

Building peace

EED (Evangelischer Entwicklungsdienst – German Church
Development Service)

AGEH Association for Development Cooperation

DED (Deutscher Entwicklungsdienst / German Development Service)

EIRENE International

WFD International Peace Service

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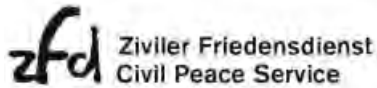
Civil Peace Service in the Great Lakes Region

Challenges and achievements



EED (Church Development Service, an Association
of the Protestant Churches of Germany)

Financed by BMZ (German Federal Ministry for Economic Cooperation
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Introduction

The Civil Peace Service (CPS – in German: Ziviler Friedensdienst, ZFD) was set up in 1999 by the German government among others in response to requests from civil society. It serves as an instrument for making human resources available to the partners in countries in conflict, post-conflict or destabilised situations in order to boost their capacity to contribute to sustainable peace. The German CPS operators work with their local partners in the countries and regions concerned.

In the Great Lakes Region (DRC, Rwanda and Burundi) the programme has been in existence since 2001 and the following German operators are involved there:

- AGEH, Association for Development Cooperation
- DED, German Development Service
- EED, German Church Development Service
- EIRENE International
- WFD, International Peace Service

The operators and their partners in the three countries work with various approaches to achieve a common goal: stability and peace in the sub-region.

This peace work:

- is civilian and not military
- involves grassroots organisations and population groups
- facilitates dialogue between the different stakeholders (population groups, State representatives, decision-makers, Churches, the private sector, civilians, armed groups, soldiers, the police, etc.)
- builds the capacity of local, national and sub-regional players

- strengthens advocacy at all levels
- promotes exchanges and synergies between African countries, sub-regions and beyond.

In the past few years, CPS operators and their partners in the Great Lakes Region have together started to intensify their exchanges and promote their synergies to make an even more significant contribution to stability in a region which has suffered greatly from divisions and fragmentation.

The articles in this publication paint an interesting, vibrant picture of our activities and the various effects of our work.

These articles are however only a small part of a rich tapestry we invite you to explore. For a more complete view we refer you to the list of partner organisations on page 73. We will be delighted if this publication can facilitate contact with and between peace activists and stakeholders on the ground in the region and the different countries.

Any feedback from you will be most welcome.

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CRAFOD: a Congolese NGO learns how to approach conflict and promote peace

Willy Bongolo, Pierre Fichter
and Angèle Mazimi

CRAFOD (*Centre Regional d'Appui pour la Formation et le Développement*—Regional Support Centre for Training and Development) has been involved in the work of the CPS network in the Great Lakes Region for 4 years. Alongside 6 other network member organisations and the mobile support team, this church NGO from Bas Congo in the DRC, which focuses on agricultural development, environmental protection, community health and vocational training, has considerably expanded and has developed an intervention strategy incorporating more promotional activities in terms of good governance and peace.

From ideas and experience exchanged with the other Congolese NGOs in the network during workshops, added to the strategic assistance from the mobile team facilitators, at the end of 2008 CRAFOD was able to set up an intervention section devoted to local governance and the promotion of peace.

It is involved in multiple activities, from peace education for young people to the reinforcing of popular advocacy, including the study of conflicts and action-research on good governance practices. The main goal of this section is to revitalise local civil society and implement exchange networks to offer the population areas for reflection and a force of opposition as part of a constructive and peaceful approach.

These activities are today beginning to be implemented with the help of a CPS/EED peace worker who came to CRAFOD in 2009.

CRAFOD's work with local populations in promoting good governance and sustainable peace is based mainly on tools for context analysis and conflict monitoring. This is no doubt one of the major lessons to be drawn from the work of the CPS network in the Great Lakes region.

Through the systematic use of this exercise, initially, in its monitoring system and when team members prepare field activities, these analysis tools have now been gradually also assimilated by CRAFOD's partner organisations.

The youth of Kimpese consider their problems...

The one-day event organised by CRAFOD last March called "*La Parole aux Jeunes/Let young people speak up*" allowed the young people of



Analysing context with the group of teenagers. "La Parole aux Jeunes" (Let Youth Speak Up).

Kimpeze to arrive at their own analysis of the context in their town, when introduced to identification and analysis tools such as brainstorming and conflict mapping.

This work enabled the young people to express themselves better on the deep causes of their troubles, that is to say the tension between Angolan and Congolese communities, inter-clan or inter-generational conflicts and to resituate the area they live in in relation to the country as a whole and the sub-region, as war and fragmentation are alas not the exclusive business of the Eastern provinces of the DRC but also threaten other parts of the country.

Hence an action plan was drawn up with the CRAFOD team to determine how each stakeholder (youth groups, groups of students, artists, athletes and professional organisations, etc.) could best contribute to enhancing the well-being of youth in its environment by conveying a message of peace. Concrete activities involving these young people are today in progress, from the cleaning up of the streets by the youth group *Kimpeze Propre* to awareness raising on the problems of HIV and teenage pregnancy by a group of students from CRAFOD's *Centre d'Ecoute et de Formation Professionnelle* (Counselling and Vocational Training Centre).

In Matadi, the districts devise their own advocacy...

In the provincial capital of Bas-Congo, Matadi, the creation of 7 *Noyaux d'Action Populaire* (NAPO) (Popular Action Teams) working in the poor districts of the Nzanza and Mvuzi municipalities extended the use of the contextual analysis tools among the local population. The NAPO are in fact facilitation groups who collect the problems and expectations of local populations and liaise with the local authorities. In the long term, they should become a tool for daily advocacy for these districts that are often forgotten by development policies and government departments.

The team facilitators from these districts were first of all trained by CRAFOD on the topics of citizenship and good governance as well as in advocacy and conflict analysis techniques. They are now beginning to organise neighbourhood meetings at which they provide basic citizens with support in identifying their problems (infrastructure, youth unemployment, inter-community conflicts, etc.) and pool their ideas to find solutions.

As a result, an inventory of the situation was produced, followed by an action plan for each district, which were submitted to the mayor of the town in August 2010. Jean-Marc Nzeyidio, the mayor of Matadi, and the NAPO facilitators then decided to make the approach sustainable by instituting a periodic forum bringing together the municipality and the action teams in order to take the difficulties of the population (sanitation, insecurity or Human Rights violations) into account on a daily basis. The Inventory document has become a basic tool for the municipality and its development partners, and the NAPO are now regularly invited to technical meetings attended by the municipality and local government.

The challenges that now await the NAPO are to extend the approach to all the districts and to provide support to Matadi residents for preparing the 2011 elections.

Watchkeeping and networking system: CRAFOD's new projects

The analyses produced by CRAFOD's partners and the locals themselves, whether Kimpese youth groups or the residents of the poor districts of Matadi, allow these groups to consolidate their projects and the action they wish to undertake, and also provide a forum for exchange in the preferential framework of meetings and workshops. This exercise provides more objectivity and distance with which to view the difficult and sometimes tense situations people are experiencing in their daily lives.



NAPO discussion on how to rebuild Ngadi market



Residents of Nzanza district discuss their problems at a proximity meeting

These points of view and reflections emanating from the locals serve of course to enhance the analysis CRAFOD endeavours to produce at the level of the province of Bas-Congo. This work has recently been consolidated by a system of watchkeeping over the local socio-political context implemented at the level of CRAFOD's 5 decentralized satellite offices located throughout the province. The satellite facilitators are now responsible for producing monthly context memos relating the main events in their area of intervention, in order to enhance conflict anticipation.

From the same perspective, a transborder network is emerging, bringing together stakeholders from civil society in Angola, the Republic of the Congo and the DRC working within the Kongo cultural area. Among the goals of the forum, initiated by CRAFOD following the massive reciprocal expulsions from Angola and the Democratic Republic of the Congo in 2009, are the promotion of a culture of peace among peoples through the development of transborder exchanges.

The first workshop for the launch of the Mbongi Ya Nsobolo network was organised in February 2010 thanks to the support of the Civil Peace Service. This support allowed CRAFOD to invite facilitators from the Pole Institute in Goma, another organisation encountered during the team members' various trips to Eastern Congo as part of the CPS network exchanges.

The Civil Peace Service, EED support and coordination approach

Flaubert Djateng*

The coordination and support system

Having sent staff to partner organisations over a period of several years, EED has become aware of the necessity of providing sustainable process support. The mobile support team set up in 2007 for the CPS work in RD Congo, which is now also responsible for Sierra Leone, Liberia and Cameroon, has the following specific characteristics:

- an inter-cultural, mixed ethnic team comprising an African and a European, a woman and a man;
- a mobile team of two people working with a country coordinator at national level in each country;
- these national coordinators are active, recognised members of civil society in their respective countries;
- a wealth of experience of intercultural work;
- a combination of skills and professional experience.

* Member of the CPS/EED mobile coordination team.

The mobile team

Given the issues at stake and the challenges facing the CPS programme, EED set up a coordination and support team comprising two consultants. The principal mission of these consultants is to:

- Facilitate enhanced cooperation between peace workers and their host organisation through adequate preparation, appropriate training, coaching, organisational monitoring/follow-up, useful information and networking workshops for analysis and exchange
- Help develop the profile of the CPS programme
- Facilitate networking between organisations which have peace workers
- Contribute to networking with the other German players in the CPS in the Great Lakes region
- Facilitate contacts with the German and national authorities
- Draw lessons. Capitalise on experience and produce educational materials.

In the course of a CPS/EED workshop in the DRC, local organisations and peace workers expressed their expectations with regard to the support team. It should:

- Provide support for CPS development
- Help the organisations and peace workers when they encounter difficulties in their work
- Support the action taken by the organisations
- Facilitate capacity building in the partner organisations
- Make sure processes undergo self-assessment

- Assist with the analysis of new issues and challenges in the programme and the context
- Be attentive to the dynamics of the Great Lakes situation
- Exchange methods, instruments and experience (questions, weaknesses, etc.) concerning work with conflicts/ concerning peace
- Support inter-cultural communication
- Assist with implementing a communication system between players
- Participate in designing CPS training tools
- Draw lessons from the approach and publish results
- Produce methodology tools
- Coach peace workers and heads of partner organisations
- Participate in designing a “security plan” for each peace worker
- Monitor and promote the conditions for success
- Assist with clarifying misunderstandings
- Take part in the network’s advocacy work as needed.

