



Demystifying Impact: Our Work for Change

By the Coordination and Assistance Team
of the Civil Peace Service in the African Great Lakes Region
(CPS - Great Lakes/ EED)

Flaubert Djateng, Christiane Kayser, Marie-José Mavinga

Constructing Peace



Vision Statement of CPS – Great Lakes/EED Partners

A culture of peace and citizenship emerges and puts an end to the culture of violence and impunity.

The strengthening of institutions expedites the establishment of the 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.

Constructing Peace

EED (Evangelischer Entwicklungsdienst – Church Development Service – An Association of the Protestant Churches in Germany)
Financed by the BMZ (Federal Ministry for Economic Cooperation and Development)

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zfd – Ziviler Friedensdienst

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English Edition, February 2008

1st edition, November 2007

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Kinshasa, Bafoussam, Berlin

Original text: French

English translation by Desirée Zwanck

Copyright photos: RIO, Flaubert Djateng,

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Production and concept design: Eberhard Delius, Berlin

Layout: Reih's Satzstudio, Köln

Print: Jäger-Medienzentrum, Berlin

Printed in Germany

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Introduction

*“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.**”* (Strategic paper of the Civil Peace Service in DR Congo, authorized by the German Federal Ministry for Economic Cooperation and Development, BMZ. See the full text in the annex to this brochure).

The long-term stabilization process is almost entirely carried out by local activists.

In an increasingly complex context, stabilization and peace efforts, emergency relief and development work intersect frequently in one single terrain. In this setting, local activists become the focal point of plans and actions that they are gradually less able to control. After several decades of aid mismanagement and inefficiency, donor agencies and other decision-makers require progressively more normative monitoring and evaluation procedures that fit in with their own systems and their own language. **Impact** has become a key-concept and a myth in this jungle, where the entire way of looking at your own work seems remote-controlled and barely adapted to daily reality. It is high time that local stakeholders demystify impact and take control of this vital matter: they need to devise well-tailored, personal ways to **analyse and measure the desired and undesired changes** that they induce. This is an essential condition for developing appropriate strategies and increasing efficiency.

Concerning the **Civil Peace Service (CPS)**, professionals who are sent to conflict zones to support local agencies and institutions. They are supposed to make work more effective. Their work may be carried out

in a wide variety of domains, (and not only in mediation or detraumatization), provided that it becomes a stakeholders' effort and enables progress towards **transformation** that encourages or fortifies **stability and peace**. We must constantly question the purpose of what it is we are doing wherever we are. It is then absolutely indispensable for our entire CPS program to look at impacts so that we can evaluate the orientation and progress of our work. The impacts of networking and exchange between stakeholders are as important for a country as vast and war-torn as the DRC as they are for the region.

In this first publication of our series "Constructing Peace", the Civil Peace Service in the Great Lakes Region presents you with methods, examples and techniques that should help you demystify impact and develop your own way of measuring and analysing change. The assistance team of CPS has worked with these methods in different parts of the DRC and would like to share them so that you may apply, improve and adapt them in your various fields.

Enjoy the read and contact us with your experiences, comments and suggestions.

*Flaubert Djateng
Christiane Kayser
Marie-José Mavinga*

1. The Context of CPS/EED's Work in the Great Lakes Region of Central Africa

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 coming into power 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 was organised and financed by the international community, which is why until now (January 2008) violent conflicts have resurfaced and continued in several provinces.

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 enhance either the cultures of violence and impunity or those of negotiation and justice.

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

Considering the frequent fluctuations of alliances and power dynamics, **a continuous analysis of the different forces and factors in and around conflicts** is imperative for the DR Congo, in order to make strategic decisions together with the local partners.

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 colonisation, 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, the valuing of and the support for “traditional” and informal initiatives of daily community management and planning are of importance, as they 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 and acknowledgment of common values and allow for the interests of communities to be negotiated in an equitable and stable setting.



Mines in Mwenga in Sud-Kivu

Industrial mining is an essential source of income, but it is achieved under unbearable conditions.

- **The exploitation of mineral and other congolese 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 as well as by 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 coun-

Constituents of context in times of crisis	
Absence of the state, vacuum of or conflicts over legitimate power	Non-functional structures of governance Multiple and conflicting cores of power and decision-making Culture of impunity Difficulties of the population to be self-supporting: spirit of ingenuity, individualism, unstructured groups A weak civil society: tendency to intermingle with the political class, dependency on humanitarian aid
Pauperisation Increasing destabilisation of population	Poverty aggravation Survival tactics instead of development strategies
Culture of violence Ethnicisation of conflicts Ethnic communities subject to conflicting interests	Partial or full-scale insecurity Consolidated fragmentation (violence, ethnicism, exclusion) Witch hunts Destruction of social networks and good neighbourhood links
Crisis of values Loss of orientation Youth without hope	Growing uncertainty: fear and anxiety on the rise Loss of hope – despair – uncertainty – fear Illusions, shattered dreams Moral crisis becomes chronic “Attentism” (waiting for others to solve your problems)

(inspired by the works of the Pole Institute, GOMA, www.pole-institute.org)

try inhabited by poor people into a country with people living in prosperity; a country that stands on its own feet and takes responsibility for itself.

It is still possible and more necessary than ever to continue supporting the peace and development work that has been conducted since the beginning of the wars.

Vision of Congolese Partners of CPS

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:

- *A culture of peace and citizenship emerges and puts an end to the culture of violence and impunity.*
- *The strengthening of institutions expedites the establishment of the 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.

