and didn't give any requests of duration, contents, and how to.

After the presentation, the other participants made comments about the presentation. The comments are as follows:

< good points >

- Good focus on important events in long history
- Summarize the each events well

< points which need to improve >

- Should have more eye contacts
- One-sided talk rather than interactive talk
- Should use the board and pens for better understanding
- Need more gestures

Comments: Education system is usually accumulation and one-way teaching from teachers to students. NGOs' activity is often top-down method. However, this method cannot improve local people's motivation and cannot promote participatory activities. How can they do in this sense?

At first, it's important to change the power balance. It should not be one-way and should be interactive. Local people and NGOs need to teach and learn each other on equal footing. Many local experts will be trained in this kind of relation. NGO staffs are not at the site only for providing information and implementing projects, also for learning each other.

Many NGOs believe that they are doing participatory education, but they were taught in accumulative way of education. Therefore, they often provide accumulative way of education automatically. It takes long time to build the education method which local people understand. However, one the method is built up, local people get willing to participate in the project.

Content 2 : Make a review of facilitation in PEKKA forum

Process: Present the positive and negative points of each facilitation and point out the common points of each session.

Content

- Facilitation is for analyzing and solving the assignment, lead to the reality and summarize the theme.
- Facilitator should make an environment which participants are willing to get involved.
- The assignment should be close to the real situation in community.

Process Participants tried to play the game facilitated during PEKKA workshop by Group 2.



- Although they have language barrier, the relationship with translator is very critical. That means that facilitator needs someone who understand the message of facilitator and tell to participants appropriately.

- It's difficult to keep the interest of participants.

→ Careful preparation is required. Facilitator needs to expect the responses from participants and prepare the further response. Facilitator needs to pay attention to participants' feeling.

If someone has opposite ideas of the raised message, facilitator listens to him or her and provides the more cases in detail to prove the message. It's important to get the person involved in the discussion rather than excluding.

Tool

- eye contacts, gesture
- tool, arrangement of place, time schedule
- key question
- activity → should be exciting and simple → Everyone can understand and participate freely

Method

- song, dance, case study, discussion, drawing, roll playing, group work

Comment There are following several important points in facilitating.

from 1) Ice breaking

Facilitator : First ice breaking is relaxing participants and let them think are on as equal footing as facilitator. In this way, participants are willing to get involved.

2) Knowing participant's characteristics

Facilitator needs to know the participants who are willing to make comments and who are not. In this way, facilitator gets to know the person who to be pointed out when there is a silence.

Also, it's important to know the each name. At the same time, common name such as

“mother” or “grandmother” is easy to call and sounds friendly. In this way, more participation will be obtained.

3) Connection to message

The message of the workshop should be common issue of all the participants. After the activities of workshop, facilitator needs to summarize the theme of workshop.

- sound of breaking balloon→sound of gun→do not want conflict→hope for peace
- drawing→remember conflict→hope for peace

4) Activity

Facilitator needs to prepare for the activities which participants are interested in.

Therefore, the purpose and achievement of the workshop should be clarified. The facilitator considers necessary tools and activities based on the purpose and achievement. The availability and type of tools doesn't mean success of the workshop.

5) Keyword

They keywords for facilitation are following three points.

- simple
- easy
- easy to participate

It's important to let participants know “I know!” and “I can do that”.

Akiko Suzuki

4. Photos from Training in North Maluku

Ternate Island and Halmahera Island in North Maluku, Indonesia



Scenery from Ternate



Ternate Port



Ternate Town from the sea side



Halmahera Island from Ternate



Sidangoli in Halmahera



Galera in Halmahera

Ternate in North Maluku IDP Camps & Local NGOs



Muslim IDP Camp



IDP Handmade Accessory & Music Instruments



Christian IDP Camp



Talk with Local NGO



Talk with Local NGO



Photo with Local NGO

PEKKA Regional Forum in Kao, Halmahera, North Maluku



Preparation for Facilitation Session



Facilitation Workshop



Women Leaders participating workshop



Introduction of Japan at Cultural Night



Cultural Night



Dance at Cultural Night

Halmahera Island, North Maluku Damesges of Conflict and Houses Built



Training in North Maluku Session of Workshop



At Manado Airport in Sulawesi (6 February 2006)

5. List of Participants

| | Name | Affiliation and Position | Acronym |
|---------------------|--------------------------------|---|---------------|
| Participants | | | |
| 1 | Ms. Akiko Iizuka 飯塚 明子 | Citizens towards Overseas Disaster Emergency 海外災害援助市民センター | CODE |
| 2 | Ms. Akiko Goto 後藤 明子 | Frontline (特活)地球のステージ | Frontline |
| 3 | Mr. Naoyuki Koyama 小山 直行 | Foundation for International Development/Relief (財)国際開発救援財団 | FIDR |
| 4 | Ms. Akiko Suzuki 鈴木 晶子 | Shanti Volunteer Association (社) シャンティ国際ボランティア会 | SVA |
| 5 | Ms. Sachiko Suzuki 鈴木 幸子 | CARE International Japan (財)ケア・インターナショナル ジャパン | CARE |
| 6 | Mr. Taisei Suzuki 鈴木 泰生 | ADRA Japan (特活)ADRA Japan | ADRA Japan |
| 7 | Ms. Yuki Tsutsumi 提 由貴 | Japan International Volunteer Center (特活) 日本国際ボランティアセンター | JVC |
| 8 | Ms. Miwako Matsuzaki 松崎 美和子 | Children Support Heart & Hand 国際こども支援団体 | H&H |
| Secretariat | | | |
| | Ms. Tokiko Ito 伊藤解子 | Japan NGO Network for Education, Deputy Secretary General 教育協力NGOネットワーク事務局 | JNNE |