The coordination and support team provides follow-up to partner organisations who have received a peace worker and organises individual and organisational capacity building for the CPS network. The different organisations involved in the CPS programme form a network which is backstopped by the mobile team. Each year at least one workshop is attended by the members of the network, providing an opportunity to discuss changes in the situation, and also to learn about peace building (advocacy, inter-cultural work, impact assessment, Do No Harm, etc.) and finally, the workshop is a forum for developing peace building strategies. The specific feature of these workshops is that they bring together the people in

charge of the organisations who have received a peace worker, along with these peace workers and their local colleagues working in the field of promoting peace.

In one of the workshops in DRC attended by the members of the CPS network, the participants gave their point of view on peace work.

The following principles were expressed:

- Peace should be worked for actively and especially lived as a culture
- School is an opening on citizenship, and allows cultural intermingling
- Justice is based on respect for rights and equality of all before the law
- Seeking peace for oneself is not enough; that of my neighbour, my friend and my rival are also important
- There are strong interests invested in war (war profiteers)

The following questions were raised:

- Can we understand and promote the concept of peace if we do not explore the concept of justice?
- What are the root reasons behind the fact that there is no peace?
- How can we involve politicians? Politicians operate on the Machiavellian principle (seize power and retain it)
- How can the message of peace be made more appealing and rally people (as alas the message of violence rallies people easily!)
- How can we struggle against fear which annihilates and manipulates the population?
- Our cultures: sources of conflict or bearers of peace? Work should be done to change them and reinforce the peace-bearing aspects

- Who speaks for the people (who themselves do not speak?). How can the people be given a voice?
- Promote critical thinking
- Prevent divisions by clarifying common interests
- Our words, attitudes and behaviour reinforce conflicts or transform them

The achievements of the CPS/EED network

The situation in the DR Congo and the sub-region continues to confront peace workers with enormous challenges: in a certain number of provinces, the security of the population is far from being assured, government services are not yet working tangibly, infrastructure does not yet allow easy liaison between the different parts of the country, and the economic situation of the population has not significantly improved since 2005, whereas the soil and subsoil in the Congo are extremely rich, and, lastly, the different regions and communities in the country are still largely fragmented.

In view of all these challenges, it is in itself an achievement that the CPS/EED network has organised five meetings rich in exchanges and lessons drawn from the various parts of the country, has been able to set up bilateral and multilateral relations between the members of the network, and has opened up the network by inviting partners and peace workers from AGEH and Eirene to the meetings.

On the basis of a common vision of peace drawn up together, the CPS partners seized and created multiple opportunities to get to know each other better and to provide each other with mutual support.

Acknowledgement of the fact that peace work is a long term

effort that can be achieved in many ways and constitutes a rich and varied mosaic, gave hope and energy to all present.

The support and backstopping work in DRC but also in other countries was recognised as useful and essential by the people on the ground working in the different areas, but also by the sponsors and other partners.

Our series of “Building Peace” booklets and our website, www.peaceworkafrica.org are tools for drawing lessons from the progress we have made and of making our findings available to other stakeholders. The fact that we have received a certain number of network membership requests from other organisations and individuals in civil society not related to the work of CPS is a clear sign of how useful our work is. The reports from our meetings and the booklets (Demystifying Impact, Intercultural Cooperation, Our Contribution to Peace and Advocacy for change) have facilitated communication not only within the network but also with peace workers from outside the network. They also promote our work to our international partners (EED, BMZ) African partners (CPS players in Sierra Leone and Liberia, in civil society in Cameroon, Senegal, etc.) and Congolese partners. These traces and products of our ideas and activities serve as a memory archive but have also attracted the attention of other stakeholders to our work.

At inter-African level the first steps are underway for exchanges between CPS players in different regions (Sierra Leone, Liberia, DR Congo, Burundi, Rwanda and Cameroon).

We regularly endeavour to explore together the concept of peace and the repercussions for our daily work.

The CCAP, Comité de Coordination des Actions de la Paix – Peace Actions Coordination Committee – is a platform for NGOs from the Babembe and the Banyamulenge communities. Founded in August 2002, the CCAP works towards better comprehension and peace between the two communities. The CCAP is supported by a peace worker sent by Eirene International. An account is given below of a typical activity of the CCAP.

Meeting with armed groups active in Fizi territory

François Mionda Lucelu

This meeting followed on from the one that took place in November 2008 between armed groups and the CCAP delegates, during which their military leaders advised the CCAP to facilitate a meeting between Mai-Mai Yakututumba's political group PARC (Babembe) and Bisogo's FRF group (Banyamulenge).

Given the prevailing context at the time of the activity, which was that the two groups had committed to join the national army within a short time frame, following the promises made at the Goma conference, the CCAP initiated this meeting in order to verify and monitor the follow-up of the forementioned conference.

The orientation of this activity was to identify a new armed group presumed to be responsible for the recent confrontations in April 2009 at Minembwe, and to advocate for the return of the displaced persons and their social integration into the host communities.

The CCAP gained information about the socio-security situation in the highlands after the confrontations in April 2009, and had exchanges with the displaced persons from the villages of Mukela, Kichula and Lusuku as well as with the local leaders and village chiefs and the commanders of the 112th and 12th brigades of Minembwe.

The mission was told about a new group from the Bafuliro community led by warlord Assani Ngungu. From 27 May to 03 June 2009 the

Facilitators of the synergy met the traditional leaders of the entities controlled by Bisogo in Muzinda and the President of the political arm of Yakutumba in Baraka.

As for the actual results achieved, in Minembwe, today there is a situation of relative calm and the displaced persons are in the process of gradually returning; pacification meetings are held on a day-to-day basis and roaming traders from other counties shuttle goods to the highlands of Minembwe and Itombwe.

The synergy facilitated a think-tank under the topic of: “How to restore peace, peaceful cohabitation and development in the highlands”. The following conclusions emerged from this one-day event:

- The different communities forgive each other (Babembe, Banyamulenge, Bafuliro and Banyindu); they signed commitments to cease hostilities to achieve true peace and peaceful cohabitation;
- Armed civilians are allowed to retain their arms pending their removal by the government;
- The Bafuliro and Banyindu communities agreed to convince their kin Mai-Mai to withdraw from Milimba, their stronghold, and achieve integration into the national army.

The current results show:

- The communities are jointly involved in works in the interests of the communities and are together driving out livestock thieves;
- Violation of the agreements of the Goma conference; nonetheless some elements are beginning to join the Congolese army FARDC (20 elements from FRF and 200 elements from Mai-Mai). These armed groups are also committed to facilitating the free circulation of people and their possessions;
- Many young people are resisting the promotion of new recruitment to the armed groups;
- The two armed groups Yakutumba and Bisogo’s FRF remain amenable to meeting each other under neutral and impartial mediation outside of their respective strongholds.

Mama Muliri and the rapist from Lubutu

Lyn Lusi, Desirée Zwanck-Lwambo
and Christiane Kayser

The work of the Civil Peace Service (CPS) in the Democratic Republic of Congo comes up against a culture of violence and a system of impunity which present enormous challenges. Women of all ages, young girls and even children are the victims of rape and other forms of sexualised violence. These practices are committed by armed men, but also by civilians. An increasing number of men are also becoming victims. HEAL Africa, an organisation based in Goma in North Kivu, works in



La Maison des Femmes (The Women's Centre) – Wamama Simamemi in Lubutu

partnership with CPS. Desirée Zwanck-Lwambo has been one of their peace workers since 2008. The CPS/EED support team organises and facilitates annual meetings and regular training courses for all the organisations in the network. In 2009 it established an exchange between HEAL Africa and a CPS partner organisation in Senegal backed by the International Peace Service (Weltfriedensdienst – WFD). The effects and impacts we were able to contribute to were the result of the appropriation of these various exchanges and experiences by the Congolese men and women who bear the seeds of positive transformation.

The story of Mama Muliri from Lubutu is a good example of this, and it illustrates both the opportunities available and the inherent risks.

In November 2009, a nursing orderly from the hospital in Lubutu, a territory in the province of Maniema in the DRC, raped a 46 year old woman. The victim came from a displaced persons camp at Walikale, having fled the war in Masisi. She had come with a patient she was looking after during hospital treatment. For the orderly, she seemed like a poor woman from the distant Hunde tribe, someone with no voice and no rights, whereas he himself was from the Kumu tribe, who owned the land of Lubutu territory.

After the rape, the victim ran straight to the premises of HEAL Africa. She had heard that she would be able to find medical care and justice there. The NGO is well known in the territories of North Kivu and Maniema for its efforts to combat sexual violence. The organisation is committed to providing medical, psychosocial and socioeconomic support to survivors of rape, to mobilising the community and to advocacy through the media.

In 2008, HEAL Africa and the American Bar Association (ABA) set up the Gender and Justice programme supported by the Dutch Embassy in DRC. The purpose of the programme is to create a social and legal environment which promotes zero tolerance towards sexual violence. Desirée Zwanck-Lwambo, the peace worker from EED/CPS, cooperates with this programme in research and capacity building related to gender analysis and the Do No Harm approach.



Ms Cibalonza and members of Wamama Simameni



Maniema women rejoice: the struggle for their rights takes a step forward



Ms Cibalonza, a counsellor with HEAL Africa

Mama Cibalonza, the Basic Coordinator of the Gender and Justice programme, then received the woman raped by the orderly and took her to the volunteer doctor, who secured evidence of the rape and filled in the medical protocol. A short time later, the file was taken to the police. Once all the proof had been presented to the police, the nursing orderly was arrested.