2. Different Levels of Change and Where to Look for Them

Before progress can be made towards this vision, it is essential to regularly take a step back and evaluate what you have been able to change, what you could not change, whether you are still on the right track and what may be the unforeseen pitfalls of your actions.

Impact

According to the “Le Petit Robert” dictionary of 1992, impact is the effect of a forceful action. The force of an action is different from a physical force, *it refers to depth or cohesion or amplitude*. Even though this definition brings up some helpful ideas for the understanding of impact, it can lead to confusion. It does not clarify the difference between effect and impact.

Well-directed actions afford results and products, both planned and unforeseen. When results and products are used by those termed “beneficiaries”, effects are produced. As soon as these effects last or become habits we speak of impacts. Sometimes local stakeholders provide additional services in order to ensure the utility of effects in the long run, thereby they also transform these effects into impacts.

The impact of an action is the over-all situation that is created by all significant and lasting changes – positive or negative, foreseen or unforeseen – that affect the life and the environment of individuals and groups and are, directly or indirectly, at least partly caused or reinforced by the action (Nicolas Heeren and Gilbert Graugnard, *L’Evaluation de l’Impact*, CIEDEL, June 1999).

Four real-life experiences of impact from Katanga are shown below:

- In the case of **SAESCAM** (government service dealing with questions related to artisanal mining operators) and **EMAK** (an association of artisanal mining operators), the leaders were once embroiled in conflict over roles and leadership at **Kolwezi**. After attending the peace workshop organized by SADRI in their town, they devised strategies to overcome their differences and negotiate their interests in order to work in a constructive partnership that supports the interests of all artisanal miners and the community.
- In the case of **Kilwa**, the churches once conducted all of their work for communal development and the improvement of people's living conditions separately and in isolation from each other. Today, the churches of Kilwa uphold an ecumenical spirit and cooperate for the good of the people: the evolving dialogue/synergy was once again born out of a peace workshop organized by SADRI. Thanks to them, the churches have succeeded in persuading Anvil Mining to implement some measures of communal benefit.
- The Association of **Peacemakers** has in some cases successfully mediated to settle the **dispute between Katangans and Kasaians**. This has resulted in the construction of the Marché de la Paix at Likasi where Katangans and Kasaians trade in the same marketplace. Another work-in-progress initiative is to lift new tensions that have again been growing stronger between these two communities.
- **In Lualaba** in Katanga, peasants have restored a trade route using the HIMO method. This resulted in the establishment of a toll system and a local management committee composed of government and civil society representatives. This promoted and

improved administration of generated funds for road maintenance and the financing of other projects of communal interest. Certainly, the changes shown by these examples are not necessarily sustainable as of yet. For instance, in the case of conflicts between Katangian and Kasaian communities, tensions are just now resurging with force. This is mainly due to the highly confrontational situation following the elections. It is a matter of analysing again and again the various forces and factors involved and of implementing a long-term work strategy.

How to Determine Impact?

The current debate around the impact of peace-promoting activities turns the impact into a myth, something mysterious and unfathomable that cannot be grasped by common folk. Many leaders in organisations engaged in building peace are confronted with having to account for the use of resources coming from donor agencies. This pressure forces leaders to plan specific activities, to invent new systems and to set up new organisations in order to show the impact of their work.

Considering the context of peace work, it is clear that great complications can arise from such an attitude. Conflict zones are characterised by the destruction of entire systems: system of production, of security, of governance. Among the consequences are a crisis of values, loss of orientation and physical and mental suffering. In such a context, peace building requires dedication and, above all, know-how and integrity. *A structured, methodical approach is required when analysing and describing the impacts, or in other words the changes, brought about by one's efforts.* To achieve this, you have to integrate this aspect from the start. All that is needed is to organize your monitoring system accordingly.

Where to Look for Impact?

How can we identify and show the changes that arise from our presence and our activities? By watching the actions of those with whom or for whom we work, by observing the structures and organisations with which we cooperate or which expand our activities, in short, by examining the communities in which we intervene.

On the Personal Level

Identities

Identity is a function of personal representation, the way of seeing yourself in relation to others, the way of perceiving others and the way they perceive you.

Every person has several identities. People's identities are formed by their place of birth, adherence to any kind of group, gender, professional evolution and position in society, as well as being situated in a certain space. Identity influences the formation of attitudes and reflexes, thus playing an essential role in determining the perceptions others have of us and the way we look at ourselves. It is commonly said that Christians do things this way, Muslims do things that way, Animists are like this and that is it. The individual disappears into his/her group of adherence.

In the Great Lakes Region, ethnicity is a very strong factor creating tensions. Against the backdrop of ethnic distinctions, the discourse centres on "natives" and "non-natives".

These qualifiers determine the right of "land owner" to one group and the status of "invader/immigrant" to the other. The hypothesis that "foreigners" make profits at the expense of "natives" is all too often used as an agitation and manipulation tactic by politicians, authorities, entrepreneurs, traders, leaders, intellectuals, warlords and others. But as the German proverb goes: "We are all strangers almost anywhere in this world." In the context of globalisation and impoverishment, the central

values of many African cultures, such as hospitality and strong social networking, are tarnished, broken and stripped of any meaning, all for the sake of the contagious virus that is “nativism” (Achille Mbembe).

One must prove to be from a family that originates from a certain place in order to work there, move around and live in peace. It is a paradox that while the rest of the world becomes increasingly mobile and included in the “global village”, Africans exclude one another. On one hand, they fight for the universal right of freedom and mobility, and on the other, they believe in protecting their little plot of homeland from “the invasion” of “foreigners”, who more often than not come from a place just a few kilometres away.