That same night, at four o'clock in the morning, Cibalonza was awakened by her cell phone. It was the Elected Representative of Lubutu calling from Kindu, the capital of the province. He informed the Coordinator that the rapist was his nephew, and if HEAL Africa continued to press charges, Cibalonza's blood would be spilt. The next day, a crowd of Kumu partisans armed with stones and torches surrounded the house, and the terrified staff threw themselves on the floor.

Luckily, the police turned up to help. The Territorial Administrator

sent policemen to guard the house and quickly transferred the rapist to Punia prison. However, from that day onwards, the staff at HEAL Africa were unable to work, as the tension in Lubutu continued to rise. Each day the rapist's trial was deferred made the environment more dangerous for the programme's activists and consultants.

During the week, Mama Muliri, the coordinator of the programme based in Goma, decided to go to Lubutu to try to enlist the support of the community in favour of women. She had just attended a training workshop in conflict transformation and mediation organised within the framework of CPS/ZFD. Mrs Seynabou Male Cissé from Casamance had visited HEAL Africa for a South-South exchange. She is the coordinator of the Regional Committee for the Solidarity of Women for Peace in Casamance CRSFPC/USOFORAL, which is also one of CPS's partners. Together with Julia Ziegler, a peace worker for WFD (Inter-



Maniema women plead their case in Lubutu

national Peace Service), she provided expertise in conflict transformation (see the full report—“Conflict, gender and change in conflict zones: An exchange between Eastern DRC and Casamance/Senegal” at www.peaceworkafrica.org, the website of EED/CPS).

As there were no direct flights to Lubutu, Muliri flew to Kisangani and travelled more than 200 kilometres over rough roads—a difficult trip for a 56 year-old lady. She arrived at the night shelter at midnight, and no one in the town knew she was there. With Cibalonza and the consultants, she spent most of the night and the following day in discussions and praying for victory in this decisive battle for justice.

They developed an action plan. First of all, Muliri called the ABA lawyer and asked him to come from Punia. She then identified a number of traditional leaders from the Kumu community who were on friendly terms with HEAL Africa. More than 70 traditional leaders from all the communities in the territory were invited to a three-day meeting. They all agreed to come and the meeting was held on the premises of HEAL Africa.

The first day, the local leaders were very angry and hostile, but the lawyer continued to explain the law calmly. After this first day, one of the leaders spoke out on behalf of all the others: *“We made our decisions without knowing the law. We thought rape only applied to girls under 18. We were convinced that Mama Cibalonza was being paid more than \$1,000 for each man she sends to prison.”*

The next day, Mama Muliri was facilitating a conflict transformation training course. Using the range of new tools acquired working with the colleagues from Senegal, she discussed with the leaders how they could find a better approach to the problems plaguing their communities. She explained the methods for understanding and listening to the other side and for reaching an agreement about common goals.

The third day, the whole community came together for joint action. Led by the brass band from the Kimbanguist Church, with all the tribal leaders in their finery at the head with Mama Cibalonza, followed by all the women from the town with their banners, the procession left

Lubutu Centre to march through the village where the rapist lived. They finally arrived at the office of the Territorial Administrator who in turn delivered a clear message: “*Whether you like it or not, the law is the law!*”. Everyone present then made a public commitment to make the communities safer for women and girls, without giving preference to the rich and influential and without excluding the most vulnerable.

Since that day, Mama Muliri has organised similar sessions in nine other territories of Maniema, always working with the governmental authorities and the traditional leaders in a three-tier approach: education on the law, training in conflict transformation, and public commitment with the whole community. According to Muliri, “*The research we have done and the workshops we attended within the framework of the Civil Peace Service all underline the value of women as pillars of the community. It is this vision of the true value of women that I was able to share with the community leaders, using convincing arguments*”.

Congolese women prove their dynamism

Edouard Madirisha

The Diocesan Commission for Justice and Peace (CDJP) in Uvira—in eastern DRC—is a structure of the Catholic Diocese of Uvira, whose mission is to raise awareness amongst the different social actors on people's joint responsibility for creating a sustainable foundation for peace. To achieve this, no one should be excluded from CDJP Uvira's actions and programmes. Active since 19 February 2003, it has its coordination bureau in Uvira and operates in 18 parishes. The main activity of CDJP Uvira is the promotion and protection of fundamental human rights for reconciliation and lasting peace.

To fulfil this mission, CDJP Uvira has an efficient, energetic and determined team. The coordinator is Father Jacques Bulambo: "We wish to raise people's awareness on human rights and the dignity of the individual person. In this mission, awareness raising is achieved through training, especially regarding the dignity of women", he states. He underlines that in all their actions, the notions of peace, justice and parity are always present. This energetic priest is proud of the interest the population takes in their work, as is illustrated by the recourse people from all religionstake to CDJP facilitators: "We have succeeded in bringing together for conflict management and mediation all ethnic groups and religious faiths in our locality", Father Jacques Bulambo continues. Despite the modest resources at the disposal of the CDJP Uvira, he hopes the commission will continue its work until all the beneficiaries are able to take care themselves.

A team that is determined to rescue women

Another, equally important member of the CDJP Uvira team is Constantin Amundala, the programme officer handling project planning, implementation and monitoring.

Lydia Bayer, AGEH consultant at CDJP Uvira since June 2008, is one of the key players in CDJP Uvira. Her main concern: “Handicraft trades are very important for the socio-economic reintegration of victims.” Assisted by her volunteer husband, Bernhard Bayer, she also tries to teach women in Uvira, Fizi and Mwenga territories in South Kivu Province the difference between positive legislation and regressive cul-



*Lydia and
Bernhard Bayer*

tures: “We try to instil in them the feasibility of parity in society to allow a couple to change and surpass existing cultural barriers”, Mr Bayer explains. He may not actually be a member of the CDJP, but his assistance is highly appreciated: “He volunteers for all the activities where his knowledge is asked for”, Father Jacques Bulambo says of him.

Sister Eugénie Kitambala is one of the mainstays of the CDJP Uvira. A recent addition to the team, she facilitates the “Women’s Dynamics” with Lydia Bayer: “Basically, I enjoy working with mothers in need. The Women’s Dynamics project organises material, physical and spiritual care for women” she stresses.

Véronique Masoka is the benjamin of the team and began the Women’s Dynamics alongside Lydia Bayer as facilitator. “Through the training, we explained to women their role in society and Lydia taught them handicraft skills and gave them the equipment to make a start”, she recalls.

These are some of the members of CDJP Uvira thanks to whom many people in Uvira, Fizi and Mwenga, especially women, have seen an improvement in their situation.

“Women’s Dynamics saved us!”

The aim of this branch of CDJP Uvira is to improve the lives of women by improving farming and by teaching them craft skills, in particular weaving, knitting, sewing and soap making. It also runs a theatre group which raises the awareness of the population through its radio and theatre productions. Women’s Dynamics aims for women to take responsibility for themselves in order to become self-sufficient and to further development: “They have to work together as a community and pool their intelligence”, explains sister Eugénie.

Thanks to the activities of the Women’s Dynamics project, the mothers in the parish of Kiliba are making headway towards more self-sufficiency.



“Mama” Fatuma (right), a 60-year-old lady supported by the Women’s Dynamics.

Mama Ponga, president of Kiliba Parish Commission for Justice and Peace (CPJP) and in charge of the listening centre and the Kiliba Women’s Dynamics group: “Lydia taught us handicraft skills and sister Eugénie conducted the training sessions. There were around a hundred women and girls divided into three groups: the youngest ones knit, the adults work in the fields and make soap and the oldest ones weave”, she explains. Mama Ponga emphasised the fact that this group welcomes and helps all women without distinctions, religious or other. She explains that the sale of the produce provides self-sufficiency for the women and for the group’s petty cash.

Seventy year old Mama Fatuma considers this group her second family: “I am ill but I stay in the group because the others support me by helping me to dress, giving me food and shelter. All my children have moved away and the Dynamics is the only family I have left”, she confides.

An unshakeable commitment

As for Mama Monica, she says that thanks to the group's fields and the crops they grow, she is thriving and can support her family: "I'm not dependent on anyone any longer!", she exclaims.

Mama Thérèse, abandoned by her husband, thanks the Dynamics for providing sympathy, advice and support till today.

These women do not have premises to stock their produce but they don't give up: "I store the seeds and the harvests in my house because we couldn't just stand by and not take advantage of what we had been taught", Mama Thérèse declares. The soap is manufactured at Mama Olive's place. The aim of the Kiliba Women's Dynamics group is to create a self-sufficient cooperative so that the women can all take care for themselves by themselves.

In addition to these activities, on Sundays the women organise talks to teach social well-being. And on Fridays they visit housing districts to solve the problems of the households and give advice.

Knitting and weaving in a group is also an occasion for these women to engage in discussions enabling them to learn about the notions of peace, justice and human parity.

Lydia Bayer adds that "Creating the Women's Dynamics has enabled women to learn handicraft skills to improve their lives, especially the aspect of reintegration of social and religious groups. We have also enabled cohabitation in households and the reintegration of war victims", Lydia Bayer adds. She feels that craft skills are a vehicle that can carry several passengers.

For the future, she is thinking about a women's literacy programme and teaching cooking skills.

A dynamic group

In addition to learning handicraft trades, a group of women in Uvira raises awareness amongst other mothers through radio programmes and theatre productions: “Every Tuesday for the past four years, we run an advice programme called *Baraza ya wa mama*. It is highly appreciated here in Uvira”, indicates mama Françoise, president of the Women’s Dynamics troupe.

The members of the theatre group are mothers and young women. According to Beatrice, president of the youth section, she came to the Women’s Dynamics group with her mother and, after learning to weave, she joined the theatre group and is very proud of it: “The Mamas teach me and provide me with a support framework”, she says.

These women choose the topics themselves, often after training



A group of “mamas” from Women’s Dynamics in the parish of Saint Joseph de Kilibi and their products

seminars, or depending on what they are learning in the parish. “We share the roles, even the male roles, and we are often congratulated, both by men and women, old and young alike”, she adds. According to Mama Médiatrice, the rehearsals take place twice a week, and Mama Marie adds that the plays they perform often tell the stories of the audience, who appreciate this: “We perform for free, but we earn the pride and satisfaction we have when we solve problems”, she states.

Even though they admit to certain problems such as the lack of costumes and drama training, these women love their work and are proud of it: “We are not ashamed and we are not dependent on anyone: None of the roles are too difficult for us”, insists Mama Médiatrice.

Mi Parec and the cattle horns

Frank Wiegand, Théogène Habyarimana
and Jérôme Njabou

*Ntazibana zidakubitana amahembe, the
horns of cattle living in the same paddock
inevitably clash.*

The Burundian civil war which lasted more than ten years and cost 300,000 civilian lives, in which all the protagonists (government army, rebel forces, militia of political parties and self-defence groups) distinguished themselves equally through grave violations of international law and severe abuse against the population, has left a legacy of political violence against a background of ethnic persecution in Burundi.

Apart from the conflicts inherent in the lives of communities living in a densely populated country and to which the old saying quoted above refers, the proliferation of weapons, impunity, ethnic divisions, authoritarian, violent socialisation, competition for scarce resources and social injustice accentuate the recurring phenomenon of recourse to violence to settle disputes.

In partnership with MI PAREC (Ministry for Peace and Reconciliation Under the Cross), the German NGO International Peace Service (Weltfriedensdienst) has conducted—since the first peace worker (Friedensfachkraft – FFK) arrived in Burundi in November 2005—a community reconciliation programme which consists in accompanying and supporting community structures for the peaceful management of conflicts, called peace committees.

These peace committees use traditional resources such as *Ikibiri* (Ikibiri means “Let’s unite” to help others without expecting a reward”) and the customary *Bashingantahe* leadership (a term which generally refers to village elders, men with integrity responsible for the peaceful

resolution of conflicts at all levels, from the hillside to the royal court) and combine them with modern, non-violent conflict management and mediation techniques, channels of solidarity and collective work at the level of the villages, zones and hillsides, to initiate a change in mentalities and behaviour that can potentially foster a peace consolidation process, social cohesion and the promotion of development.

Given the continuous will to stick to the realities and demands of the field, as early as 2008, the community reconciliation programme created a psycho-social support section which aims to train the members of the peace committees to identify and accompany people suffering from trauma. This section has the backup of a second peace worker, a trained psychologist with vast experience in the domain of trauma management. This expertise does not exist in Burundi and the involvement of the peace worker makes it possible to take into account a phenomenon which is widespread in Burundi, as well as the training of agents and national multipliers in the care of the traumatised.

Since October 2009, a third peace worker has been assigned to the communication and advocacy section within the framework of the opening of a MI PAREC/WFD liaison bureau at Bujumbura. The opening of the Bujumbura bureau is a response to the concern to cover needs that have been insufficiently met in terms of legal assistance, the monitoring of local public action, reactive and pro-active advocacy (drawing up of proposals), and services to the population as an entry point to the building of peace.

Localised action in favour of peace is a necessary basis but not a sufficient one. An “archipelago of peace”, with scattered islets of peace culture is not sustainable. It is therefore indispensable to think of the relationship between the different scales of action. Localised action should be linked to territorial action, coordinated with the other players in favour of peace. Localised action should be exploited, via the positive experiences that emerge from it, to have a social and political impact in favour of peace, at higher levels.

Inkoni ntigukora mu jisho kabiri, “it would be stupid to let the same stick beat you twice”. This is the saying that inspires the activities of the peace committees, local bodies who refuse violence and manipulation by various elites.

The peace committee is a model of a grassroots organisation, comprising volunteers from every sector of society (bahutu, batutsi, batwa, displaced persons, returnees, ex-combatants, freed political prisoners, residents and *bashingantahe*), marked by the violent crises that have shaken their homeland of Burundi, reunited around common values and firmly determined to ensure peaceful cohabitation in their locations through commitment to a framework of dialogue, reconciliation, memory, unity, peaceful management of conflicts and mediation, mutual assistance, solidarity, support for the vulnerable, warning systems, protection, expression, the promotion of women, moralisation, civilisation and reconstruction.

What is special about the peace committee compared to all the other community structures resides in its composition (all the components of society are represented, in particular the antagonists of past crises), the way it operates (transparency and democracy with women also in leadership positions), its ethics (humanism, active non-violence, the culture of dialogue and acceptance of diversity) and its specialisation (transformation of conflicts).

To date, 324 peace committees with 8,224 members ensure social cohesion in 8 provinces and 20 municipalities for over 200,000 beneficiaries that MI PAREC calls “our neighbours” through motivating dialogue.

How better to summarise the impact of the work of the committees than through the words of a peace builder, a member of the Kayogoro peace committee: “*We used to behave like animals, today we are civilised, we are capable of discernment, we reject violence and manipulation.*”

Since 2005, several thousand locally-contained conflicts, in particular conflicts over land or among families, have been managed peacefully

through the commitment and expertise of the peace committees; a tradition of non-violent conflict management has emerged, making the legacy of violence and inter-ethnic hatred obsolete.

Furthermore, a process of community reconciliation has been triggered at the base, bringing together especially the victims and perpetrators of the interethnic massacres of 1993. Through the peace committees' mediation, the antagonists of previous clashes are striking up a dialogue again, telling the truth about their painful past, mutually forgiving each other and renewing the relations broken by more than a decade of civil war.

This component of conflict management and reconciliation is supported by a peace worker who enhances the methodology directory of the MI-PAREC organisation on the subject, while at the same time also contributing to its development and to the capacity building of its staff.

The most significant contributions of the peace workers as perceived by the staff of the partner organisation, reside in their:

- External position, and therefore their objective, neutral viewpoint, as well as their capacity to relate the local structure and context to the regional, or even international level
- Expertise and professionalism in domains where local expertise is rare
- Ability to build the capacities of the local teams
- Mastery of the formats of the various donors for the submission of project documents and the capacity to create and seize opportunities.

“I think it is the suffering in the past that has led me to this place”

Interview with a peace builder.

Hello Richard, could you introduce yourself please, and tell us something about yourself in a few words?

My name is Richard, and I'm 56. I work as a “peace builder”. I am a founding member of a peace committee, and I am also the chairman of that peace committee at community level and counsellor to people who have suffered trauma. The work I do, I do for free.

Why did you choose this work?

I myself suffered trauma. My family and friends took care of me. It is thanks to God that I am the way I am today. WFD/MIPAREC also helped me. I did some training courses at WFD/MIPAREC and just after these courses, I started to do reconciliation and mediation work. For a year now, I have also been monitoring and accompanying people who have been traumatised and I still take part in continuous training in this domain. I think it is the suffering in the past that has led me to this place.

What suffering?

In 1973, I was badly treated by the soldiers and some neighbours. They captured me and put me in an underground dungeon. The dungeon was dark, damp, full of corpses, blood, and people who were still alive and screaming with pain. In 1993, I watched people die, watched them being killed with hammers, watched the houses of innocent people being burned down.

(I had to interrupt the interview at this point for two hours, as Richard could not hold back his tears)



Community Reconciliation is everyone's business: here, men, women and children from Mubuga (Gitega)

What has changed for you since the beginning of your work with the traumatised?

This work has helped me to cope with my own problems. Sometimes I would beat my wife and even my children. I was often very agitated, impatient, was always in conflict with other people. At that time, I thought traumatised people were out of their minds. Now I can talk to them and advise them. Helping other people has helped me to consolidate my personality. I'm proud of my work, of my family and of myself.

Have you forgotten what happened?

Actually, I could never forget but I don't think about it so often, except when there is a trigger, especially during reconciliation work but I always act as if I had forgotten.

Were the people who murdered your friends or your neighbours arrested and sentenced?

No, they are still free, some of them are living among us as neighbours in our village.

Why were they not arrested?

There were no legal proceedings following the violence and the massacres as there were in Rwanda. The guilty are numerous. Some are politicians, even career politicians. It is an affair of State in Burundi. But in the past I learnt that "Doing nothing can be a waste of time". We can't just relax and enjoy nothingness.

Can you forgive the men who mistreated you?

Maybe, but only if they asked for my forgiveness, and they didn't, and I hardly see them anymore. But honestly, it is not easy to forgive them. But we have to live with them, we have no choice. I've changed my behaviour, I can't exact revenge.

How do you manage to live and work with these people now?

In the past it was very difficult. I remember one day I saw the photograph of one of these assassins, and I vomited, and broke out in a cold sweat. At that time, I was constantly afraid. With the training and the work I do today, all that is behind me. I empathise not only with the victims, but also with the guilty. But I know there is still hatred and fear between the guilty and the victims especially during these periods with elections coming up. Some people have even started to sell their land because they think war is inevitable after or during the elections.

Do you think the traumas of the survivors are curable?

Not sincerely, but despite the past they can get on with their lives.

In your opinion, what are the greatest difficulties the traumatised have?

They were abandoned not only by the State but also by their own people. Many of them have become angry. They have nothing to eat and nothing to drink. Some of them are treated like wild animals. They are extremely poor. They need a lot of assistance: affection; care; counselling; material aid; integration; etc.



Public testimonies of people reconciled at Ruhororo after the 1993 crisis

Chiro and the peace caravan

Katharina Werlen

Chiro* is a Catholic youth movement founded in Belgium in 1853. The movement reached Burundi with the arrival of the White Fathers. Chiro has had the legal status of an independent non-profit organisation in Burundi since 2005, but has never completely severed its links with the Church. Chiro has strong similarities to the scout movement.

The majority of Chiro's 104,500 members are women, and are divided into 836 groups, with a regrouping by diocese and unification at national level. Men and women have parallel structures and are represented in equal numbers at every level. Chiro's objectives are to:

- Reinforce Christian values in its members.
- Supervise/train youth.
- Create a climate of understanding, truth, solidarity, peace, justice and reconciliation in the population, starting with young people.
- Promote socio-cultural and sports activities.
- Promote revenue-generating activities for young people with no formal training.