Within the context of the modernisation of African societies, people are more and more uprooted and their ties to “the village” and the region of origin are weakened and become even perverse. Persecuted people often lose every link to their home region. Some have never visited their province of origin, for they were born and raised in other locations where now they feel socially integrated. It then comes as a considerable shock when they are targeted as the very “foreigners” that are blamed for all problems.

At the same time, those that claim sole entitlement to rights in their homeland simultaneously claim the right to circulate freely and also to live elsewhere. They tend not to regard others living by their side as having a potential, but rather see them as a threat. In an environment of bad governance, insecurity and growing poverty, the result is an explosive cocktail.

Within the framework of peace building, even minimal change regarding ethnic identity, the perception of others and self-perception in relation to others is a vital step in the process.

Describing Situations

The quality of life in a community is strongly dependent on the quality of interaction between different stakeholders. Individuals play multiple roles within a community. How do they perceive these roles? How do they explain their situation?

By identifying the factors individuals use to describe their situation, one can observe a gradual shift to slightly different factors.

This comparison between different factors shows the progress made on an individual level.

This is a matter of exploring and understanding plurality as it relates to representations, perceptions and the beliefs that regulate people's every-day lives. Has our work contributed in creating this plurality?

Attitudes and Behaviours

Do people inherently blame others? Does fatalism prevail? Resignation? Do people guiltily depreciate themselves and/or others? Or are they absorbed in magical consciousness, a mystical illusion?

If individuals overcome these levels of constraint and explore existing potential, this will be a promising change.

Individual Attitudes and Behaviours	
Constraints leading to attitudes of hopelessness	Empowering attitudes based on potential
Fatalism – Resignation “Immediatism” (instant gratification) Cultural blindness Withdrawal – Refuge Guilt-ridden self-deprecation Fear – Submission Individualism – Insecurity Magical consciousness – Mystical illusion	Reaction – Rebellion Context analysis – Seized opportunities Will to succeed – Growth Openness – Partnership Pride – Achievements Courage – Self-esteem Sharing as a common virtue Upholding myths

(Adapted from Michel Séguier, Mobilisations populaires, éducation mobilisante, et Construire des Actions Collectives, 2004)

Capacities

Many peace-promoting programs carry out capacity building activities. This is achieved through trainings and the exchange of experiences. Have these activities really endowed individuals with certain capacities? Do those who were trained make use of these capacities?

If, after a community has received training in leadership or mediation techniques, the participants, well respected people with moral authority, end up engaging in conflict mediation, creating structures that organise communication between conflicting parties, this means they are able to apply what they have learned and can make useful contributions in conflict resolution. This is a notable change.

People's Questions

What kind of questions do people ask themselves? What do they wonder about? In what ways do they analyse their environment?

People's lines of questioning vary over time. Since these variations can also be the result of actions taken by peace-promoting organisations, we have to be able to qualify the impact of these actions on behavioural changes.

In Lubutu in Maniema, the fact that Mama Muliri of HEAL Africa has preached to men inside a church astonished those men and started a dialogue about the place of women in society. This created an opportunity to confront the issues of lack of respect, marginalisation and the rapes that women are subjected to during times of crisis.

On the Structural Level

Rules and Regulations

The way in which an organisation operates is determined by the condition of the body that governs it. Have the rules and regulations undergone changes? Have new rules and regulations been implemented within the structures/organisations affected by peace-promoting programs? What are the relationships between these new rules/regulations and the lives of people in the community?

In the province of North Kivu, HEAL Africa's work involves the creation of the Nehemiah Committees. They are designed as multi-ethnic, multi-confessional bodies composed of representatives of different ethnic and religious groups that serve to facilitate interethnic dialogue. Which rules and regulations facilitate the mission of the Nehemiah Committees? How do HEAL Africa's support programs influence the progress of their activities?

Decision-making

How do organisations make decisions and take action? Do all members participate? In what ways? Over a given period, which subjects do decision-makers focus on? Has the decision-making process changed over time?

How can the existence or non-existence of change in the ways organisations make decisions be explained? How can this be related to the progress made by peace-promoting programs?

Structural Capacities

If several people inside an organisation are trained, this can provide the organisation with new capacities. The community may seek these capacities or a decision made by the organisation may be the result of

effective use of these new capacities. Specialised activities can grant organisations certain capacities that change their perception and motivate them to engage in peace-promoting work inside their communities. Have the organisations used these capacities? What are the results? Is this an artificial discourse “about peace” or have we directly acted upon a complex reality?

Activities and Organisations

After a context analysis or an encounter with a peace-promoting program/project, an organisation may decide to take the lead in innovative actions that advance peace in the region.

The Bundu Dia Kongo movement in Bas-Congo has triggered an identity crisis within the communities. In 2006 the development department of the protestant churches, CRAFOD, on the basis of its over-all presence in the region and its recognition by the people, decided to organise activities to promote a dialogue between the communities including members of Bundu Dia Kongo. This was initially not included in their program, but nevertheless seen as a necessity. It shows the degree to which CRAFOD was and is integrated in its area of intervention, as well as its willingness to fulfil its responsibility working with and for the people. Even the slightest success generated from this action constitutes an important reference point for peace-promoting work.

Roles and Responsibilities within Organisations

Have roles and responsibilities been redistributed within the organisation? What is the foundation for this change? To what end has this redistribution of roles and responsibilities taken place? What influence do these new rules have on the improvement of people’s living situations?