Chiro's motto is "Let us forget our differences and rediscover what unites us." CPS/EIRENE and Chiro have been working together since February 2007. In particular, the reintegration and training of young people who have come back from the refugee camps in Tanzania has been a real success.

In 2009 four groups per diocese took part in the peace caravan from August 17th to 22nd. The actual activity consisted in holding marches in the dioceses to raise the awareness of the population. The last stage

* Abbreviation of "Christ est Roi" (French for Christ is King)

brought all the groups together in the capital for a festival of presentations. Each group produced an artistic presentation to convey a message. The groups drew from the cultural heritage of the peoples of Burundi and staged dances, singing, theatre sketches or traditional percussion acts. During the last stage towards the capital, Bujumbura, other youth movements joined the members of Chiro, including members of Xaveri, the Eucharist Movement, Schonstatt, etc.

The direct results of the project

- Due to a high level of media coverage, the activities of the youth organisations were known throughout the country. This publicity was reinforced by the presence of the First Vice-President, the Minister for Youth and the Archbishop of Bujumbura at the opening ceremony.
- The principle of non-violent conflict management was communicated to Chiro members and they promised to pass on this message in their respective villages. Chiro members are now often asked to intervene in these villages in the event of a conflict.
- As a result of the caravan, people in general acquired the courage to intervene in the event of a conflict instead of saying nothing and withdrawing. They know they can contact the authorities without fear of reprisals.
- In particular in the conflicts between returnees and the resident population, the authorities called upon Chiro representatives to act as mediators.
- As a result of the more active roles played by members of Chiro, they were asked to join local and Church committees in an advisory capacity.
- During local celebrations, Chiro groups are often asked to repeat the performance of the dances and songs from the peace caravan.
- Local initiatives, such as support for orphans, the building of houses for people who have been repatriated and/or the underprivileged,

were supported and encouraged by Chiro and were then accomplished.

- Some groups were formed to manage small boutiques. These groups are a mixture of ethnic groups, repatriated people and residents.

The impact of the project on development

- The principle of non-violent conflict management was explained to Chiro members, who convey it to the people in their respective villages and apply it in their daily lives.
- Regional customs and habits were communicated to the participants. Many of the participants had never witnessed local customs and traditions or they had been forgotten about during the war years and never shared with the younger members of the population. Consequently, many people were astonished by the diversity of the customs and traditions.
- Solidarity was reinforced, as well as people's self-esteem.
- During the organisation and realisation of the caravan, contacts were made with various ministries (the Ministry of Security, the Ministry of the interior and the Ministry of Youth and Culture). These contacts led to cooperation and new knowledge, the future importance of which should not be underestimated.
- The network of local and regional Chiro groups was strengthened. The caravan was an opportunity for many of these groups to meet for the first time. Currently, the groups visit each other regularly and verbal and written exchanges are much more frequent among them.

Each Chiro group in Burundi received a CD with photos and video footage as well as educational materials which were developed in the course of the preparation for the major national event.

Supporting reintegration and rehabilitation through psychosocial assistance

Roland Rugero

Mahoro is sitting in her house, looking calm, her eyes misty. She has just come home from work, as Headmistress of the local primary school. She got up early, around 6:30 a.m. After her morning bath and breakfast, she set off for the thirty minute walk to her school. Modest, with a veil of sadness in her eyes, she admits to being severe with the other teachers. With 36 years experience in teaching, Mahoro remains very attached to her profession. But at times, glancing at her, you would think the tears were about to flow.

This is because Mahoro has never visited her husband's grave, which is situated less than two hundred metres from the family home, since 1994. Of course, there was the formal end to mourning in 1995. But the pictures of her husband are engraved in her voice... **Just another one of thousands of stories, all anonymous and poignant.** Mahoro tells her story, her eyes lowered, her face taught: The youngest in a family of four girls, born in 1955, from the Tutsi ethnic group, she had been married for fourteen years to a Hutu and lived in Rutegama (Muramvya), near the parish of Munanira. In the period following the killings in 1993 in which she lost several members of her family, 1994 brought with it its batch of reprisals. At the beginning of October of the same year, two weeks after the birth of her seventh child, Mahoro's life suddenly changed. One rainy night, she had to flee to Murayi (Gitega) with all her children to escape from soldiers who had come to "pacify" the region of Rutegama. This commune is one of the worst affected by the massacres

that immediately followed the death of president Ndadaye. Mahoro the teacher and her husband who had recently started working in retail left all their money and belongings behind them. The lives of their four sons and three daughters were more important at that moment. A few days later, when Mahoro's husband discretely returned to Munanira to see if he could recover their money to take care of his family's needs, he was caught by a military patrol. It was November 10th, and Mahoro lost her husband, who was shot in a valley downhill from her house.

In 1997, she went back to Munanira, first of all sleeping at the parish then later moving in with her mother-in-law. Her neighbours helped her to rebuild the family home, which had been completely destroyed. In this two-bedroomed structure, Mahoro and her children lived through the attack by the military in 1997, when more than 80 people were killed. But she decided to stay put, managing to obtain a job as a teacher at Munanira Primary School. Mahoro succeeded in earning the consideration of her superiors, and exchanged her teaching duties for administrative ones by becoming head of the school. Her children resumed their studies...

Her son, who joined the rebel movements for a time, seems to be more affected by the disappearance of his father. To the extent that his studies are in the balance, which saddens Mahoro even more. She is concerned about his psychological well-being. She tried to find friendships for him in the Church circle, to give him stability, and bring him back to the Christian faith he had in his childhood, but in vain.

He is haunted by the memory of his father, and of Mahoro's house. "We have never had any psychosocial assistance", she confides, staring into the distance to the valley where the body of her late husband lies.

To help women like Mahoro, specifically those who have been affected by the war, the civil Peace Service of the German Development Service (CPS/DED) in German, is engaged in work in partnership with the Ministry of National Solidarity, Human and Gender Rights (MSND-

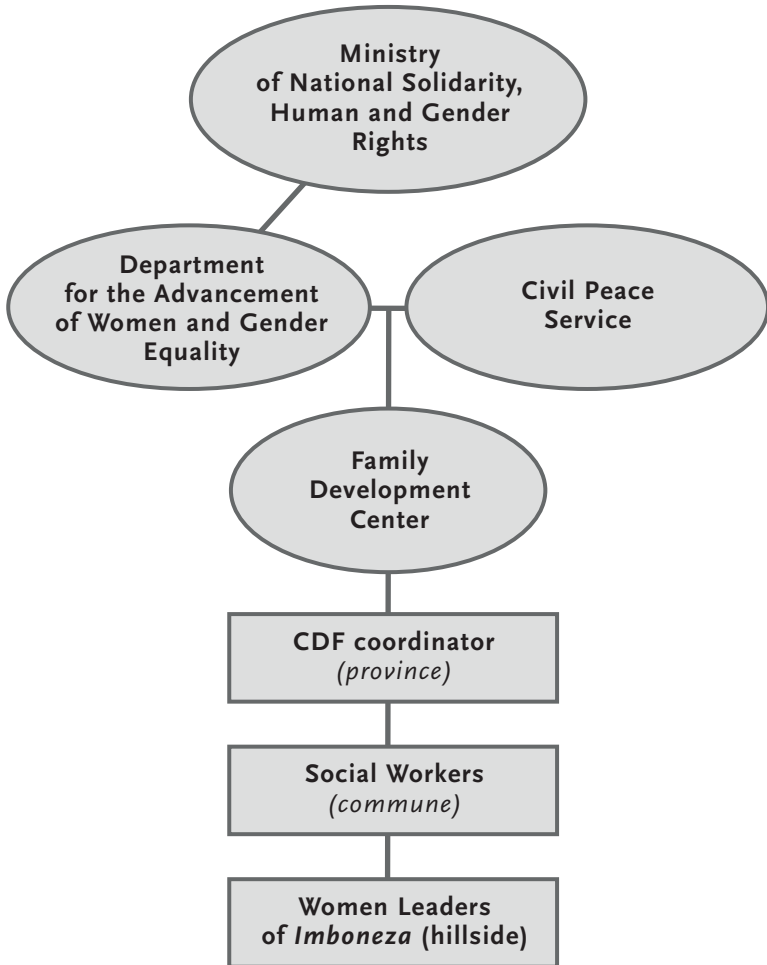
PHG). This work mainly involves the Family Development Centres, a ministerial body set up at the beginning of the 1980s, which has a coordination bureau in the 17 provinces and assistants in practically every commune in the country. Its activities include psychosocial assistance and orientation for the victims of gender-based violence, the mediation of conflicts and functional literacy support for women.

Michel Muhirwa (39, a Rwandan expert in organisational reinforcement) is a Technical adviser at CPS/DED integrated into the MSND-PHG's Department for the Advancement of Women and Gender Equality. His action constantly echoes that of his opposite number at the partner Ministry, **Mathilde Nijimbere**, in the "Support to Family Development Centres" project. For Mathilde, "The CDF are the ideal forum for supporting Burundi women affected by the war because they constitute a framework that brings them together at hillside level and encourages the sharing of past experiences." On a daily basis, the social workers at the CDFs work towards social harmony and the advancement of women. Even though there are some shortcomings, in particular in terms of resources. "Some are equipped, others are not", Ms Nijimbere specifies. "Which is a handicap to the uniformity of their effectiveness: it is difficult to have identical results when some have vehicles to get around, and others don't even have bicycles", she pleads. It should not be forgotten that the activities of the CDFs mostly take place in rural surroundings, where access conditions are sometimes extremely hard.

To make the work much more effective, the CDFs have set up community relays called *Imboneza* or Women Leaders elected for their integrity and devotion. These women, who are present on each hillside or site of displaced persons, play a central role in promoting peace and reconciliation activities at the hillside level.

Mathilde Nijimbere does not hesitate to praise the courage of these women who sometimes have more influence than administrative staff, so strong is their involvement in the life of the communities: "They intervene in awareness raising and facilitation activities on topics that

CDF Diagram



touch on the real problems behind the social conflicts of families and of society in general”.

It is on this model of players in a chain (*see diagram*) that Michel Muhirwa bases most of the action of the CPS/CDF partnership, that is to say building the organisational capacities of the CDFs: “Our action concerns the reinforcing of leadership at the level of the Department in charge of the CDFs, with particular emphasis on results-based management and the optimisation of human resources. We also want to improve the capacities of the social workers and the *Imboneza* in conflict management and psychosocial assistance for traumatised people.”

In response to this last aspect, CPS/DED has incorporated a clinical psychologist into its action in the person of Hans Bretschneider (also 39) based in the Department of Child Protection at UNICEF. Hans will work in synergy with his colleague Michel Muhirwa.

For cases like that of Mahoro, Hans recommends a review of the family system, establishing a systemic consultation of the environment. This calls for the cooperation of the *Imboneza*, since they are aware of the living conditions of the women in their neighbourhoods. Furthermore, Hans underlines: “Mahoro possesses a functional space: this in itself is a good thing.” However, what is more urgent, “is to take care of her son, who seems to be traumatised by his father’s disappearance, or perhaps even by the traumatism of his mother (who refuses to visit her late husband’s grave).”

For the psychologist, “there must be someone this young man can talk to, for up to now he has been **acting** (attempting to enrol in a rebellion, abandoning his studies, etc.).” This psychological listening will be performed by the social workers at the CDFs. Within the CDFs, Hans would like to see “the creation of *talk groups*, composed, for example, of women who have lived through problems similar to those of Mahoro. Their testimony would be very beneficial to the community.” But, he adds, participation in these groups must be voluntary.

Speaking of social workers, the action of CPS/CDF will enable the development of psychosocial and social mental health training modules. The aim: to harmonise acquired experience by establishing standard levels of knowledge in these domains. The sustainability of this programme, which will benefit many of those in need (rape victims, war wounded, traumatisms of various origins, etc.) will depend on the CDF as key structure for the reintegration and rehabilitation of women and children psychologically affected by the war, through the improvement of their psychosocial services and within the framework of conflict resolution.

Mahoro is not only a victim. She is also one of the *Imboneza*. Engaged in the Muramvya Family Development Centre, she often takes part in seminars there. It is in her house, that still bears the smoke marks of a criminal fire in 1994, that she bears witness: “I intervene a lot during workshops to train the population about violence against women, the dangers of Aids or in the call for peace and peaceful cohabitation.” An activity she conducts all the more legitimately as she herself lost her father in 1993, and her husband a year later. She is keen to transmit her experience, because “if I made it through, it’s because I had friends and neighbours. And then the impression, after all this unhappiness, that my husband would have died in any case...that the most important thing now is the future of my children”, she whispered. With a shy smile, Mahoro admits to regaining a taste for life, she likes to chat with her colleagues, “living like anybody else!”

CDJP Muyinga serving peace

Edouard Madirisha

The executive office of the Diocesan Commission for Justice and Peace (CDJP) in Muyinga—in western Burundi—comprises a president, a consultant and three advisors. According to Father Déo Hatungimana, in charge of the CDJP Muyinga, it is an efficient, organised and reliable team.

He says a few words about the commission: “It is part of the Catholic Church’s contribution to the promotion of justice and peace in the country. The commission exists as a commission in charge of peace and reconciliation work since the crisis in 1994. It wasn’t until 1998 that it became the CDJP”, he emphasises.

According to Father Hatungimana, the principal activities of the CDJP are conflict management through counselling and peaceful resolution, legal counselling and legal support, the monitoring of human rights violations and participation in everything concerning local development. The chairman of the CDJP adds that with the electoral period in Burundi in 2010, the diocesan commissions are engaged in awareness raising on civil and democratic values and intraining of electoral observers on behalf of the Church.

He emphasises that almost all their projects involve peace education training: “Since it was set up in 1998, the CDJP has pursued two main missions: Awareness raising on the value and importance of peace and social cohesion and assistance with the peaceful resolution of conflicts.” Even though he considers the results insufficient, Father Déo Hatungimana is keen for the service to continue so that it can be durable and serve as a reference for the Church’s contribution to lasting peace.

An efficient team

Innocent Nkeraguhiga is the executive secretary of the CDJP Muyinga, in charge of programme coordination, from organisation to realisation. “I love my work because it helps people resolve their conflicts peacefully”, he stresses. These conflicts mainly concern family and land issues and are highly interrelated.

Aline Hakizimana is a new member of the team. She is a legal assistant, in charge of monitoring the progress of projects related to conflict resolution: “In the event that mediation fails, my job is to point the parties concerned in the direction of the authorised legal bodies, and provide them with all the necessary advice”, she adds. She appreciates the CDJP’s mission which is based on the family and wants to help the Catholic Church in this noble mission of striving towards respect for human rights. She hopes to succeed in this with the help of the team.

Nestor Manirambona is the commission’s accountant and logistics expert. Formerly in charge of monitoring, he also received consultations and is pleased that they have been extended to conflicts other than concerning land. In his opinion, if the conditions for consultations are improved, the number of conflicts brought before the courts would decrease.

For the president of this commission, Father Déo Hatungimana, they are fortunate to have competent people to consolidate the mission of training on peace and justice values. He prizes the evident commitment of his team and intends to build on their individual capacities.

Karin Roth is a German consultant who was sent by the AGEH in November 2008 as part of the Civil Peace Service programme, to provide organisational support to CDJP Muyinga: “I give my support in order to reinforce the way the commission works from the point of view of methodology. I also support the design of new activities based on the analysis of activities already underway”, Karin Roth tells us.

She adds that she assists in particular with the supervision of consultants in all the parishes that guide people experiencing conflicts of



The team of CDJP Musinga: Left to right: Innocent Nteraguhiga, Father Déo Hatungimana, Karin Roth, Nestor Manirambona and Aline Hakizimana

various sorts. She also intervenes in the supervision of facilitators and coordinates activities with other organisations. But this is not all: “From time to time, our daily work inspires other activities”, she adds. Karin Roth emphasises that she makes sure their work is targeted at the whole population of the diocese of Musinga, with a focus on the most vulnerable: “Always mix the different layers of the population so that no-one is excluded” is her leitmotif.

An action for the population in general

The CDJP Musinga intends to diversify its work in the future, in particular work concerning education on non violent communication in schools and for the whole population. It also intends to initiate cultural and sports activities aimed at reconciliation. It furthermore plans to set up a system for monitoring of human rights violations, as well as estab-

lishing synergies between all the players involved in its projects. Father Déo Hatungimana points out that the promotion of peace and development is part of the Church's social contribution for the population at large. The beneficiaries are not only Catholic and, when it comes to the other actors involved, it is normal that religious affiliation is not a barrier. He does admit that for such an action, which engages the Church, Christians, as actors, are called upon to take more responsibility. This, however, does not exclude other people who are willing, to also assume the same responsibility.

Competent volunteers...

The CDJP cooperates with the Parish Commissions for Justice and Peace, or CPJP.

As an example, the Rugari Parish Commission for Justice and Peace counts 20 people including four members, two women and two men, who are consultants in conflict management. They are Générose Kunzi, Bibiane Ryumeko, Jacques Ndaruzaniye and Sylvestre Midende. They all received training from the CDJP in conflict resolution by peaceful means and are satisfied with and proud of their mission. "Our main task is reconciliation and mediation to avoid people having to go before the courts", says Générose Kunzi, and adds that they try to reconcile people even after they have taken their case to court.

For Jacques Ndaruzaniye, the most common cases they deal with are problems of misappropriation of assets, land conflicts, cases of adultery, etc. "We are available to counsel people in conflict every wednesday and we handle the cases together", he says.

Bibiane Ryumeko thinks people prefer them to the courts because of the discretion they show: "They come to us because we don't ask for anything. They know us and trust our discretion, unlike those cases handled in public on the hillside", she adds. Many cases in fact oppose families and they often want their conflicts to remain secret.



Mediators of Justice and Peace in the parish of Rugari

...but disadvantaged

Sylvestre Midende stresses that because of the good cooperation between the members of the CPJP in Rugari discrimination based on gender has no place in their work. He adds that even when they are not asked to intervene, they feel they cannot pass by a conflict without trying to assist in its resolution. And also, they do this without taking into consideration the religious affiliation of the people involved in the conflict.

The members of this CPJP say that it is the spirit of love that drives them to help others. They acknowledge that they work in collaboration and that the population trusts them, which not everybody appreciates: “The dignitaries on the hillsides are against us because we prevent them from earning money by solving cases which were traditionally presented to them in return for payment”, Sylvestre Midende comments. Be that as it may, these consultants intend to continue their job, but ask for better working conditions: “We lack the means to move around and communicate, as well as the means to file our dossiers. We also need encouragement because we are volunteers and it is not always easy to

combine the work with our other obligations”, G n rore Kunzi concludes with this gentle hint.

Satisfied beneficiaries

R v rien Miburo and Jacqueline Misago are a young couple who received counselling from the CPJP in Rugari: “After a disagreement, my wife left home when we were planning to baptise two of our children. I turned to the CPJP for them to help us reconcile”, R v rien Miburo recalls, admitting that he had been unfair towards his wife. The consultants reconciled the couple and the household now lives in peace: “Today, I’m happy and they were very discreet. I would recommend them to my friends if necessary”, adds Jacqueline.

Octave Niyonizeye is a young farmer who has benefitted from two CDJP Muyinga training courses. One training on civic education con-



Jacqueline Misago and R v rien Miburo, a young couple who profited from mediation by the mediators of Rugari parish

cerning the elections and a second on conflict resolution by peaceful means: “I learnt to give advice and reconcile members of opposing parties and I apply this in my circle of friends. These training courses were enriching and I would like to participate in others, especially in the domain of peace and development”, he states.