On the Local Level of Society, the Community

Relationships Between Stakeholder Groups

It is important to examine the kinds of relationships between groups of stakeholders, and especially between those stakeholders that have an influence over people's lives.

These relationships are marked by:

- Oppression
- Dependency
- Exploitation
- Exclusion

How Can We Achieve a Lasting Peaceful Coexistence?

Community relationships change according to the circumstances. If change occurs and can be related to an action taken by a peace-promoting program, and if it is constructive, it constitutes progress in accomplishing CPS's mission.

Since elected government institutions have been created in DRC, we are bearing witness to a vital change: the growing marginalisation of negotiated solutions that allow military approaches to gain ground. This can be observed in the Kivus, as well as in the Bas-Congo, Kasai and Katanga. In view of how much remains to be done in order to establish rule of law, and considering the increasing insecurity for all groups of civilians, military approaches seem to make matters worse. The amplified presence of armed men heightens insecurity. The exclusion and marginalisation of certain groups among the population takes on even greater proportions. Just a few among many examples, the Banyarwanda of Kivu, the Kasaians of Katanga, the "non-natives" in Bas Congo and the Grand Nord of Nord Kivu all validate this assertion.

In Katanga, Kasaians are called "cockroaches", the identical dehumanising slur that had the most fatal consequences in neighbouring



Kivu Lake and the mountains of Masisi

The fundamental causes of past wars persist: when will there be peace?

Rwanda. Different marginalized groups react in various ways: some have taken arms, others are fleeing, and others yet still try to secure economic influence. Politicians on all sides use this constellation to manipulate people. Often these problems spill across borders, therefore regional solutions need to be sought. An effort for peace must take these factors into account and base its work on a culture of negotiation that respects the rights of all communities and citizens.

Relationships Between Different Categories of Stakeholders

It is more and more recognized that synergetic work is what produces tangible results. While some synergies can be counterproductive to people, others further the cause for peace by facilitating communication and cooperation between stakeholders. An analysis of the relationships between stakeholders clarifies the possible relationships to the opposite party as:

- an ally (a stakeholder whose presence allows faster operations but who does not necessarily have the same interests as you)
- an opponent or enemy (those that are against you, those whose interests conflict with yours)
- a partner (someone who shares your level of interests or even has the same interests. There should be no relation of oppression between partners)
- a blocker (someone who puts obstacles or restraints in the way of your activities for no apparent reason)

Peace-promoting work can turn around relationships between stakeholders, making them more constructive and positive.

Local Governance

Governance mechanisms at the local level have been crafted by the people in order to organise and manage their everyday lives. Local governance devices influence decisions made on any matter of collective interest, from security mechanisms to access to basic needs (health, nutrition, shelter, education, communication). Which bodies organise these activities, what kind of cooperation exists between these bodies, and in what ways does the population participate?

In a crisis situation, local governance devices are shattered. Nothing works, nothing is regulated, and questions concerning citizenship are completely swept aside. Peace-promoting work can support the reestablishment of local governance bodies and endorse the design and implementation of procedures, rules and other factors of local governance.

Regulatory Mechanisms

As part of the local governance system, regulatory mechanisms are distinguished by their emphasis on roles and their concern for justice. In a situation of crisis, conditions of monopoly and conflicts over roles on the community level can increase difficulties for the people. There should be a visible distinction between the authorising, the executing and the controlling institutions, for any condition of monopoly more often than not leads to abuse. It is important that regulatory mechanisms are understood and accepted by the people concerned.

How does peace-promoting work help to clarify these relations and to provide people and organisations with more capacities for power (“empowerment”) so that they may design and implement regulatory mechanisms?

Rights and Liberties

In violent conflict situations, all warring parties flout rights and liberties. Peace-promoting work fosters respect for individual and collective rights and liberties.

During the post-war transition period, and especially after the elections, the status of citizen's rights has worsened in DRC. In combat zones, but alas not only there, rights are violated, people are displaced and turned into refugees, and sexual violence against women and children is prevalent, as are lootings and armed attacks. Each and every armed group has committed any one of these crimes, including the Congolese army (FARDC). In fact, the soldiers and officers of the FARDC are mostly unpaid, which breeds looting gangs that sponge off of the people. Due to the culture of impunity, civilians are also encouraged to commit crimes.

All over the country, a growing number of journalists, civil activists and others are threatened and even murdered. Assassinations take place regularly and are generally tolerated, if not covered up by the authorities in place. Impunity reigns.

From the many examples:

- *Pascal Kabungulu of Héritiers de la Justice in Bukavu was assassinated like many of his colleagues across the country.*
- *In Bukavu, the trial of the assassination of journalist Serge Maheshe of Radio Okapi turned into a terrible travesty that was apparently a cover up for far-reaching conspiracies linked to gold trafficking by the blue helmets of MONUC.*
- *In October 2007, the catholic bishop of Goma, Monseigneur Ngabu, escaped an attack that heavily injured his brother. He had spoken out asking for negotiations with the armed rebel group of Laurent Nkunda.*
- *In Butembo, several major traders were murdered between August and October 2007.*

These atrocities create a culture of rumours and mutual accusations that divide the people and prevent any clear analysis of the events.

How can the work with victims of sexual violence help to change communal attitudes towards rape? How can it end the marginalisation of raped women and transform them from victims into the masters of their own lives? How can we make sure that in future instances of rape, it is no longer the family of the victim that is disgraced by society, but that of the rapist?