The CPJP in Gasorgwe is proud of its work

Jean Berchmans is the chairman of the CPJP in Gasorgwe, which also consists of four members, a mixture of consultants. He also admits that most of the cases they deal with are family problems, either between couples or over land. According to him, people trust them and often come for their advice rather than going before the courts: “We receive the cases presented by our agents on the hillsides every friday, and the commission deals with them together on tuesdays”, he informs us. He emphasises that, when urgent, the consultants can handle cases individually in homes, without referring to the other members. “People all flock to us and we help them irrespective of their religion, ethnic group or political affiliation. They are satisfied with our services and this is what makes us happy”, adds Lazare Mpfayokurera, another member of the CPJP in Gasorgwe. He points out that they have associated the local dignitaries and traditional counsellors on the hillsides for better cooperation and greater effectiveness. This consultant also thinks that people come to them because of their integrity, their discretion, and especially because they do not ask for anything in return.

Active training

The parish of Gasorgwe has 14 succursal parishes or branches and the CPJP has a partner in each succursal parish. Jérémie Baransherana is one of the CPJP agents in Nyagatovu: “We note all the cases of conflicts on the hillside, and if we do not succeed in resolving them, we transfer them to the parish”, he declares.

As for Séraphine Nitunga, she is new in the commission and has followed training in mediation and in conflict resolution by peaceful means. She is a Christian, and sees it as her calling to help others without closing her eyes to other people’s misfortune: “I’m delighted when I’m able reconcile people and I am grateful to the CDJP for helping me through its training”, she says, and asks that the training sessions continue and be varied.

Pasteur Rivuzimana has also followed two training sessions in civic and democratic values and responsible citizenship: “We teach human values in our entourage, and try to separate political opponents. I enjoy these training sessions and would like to do more of them”, he emphasises.

All these beneficiaries are nonetheless unanimous in pointing out how difficult their working conditions are and ask for better conditions, stressing that they combine their work with other social and family obligations.

Umuseke: “A new dawn”

Filip Weidenbach

and the Umuseke organisation, Kigali

Testimony of young people and parents on the defence of rights and peace in the Great Lakes Region

Lushombo is 15 years old. She lives on a small island in lake Kivu, in the most south-westerly part of Rwanda, near the border with the Democratic Republic of the Congo (DRC). “Lushombo” is a name in Amashi, a Bantu dialect, which means “the unwanted one”, “the one who is surrounded by people who hate her”. Lushombo was conceived when her mother was raped during the 1994 Genocide. Her mother wanted to express the fact that her daughter’s existence was not chosen. Lushombo’s name carried a stigma her whole life. Her whole life?

Jean Claude is 12 years old. He is often unable to go to school. His family lives on what it can grow, and at harvest time he has to stay at home and help his father. This is why Jean Claude is not very good at school, and why some of his classmates make fun of him. Jean Claude says it doesn’t bother him, because “they are stupid anyway, they are spoiled”. What is more, Jean Claude has found other classmates who are weaker and more excluded than he is: Damascène, who is handicapped, Paulette who was born all white—she is Albino—and Bertin, whose grades are even lower than Jean Claude’s. By poking fun at them, Jean Claude can forget about his humiliation.

Vestine is 38, and teaches in a vocational training centre in Bukavu, in the province of South Kivu in DRC. She says that, on an inter-personal level, the roots of conflicts are the same in the Great Lakes Region in DRC as in Rwanda and Burundi. Among others, these are: rumours,



“The Path of Peace” in a vocational training centre for young carpenters.



“The path to children’s rights”: Pictures are used as a basis for discussion.

prejudice and generalisations, suspicion and the mechanisms of the scapegoat, discrimination and lack of confidence in one's own perception, which leads to hesitation in taking independent decisions.

What Lushombo, Jean Claude and Vestine have in common is that they take part in the Umuseke organisation's peace education programmes. In "The children's rights path" programme, young people between the ages of 10 and 20 learn about their rights and also their responsibilities. Young people like Jean Claude come to realise they have a right to education, health and leisure. Lushombo learns she has the right to a name that does not set her apart, or cause her shame. In the "Towards citizenship with the Path of Peace" programme they learn about the roots of conflict mentioned above and how to manage their conflicts in a non-violent way. "Critical support to allow us to work together to stop violence and promote tolerance, critical thinking and analysis, so that the children can free themselves from prejudice and make their own choices to become responsible citizens", concludes Jacqueline Uwimana, Umuseke's coordinator. Umuseke wants the younger children to learn this message of peace. For, as the proverb aptly says, *Igiti kigororwa kikiri gito* (you can only straighten the tree when it is young). Umuseke provides training for trainers. The multipliers trained are: teachers, representatives of parents and of the authorities, who, in turn, spread the message in schools, youth clubs and "Peace clubs". "We have sown small seeds", says Jacqueline Uwimana. "'On my own, I don't dare' the Rwandans often say. Then, from school to school, we trained teachers so that they could facilitate the programme." Today, the results of Umuseke are promising: 1,026 teachers trained in Rwanda, and 117 in the Democratic Republic of the Congo for a total 37,536 children. The operation receives grants from international organisations such as the European Union, the Catholic Committee against Hunger and for Development (CCFD), not forgetting Par La Main and various other local and international partners.

One of the main partners is the German Development Service (DED). Within the framework of the Civil Peace Service (ZFD) pro-

gramme, it contributes not only financially but also technically with the support of a technical assistant. Based in Cyangugu, near the borders with the DRC and Burundi, Filip Weidenbach provides support in particular for Umuseke’s transborder activities. Participants from the Congo and Burundi have been integrated into the educational programmes. A network of organisations from Rwanda, Burundi and the Congo, working in the domains of the advancement of peace, education on human rights and conflict management, is currently being created: The “Network of Peace Stakeholders in the Great Lakes Region, RAP/RGL”.

Why does Umuseke invest efforts to strive for regional cooperation? Because we believe Vestine’s opinion is right: That the roots of the conflicts in the Great Lakes Region are similar. But that they require a variety of responses. It is only by acknowledging the complexity of conflicts (and of peace) that we can create sustainable peaceful cohabitation. To do so, peace workers must unite.



Gerd Scheuerpflug, former coordinator of the ded/zfd Rwanda and Filip Weidenbach, technical assistant, with some colleagues from Umuseke.



“The young pacifists”: Young ambassadors of the message of peace at the catholic school in Nyamasheke.

The testimonies are part of the long-term, a network that can only exist if it draws on reality, just as peaceful cohabitation cannot exist without a place for it to happen. The testimonies, programmes, meetings, studies, training sessions, drawing up of new tools, etc., can only be effective if they are brought together in a shared space which we shall call the House of Peace. Let us not just keep on talking about testimonies, let us build this House of Peace.

VJN: Young people contribute to transborder Peace

Nina Harder and Emmanuel Dsubimana

Since 2002, the “Vision Jeunesse Nouvelle” (New Youth Vision or VJN) organisation has been based in the town of Gisenyi and is engaged in work in the district of Rubavu in north western Rwanda and across the Congolese border in cooperation with its partners in Goma, DRC. With additional functions as the Maison des Jeunes (Youth Centre) and Training Centre, it supports local young people with a variety of activities. Since the beginning, the NGO has focused on promoting positive values, such as pardon, reconciliation, conviviality and citizenship and plays a part in promoting health, especially the fight against the scourge of STDs and AIDS. Particularly, the organisation places itself at the service of young people who do not go to school, especially the most disadvantaged children and young people, indigent and sometimes marginalised, without neglecting school children. The organisation boosts the young people to take part in the re-building of their country and raises their awareness of the need to observe and defend human rights.

Brother Gabriel Lauzon, founding member of the VJN, who has been based in Rwanda for over thirty-eight years, gives a pertinent expression of the philosophy behind his organisation: “We are convinced that proceeding by building friendly ties that go beyond simple prejudice and suspicions to achieve mutual understanding, tolerance and acceptance of our differences will polish our tarnished image and effectively restore confidence. In this respect, everyone is seeking to survive, we all want to grow in harmony with our entourage whether human or environmental, that is to say achieve the personal development of young

and old alike, to be able to communicate. Therefore, a permanent dialogue between these young people is necessary; as well as the realisation of joint activities.”

The cooperation between the VJN and the Civil Peace Service (CPS) of the German Development Service (DED) began in 2006. With the support of the CPS, we continue to work for the advancement of Peace with the inclusion of educational tools for conflict management, sports and cultural activities intended for young people living mainly in rural and transborder environments. Emmanuel Dusabimana, the programme coordinator, is delighted about the contribution from the CPS:



Cineduc at the Kinyanzovu literacy centre in Musanze district

*PeaceWeek 2010
A participant's drawing*



“Our cooperation helps to realise our dreams of harmony, and to put our concerns into action by enabling the setting up of leisure, networking and educational activities”.

Since the start of Nina Harder’s mission as technical assistant/peace worker (she is 29 and a sociologist) in spring 2009, a series of training sessions in conflict resolution and transformation, such as mediation, non-violent communication, the fight against gender-based violence and the promotion of children’s rights have been carried out. Among the participants, there was a focal group for all the training sessions to ensure that the knowledge and skills acquired develop dynamically. “With the support of this group, the organisation now concentrates on a range of activities that allow it to seek a forum for their specific activities and at the same time reinforce a much wider approach”, explains Nina Harder, who provides advice and technical project monitoring.

The organisation has included literacy teachers in the training, who have currently begun to introduce two educational tools in their usual programmes, the “Path of peace” created by the Umuseke organisation and “Non-violent conflict Resolution” from the NGO Tuvuge Twiyubaka. By referring to the methods of these two partner organisations, that the trainers ran through at the training sessions, they proceed in such a way as to create bonds of friendship by moving beyond simple prejudice and suspicion to achieve mutual comprehension, tolerance and acceptance of differences.

During the monitoring days, literacy teacher Ngendahimana Evariste of the Kinyanzovu literacy centre explains how he benefited directly from VJN training: “I encountered a couple in conflict over the management of household property in which the man was selling common belongings such as sheep and goats. The woman was forced to raise her voice in order to express her displeasure. The husband hit his wife until she was chased out of her home. As she was learning in literacy classes about the fundamental subjects of citizenship with ‘The Path of Peace’, she asked me to help find a solution to the conflict. First of all, I spoke with the man about the lack of peace in his family and even led him to



Respect without borders: March for Peace on the occasion of World Peace Day 2010



Theatre forum at the secondary school in Gisenyi

see that he had caused the problems in his home. After speaking with the wife, I consulted the family who encouraged me to give the couple constructive advice. The husband accepted his wife and when the neighbours heard of this action, they congratulated me, and expressed admiration for the programme.”