Redistribution of Rights, Assets and Privileges

In communities affected by crisis, those that hold a status of power or are in a dominant position take advantage by claiming rights and privileges for themselves and accumulating wealth at the expense of their own people. They allow situations to deteriorate so that they can extract maximum profit. How does the support for local, peace-promoting organisations help to reduce these injustices?

The natural and energetic resources of the DRC constitute a great potential, but the colonial period has instituted a long lasting system of looting and exploitation without positive returns for the people. More equitable management of these resources is an essential building block for lasting peace. Congolese organisations and institutions must dedicate themselves to this cause. During the transition period, the Parliamentary Commission on Resources, named “Commission Lutundula” after its president, initiated essential work in this field. This work should be continued by the current Parliament. The civil society and the churches also have the responsibility to respond to these living conditions and the demands of the people. However small the changes that we facilitate in this area may be, they are important indicators for the impact of peace-promoting work.

How to Measure Impact?

Measuring impact is defined by knowing what has and what hasn't changed. The impact is measured by the emergence of lasting changes that shape all three levels simultaneously. This requires data collection and analysis, as well as the selection/determination of qualitative and quantitative indicators. Please see the planning guidelines below that should be implemented to regularly evaluate the changes that have been measured as a result of our actions. The impact of peace-promoting work takes on an importance as much for the organisation that carries out the activities as for its partners and donors.

Significance for the organisation	Significance for the partners (donors)
Verify whether results are achieved Improve internal processes Determine whether to continue and how Determine the achievement and influence of outreach Expand individual usefulness	Being accountable Justify their involvement

Change has to be analysed from the economic, political and cultural angles.

Levels	Dimensions		
	Economic	Political	Cultural
Individual			
Structural			
Communal			

Indicator grid for data collection on impact

On the individual level		On the structural level
<p>Identities: school, church, ethnic group, village, town, career, political party, ... In what way do individuals see themselves in relation to others, what perceptions do they have of others, which identities are emphasised?</p> <p>Representation: The way individuals see the world and analyse events.</p> <p>Capacities, that which has been acquired by the individuals – which role does this allow them to play in a certain situation, does it strengthen them?</p> <p>People's attitudes and behaviours: How do people react? Are they actively pursuing a way to change their situation?</p>	<p>Questions, Which questions emerge from the community? What are people wondering about?</p> <p>Values: which values have been affected? Do people take responsibility for what happens to them? Or do they rather blame everything on others? Am I involved in producing positive results? How do others engage in contributing to positive results?</p>	<p>Roles/activities: In which way have roles been transformed, what has been done to improve an unfavourable situation experienced on the community level?</p> <p>Decision making: How is this process done? Individually, as a group, what kind of participation? etc.</p> <p>Capacities: ■ operational: To what changes have trainings contributed? What are the new acquisitions, new technologies, work materials? What are the changes in the organisational system? etc.</p>

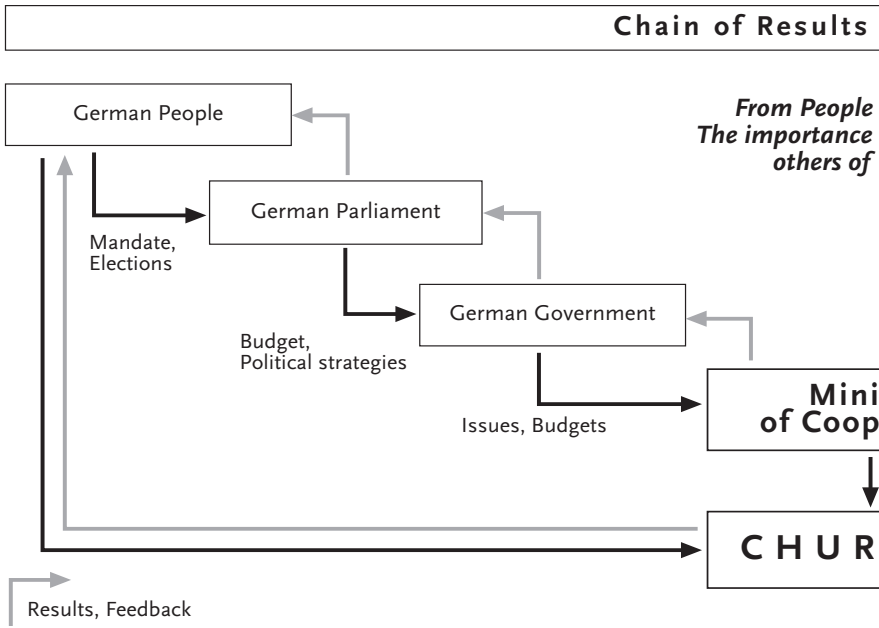
On the structural level	On the level of the society/community	
<p>■ Adaptation: elements that make an organisation flexible and able to adapt. Does the organisation we work with have the capacity to adapt to possible changes? Is the organisation flexible?</p> <p>How can we use this capacity for building peace?</p> <p>Internal Organisation: What changes are there in organisational planning? Do they allow for comparably more improvements?</p>	<p>Relationships between categories of stakeholders: Is there dependency, domination, exploitation, exclusion or cooperation? Does our intervention reinforce problems or contribute towards an improved situation?</p> <p>Relationships between stakeholders: Do relationships change between people that live in our area of operation, different trade associations, different professions etc.? What types of information do they exchange in order to improve their situation? Are they allies, enemies or partners?</p>	<p>Governance: Which management mechanisms exist and are being applied? Have these mechanisms evolved?</p> <p>Redistribution of assets, rights and liberties How has the redistribution of resources evolved? Are rights and liberties respected? What has our contribution been to this?</p>

3. Monitoring Changes: To Work Better and Be More Accountable

We have seen that impact or change monitoring is essential to progress in our work. But it also enables us to present people, decision-makers and donors with efficient and professional accounts. In the final analysis, this is what will enable us to negotiate improved strategies based on the realities in the field, our potential and the limitations that we face.

Reporting and accounting systems generally involve several stakeholders. For example, the system can be described in a chain of results.

CPS’s chain of results links local people, for example the Congolese, to the German people. Yet, between the two, three groups of stakeholders are in place.



A report on change is one of the best instruments of feedback and information

German Parliament and Government

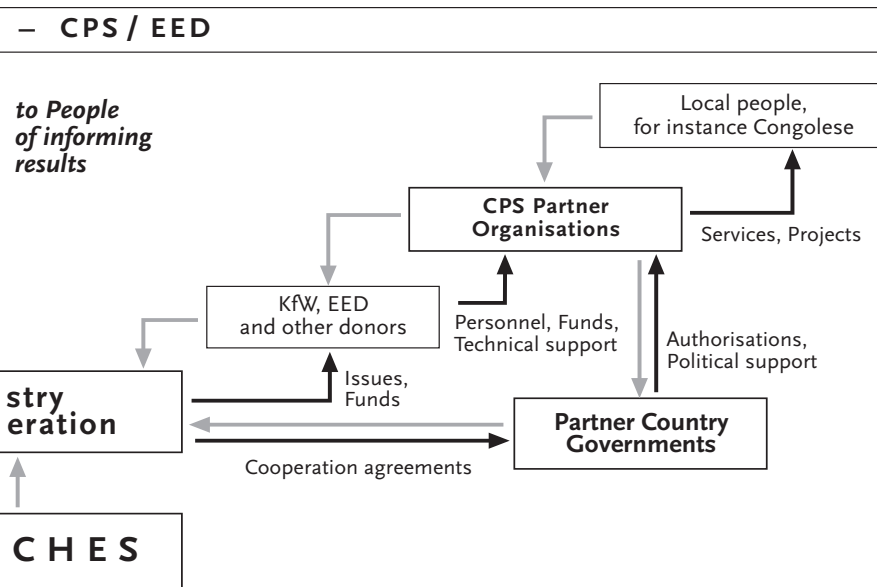
The German parliament establishes a government. The government is composed of various ministries, among them the BMZ.

The German Organisations

German organisations participate in the CPS, in our case: EED, AGEH, WFD, Eirene and others.

Congolese Organisations

This involves the Congolese government system on the central and provincial level, where they exist and operate.



Similarly, this involves the local organisations concerned.

For example, the network of CPS in DRC currently includes the following organisations:

CRAFOD (Regional Centre for Development Training and Support), Bas-Congo

CRAFOD is a non-profit organisation that is associated with the Eglise du Christ au Congo (ECC). Its mission is to pursue the greater welfare of the people and to take a leading role in the fight against poverty. Equipped with a workforce of 51 people, 6 of whom are women, CRAFOD intervenes in the following fields of actions:

- Strengthening institutional and communal capacities
- Information and documentation
- Production and outreach in animal husbandry and agriculture
- Protection of the environment and basic infrastructure (watering places, dwellings, bridges and roads)
- Gender promotion and prevention of STD / HIV/AIDS.

CCEF (Congolese Centre for the Child and the Family), Kinshasa

Post-war situations, and the human beings impacted by them, need peace in order to benefit from their natural assets and to serve themselves and their communities. Peace needs to be restored in order to re-establish the joys of life. The CCEF carries out a program for children and families in highly difficult situations, the homeless, abandoned children, girls and women that were raped, people that suffer from psychological conditions and those suffering from stress and trauma. Their work includes two initiatives: **prevention** through training and information and curative **treatment** through an intervention program.

Ceformad (Training Centre for Management and Organisational Development), Kinshasa

Ceformad is a specialized agency of the Church of Christ in Congo (ECC) that trains executive personnel for organisations. Its sphere of intervention includes the Democratic Republic of Congo, the Republic of Congo, Cameroon, and Rwanda ...

It seeks to:

- Equip leaders/top-executives and mid-level executives with management skills in order to transform their organisations and make them more productive and competitive
- Provide organisations and individuals with resource persons that support them in the processes of reflection and qualitative change
- Develop a research-action process with and for its partners.

HEAL AFRICA, Nord Kivu and Maniema

HEAL AFRICA is a Christian Congolese organisation that is dedicated to improving people's living conditions. With a hospital at the centre of its structure, HEAL AFRICA trains doctors and health workers while implementing several community projects. Among these are Choisir la Vie (Choose Life: motivating religious communities to respond compassionately to the challenge of HIV), Guéris Mon Peuple (Heal my People, counselling, supporting and healing women and girls that are victims of sexual violence), Mawe Hai (Living Stones, agriculture and livestock outreach program for communities victimized by war), Safe Motherhood (support and council for women from pregnancy to childbirth), Children Like Us (healing handicapped children), palliative care at home (care for people living with HIV), spiritual ministry (program for spiritual support).

RIO (Network for Organisational Innovation)

RIO is based in Bukavu in South Kivu province. It has conducted activities in all of Eastern Congo, as well as Rwanda and Burundi. Its areas of intervention are:

- Strengthening of organisational and institutional skills that centre around promoting a culture of peace
- Research and analysis on conflicts and controversial issues
- Mediation.

Services offered by RIO include:

- Strengthening management skills and instruments in organisations and institutions
- Technical support in fields related to peace: analysis, educational methodologies and instruments, research, action research (visual), mediation, documentation.