In addition, VJN has selected the tool CINEDUC, educational film, developed by the partner organisation of the same name. With CINEDUC, it tries to consolidate the educational projects in the literacy centres and also at the cultural centre for street children.

Especially VJN’s commitment to establish itself in the field of media and journalism, determined the decision to support the Radio theatre for peace project, one of their most prestigious projects. The radio is the most popular intermediary and many people have access to it. There is no other intermediary which reaches as many people as the radio, especially in rural areas. With the support of the CPS, the managers created a project for building citizenship, which gives a voice to young people. The programme is broadcast in Kinyarwanda to reach people who speak neither French nor English. The youth team, which developed a pilot programme of five series, wished to establish a base project in their Peace section.

In all their projects, VJN works according to the credo that it is the contribution of young people themselves who exert an influence over their peers—commonly known as “peer educators” action—is, in the end, often the most effective and the most sustainable. It is not surprising that the programme was written by two young members of the Youth Vision, “Vijistes” Jean Claude Twahirwa (24) and Philémon Nsanzubuhoro (31) and was performed by 16 actors and actresses aged between 8 and 25 years.

The young actor Jean Claude summarises the mission of VJN with a hint of poetry: “Eyes gazing at new horizons, we do not only work to bandage the wounds and consequences of the calamities, but also and especially to eradicate once and for all the causes of these conflicts, so that ‘never again’ is not a vain expression.”

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The Civil Peace Service in the DR Congo

Strategic paper authorized by the Federal Ministry for Economic Cooperation and Development (BMZ)

Exerpts

Introduction

(...) “The vision of the stakeholders united in the CPS is that of a ‘positive peace’ that is closely linked to the concept of ‘justice.’ Positive peace does not only imply the absence of physical violence but also the creation and strengthening of participatory and inclusive structures that allow the long-term prevention of the eruption of physical violence. The goal of the CPS is to influence, by non-violent means, the form and dynamics of a given conflict in such a way that violence is prevented, ended, or at least reduced” (CPS Consortium, Standards, Bonn mars 2005). The CPS operates in the three phases of conflict in order to prevent them, transform them or manage their consequences. It is often impossible to clearly determine in which of these three phases a country or a region is.

1. Basic Issues Regarding the Situation in DRC

In the Great Lakes Region and especially in the DRC, the past fifteen years have been marked by violence, armed conflict and the non-existence of state and governance. The 2006 presidential, parliamentary and regional elections and the instalment in 2007 of a nationally elected government and parliaments on the national and the provincial level have fuelled great hope among the people. They hope for a peaceful and stable future. However, the root causes of past wars, of all-pervasive insecurity and of the culture of violence persist and even grow: Most notably: the looting of natural resources and the pauperisation of the people the absence of a functional state apparatus at all levels identity clashes and the logics of excluding the other through political manipulation; the continued existence of armed groups of all kinds. These causes could not be eliminated by an electoral process that is organized and financed by the international community, which is why until now (May 2007) violent conflicts have resurfaced and continued in several provinces. Nevertheless, it is possible and more necessary than ever to continue supporting the peace and development work that has been conducted since the beginning of the wars.

Advancing the peace in DRC and the Great Lakes Region demands **permanent reinforcement of civil governmental and non-governmental forces and institutions on the local, regional and national level**. This is a **long-term effort that must originate from the local level**. It is a necessary condition for putting initiatives for non-violent conflict management into practice and for seizing opportunities for lasting peace.

As in other countries in the region, the work for peace in the DRC spans across various levels:

- The macro level of the entire society, including trans-border and global issues
- The meso level of local and provincial communities, organisations and institutions
- The micro level of each concerned individual that can transport either the culture of violence and impunity or those of negotiation and justice.

Analyses centre around three dimensions: political, economic and cultural.

Considering the frequent fluctuations of alliances and power dynamics, **the different forces and factors in and around conflicts must be continuously analysed** in order to make strategic decisions. Context analysis and mapping of actors and factors are key-components in this effort.

The following segments emerge along political, economic, and cultural lines:

- **Good governance** must be built from both the top and bottom, which means at the national and the local level, respectively. In a country as vast and diverse as the DRC, with a long history of colonization, dictatorship, wars and civil wars, it is essential to reinforce and to interlink local governance initiatives. This does not only apply to governmental institutions but is equally true for the strengthening of non-governmental initiatives. In addition to “modern” structures, it is the valuing of and the support for “traditional” and informal initiatives of daily community management and planning that have allowed people’s survival in times of war.

Establishing rule of law, functionality and autonomy of the judiciary system; information on and enforcement of the law; dialogue between state and citizens; regular payment of civil servants; security for all citizens; and the existence of basic services (health, education etc.) must be installed at both the top and bottom levels.

- **For a culture of peace and citizenship**, the churches and the civil society should play their part and constitute a constructive force of opposition. They should facilitate the emergence of communal values and allow for the interests of communities to be negotiated in an equitable and stable setting.
- **The exploitation of mineral and other resources** plays a central role in advancing either war or peace. Since the end of colonialism, these resources have been controlled in a non-transparent fashion by Congolese smugglers and warlords who cooperate with a variety of foreign individuals and cartels. No fundamental change has taken place in this domain, despite a new mining code and the instalment of an elected government. The challenge remains the same: how these resources can be used for the well being of the population and how a lawful state and an efficient administration can be established. This also involves the protection and the rehabilitation of the natural environment. This responsibility is shared between the Congolese government, the international community, the private sector and Congolese civil society. All parties involved are obliged to try to break the mould of an economy of violence and turn Congo from a rich country inhabited by poor people into a country with people living under bearable conditions; a country that stands on its own feet and takes responsibility for itself.

The Congolese people have repeatedly proven their inventiveness and their capacity for survival in the most unbearable of situations. Yet their Achilles' heel is that their cultural and ethnical diversity is increasingly used as a tool by politicians who are driven by their greed for power and seek to divide and weaken the people. These fragmentations have deeply affected the Eastern parts of the country, but other regions such as Katanga, Kasai and Bas-Congo are also touched.

As soon as a group or an individual criticizes a politician or a businessman, it is all ascribed to geopolitics and the ethnic origin of the accusers. Everything is read through an **"ethnacist" lens**: the natives against the "non-natives", North against South, East against West, Congolese against so-called "foreigners" etc., and vice versa. Though these tendencies have long existed, they have worsened in recent years. Even after successful elections, they present a serious obstacle for lasting peace, especially given the majority of the population faces growing poverty. This is why it is particularly important to support and strengthen networks among civil organisations: they are identified as a constructive force of opposition that combats tendencies of fragmentation within society.

Congo's problems and the avenues toward resolution are not only situated at the national level, but also at the sub-regional level. This is why peace work needs to span across borders, incorporate regional relations and influence them in a positive manner. It also means that different stakeholders of German cooperation in the sub-region need to design common guidelines for approach and action, rather than, as has happened all too frequently, reproducing the conflicts of the Great Lakes Region in inner-German debates (for example regarding the analysis of the role of Rwanda). This has hindered them from facilitating a more productive cooperation among their various local partners.

Opening the DRC towards the exterior and strengthening professional cooperation on the sub-regional level can build an essential foundation for lasting peace and help stabilise a **distinct identity** that values "unity in diversity".

2. Vision of Congolese CPS Partners

For years and decades, the Congolese partner organisations of the Civil Peace Service have worked in the fields of basic social services, emergency relief, peace building and conflict transformation. During a workshop about the CPS in 2007, they drafted the following vision for their country whereupon:

- *A culture of peace and citizenship emerges and puts an end to the culture violence and impunity.*
- *The strengthening of institutions expedites the establishment of rule of law.*
- *The country's resources are no longer looted, but used to better the living conditions of its people.*
- *The DRC develops an identity shared by all citizens and finds its place in the sub-Region and in the world.*

The accomplishment of this vision requires everyone's participation, taking into account cross-sectional areas of operation such as *gender, human rights and education*.

3. What can the CPS peaceworkers contribute within this context?

Presently and in the future, the peaceworkers pasted in the field contribute to the following fields of action: (for more details, see the CPS standards and the demands to the Ministry for Economic Cooperation [BMZ])

- strengthen information and communication channels related to the topic of “causes and effects of violent conflict” – for example regarding questions of natural resources and the war economy—strengthen lobbying capacities of the civil society as they relate to these questions
- reintegrate and rehabilitate groups particularly affected by violence (including psychosocial support/trauma counselling, professional training of adolescent victims and child soldiers)
- provide advice and training on civil conflict management and peace education strengthen local governance (for example: human rights protection, local institution-building)
- strengthen organisations on the political and societal level (governmental and non-governmental institutions), which is especially important for the creation of stability, efficiency and sustainability in the DRC.

The specific circumstances created by an unstable situation and violent conflict in various regions demand high flexibility on the part of the CPS program:

- In addition to long-term professionals, allowing short-term advisors is a necessary factor in the stabilization and consolidation of services—(Example: at the end of a long-term professional's contract)—and to provide partners with regular council over a long period of time. This strategy allows for the continuity of services, despite the security situation.
- It proves helpful to link up CPS peaceworkers (both long and short-term) in order to ensure good communication with Germany, to analyse the security situation, to fine-tune capacity building strategies (also for partner organisations) and in order to share experiences and assist one another in stress management.
- If the peaceworkers focus their work on specific core topics, they can shift their area of intervention in cases of increased insecurity. Choosing core topics also allows for a better exchange in expertise.
- The German organisations that, along with their partners in the field, support the CPS are responsible for the security of their professionals. Their social and cultural integration into the communities and organisations on the ground is a central component to their work. (...)

Bonn, May 2007