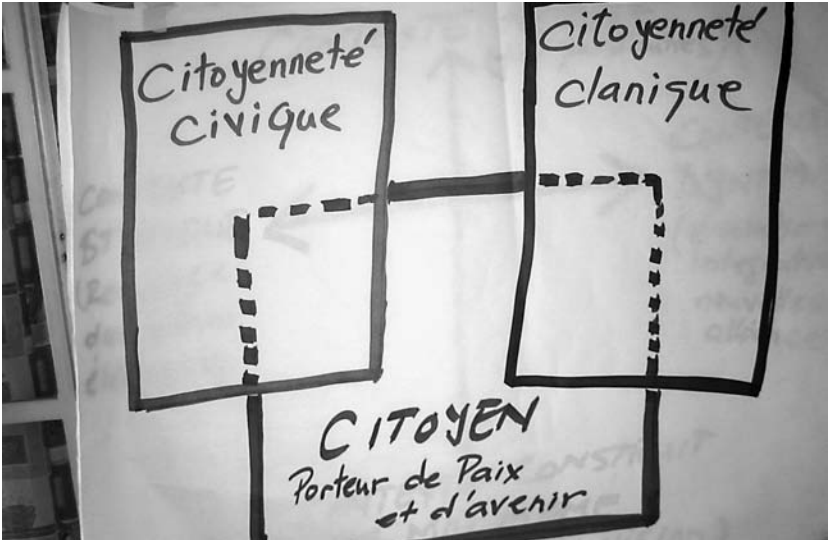
SADRI (Support Service for Integrated Regional Development)

SADRI is the development agency for the Church of Christ in Congo in Katanga province. With 13 full-time agents, 3 of them female, SADRI carries out a peace-building program that focuses on:

- Control over natural resources so that the local population can benefit from their use
- Cohabitation of tribal and ethnic communities defined as “natives” or “foreigners”
- People’s participation in local governance.

Other organisations that are joining the network:

- ULPGL (Université Libre des Pays des Grands Lacs), Goma
- Panzi Hospital, Bukavu
- Deaconry of the Church of Christ in Congo (ECC)
- Peace and Justice Commission of the Catholic Church.



Workshop in Lubumbashi, Katanga

Civil society members try to find a common ground on: Resources – Identities – Citizenship

- CENADEP
- Various NGOs in Maniema and South Kivu.

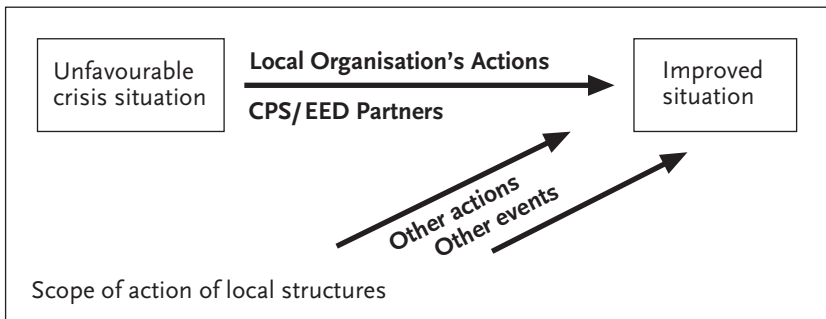
The Need for Feedback on Change

The chain of results is the very channel through which funds are distributed. Subsidies from the German Government that are granted via the BMZ – or, for example, the EED – require feedback.

Feedback can be given by using the chain of results (see p. 30). Feedback is a way of accounting for the use of funds but also for changes that have been achieved. Change demonstrates the utility of activities carried out by local organisations.

Local organisations strive towards improving difficult living conditions (growing insecurity, rape of women, traumatising of children, clashes between ethnic groups, xenophobia, children criminalised as sorcerers, ...). These complex conditions can be found at three levels:

- at the individual level
- at the organisational level
- at the community level



An unfavourable condition evolves from blockages and transformations inherent to all three of these levels. People and organisations are thrown into insecurity, submitted to violence, harassed and oppressed, which affects daily life in the community. On the other hand, entire communities are prosecuted, excluded and impoverished, which in turn affects each individual and each organisation. The overall society contributes to create and is at the same time affected by these phenomena. Local organisations focus their objectives primarily on one single level. Few among them work simultaneously on all three levels.

For a long time, peace-promoting work has focused **attention on activities more than it has discussed changes**. This has created a logic of intervention that places more value on operational planning than on the changes that have been initiated and/or detected.

Moving from one interventional logic to another

Michel Séguier suggests looking at the shifts, going from one logic of intervention to another. Looking at some key factors allows us to move from one logic to another and thereby reinforces the quality and effectiveness of our work.

Shifts

Potentials

Diagnosis of poverty



Inventory of empowering potentials and capacities

Solidarity

Discourse about the people is shaped by distant, theoretical knowledge



Integrating with people, acquiring practical knowledge and doing research with them

Support

Psychosocial intervention aimed at personal and interpersonal relations



Supporting a people that defends its economic interest and its cultural survival

Partnership

Institutional logic, applying institutional guidelines



Partnership alliances: untangle deadlocked situations with new partners and allies

Impetus

Support for the weak, a listening ear, counselling for disadvantaged victims



Motivate people in a struggle for survival so that they take action to get out of the mere survival state and establish a counter balance

adapted from Michel Séguier

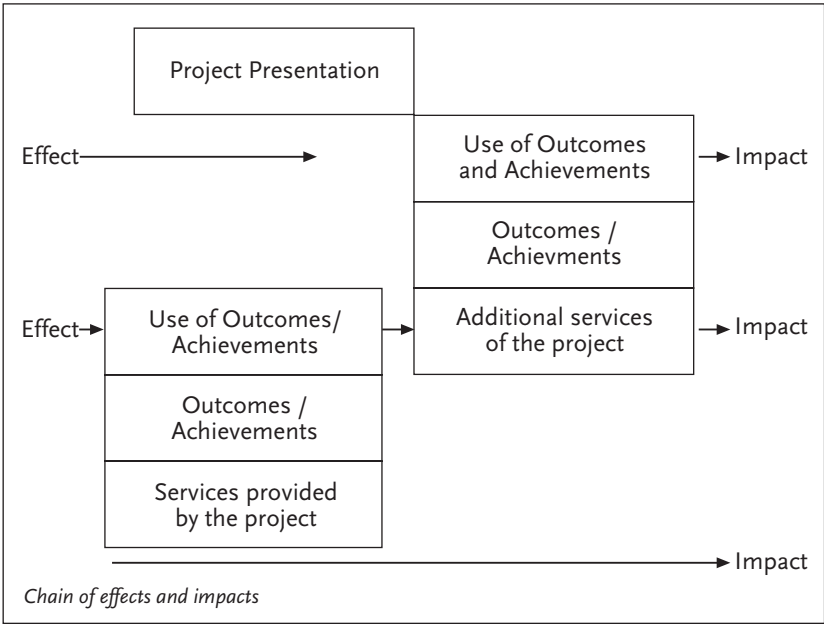


The Intercultural Ballet in Goma, Nord Kivu

The mixed performances by artists from different ethnic groups, enhances tradition, decompartmentalises cultures and changes perceptions.

4. Where and How to Find Effects and Impacts?*

In previous chapters, we presented definitions of impact and effect in relation to action and result. What follows is a simplified presentation of the effect and impact chain:



A series of questions allows local managers and stakeholders to plan the implementation of activities and identify any impacts arising as they go along.

1. Which actions are implemented to improve the desperate situation of the people? (performance)

* The content of this chapter is inspired by the work of Flaubert Djateng and Ben Haagsma during a support mission for SAILD (Cameroon) in February 2007.

2. Which products or achievements arise from these actions?
3. How are these products/achievements used? (effects)
4. What changes does this use produce?
5. How are these changes be used?
6. What changes does this use generate or contribute to? (impacts)
7. What final use (reinforced impact) is promoted?

In this way, it is the local organisation that steers the system of continued monitoring, allowing them to demystify the concept of impact and to see it through the lens of change.

Some guiding principles for monitoring within organisations

The majority of organisations working for peace use the logical frame as a planning template. Though different versions of the logical frame exist, it is generally a table of 4 columns and 4 rows, forming 16 squares that are completed by following two logical systems: the horizontal logic and the vertical logic.

	1. Description Logic of intervention	2.Objectively verifiable indicators	3.Means of verification	4. Hypotheses
How? ↓ Why? ↑	1. General objective	<i>Impact indicators</i>		
	2. Specific goals	<i>Effect indicators</i>		
	3. Achievements	<i>Achievement indicators</i>		
	4. Activities	<i>Means of input</i>	<i>Costs</i>	<i>Initial hypotheses</i>

The concept of monitoring is integrated into the logic of intervention, i.e. monitoring also is about the relation between cause and effect between:

Activities → Achievements → Effects → Impacts

These four components within the logic of action are connected by two central questions: *why* and *how*.

From the top of the column to the bottom, the question of *why* applies.

Why do we implement these planned activities? Reply: because we wish to attain achievements.

Why do we need these achievements? Because they allow us to attain specific goals.

Why do we need these specific goals? Because we assume that these specific goals will significantly contribute to attaining the general objective.

From the top to the bottom, *how* is the relevant question and the reasoning is the same.

How do we attain the general objective? The answer is by reaching specific goals.

How should we operate in order to reach these specific goals? By doing what it takes to produce the intended achievements.

How do we attain these achievements? By implementing a specific set of activities.

The second column of the logical frame contains indicators on several levels. This column enables organisations to monitor the progress of their activities and their plan of action, as well as the progress made in producing effects and achieving impacts. Indicators need to be objectively verifiable in order to meet the goals of this monitoring process.

At the level of activities and achievements, indicators are designed to appraise the performance of the implementation of these activities. They generally involve quantifiable action benchmarks (i.e. number of trainings given, number of people visited, number of consultation workshops carried out between warring parties, etc.) or deadlines (i.e. the memorandum of the civil society available by the end of 2008).

At the level of objectives, specific goals are measured using effect indicators and general goals are measured using impact indicators.

In the framework of peace-building work, the monitoring of effect or impact indicators must consequently lead to judgment and evaluation so that the significance and the value of these indicators can be well understood. **A monitoring process that does not take any position (assessment or evaluation of the indicator) is of no use.**

Unexpected Effects and Impacts

The logical frame is concerned with expected or anticipated changes. The logical frame does not consider unexpected effects or impacts. Any monitoring system should be able to accommodate unexpected impacts. Any time unforeseen effects or impacts are observed, it must be decided if:

- the unexpected effects are positive or negative
- corrective measures need to be taken (adding or dropping activities)
- other indicators need to be introduced in order to monitor these unexpected effects.

Hierarchy of Results

The results within the logical frame have different characteristics that need to be well distinguished in order to avoid confusion. The option presented hereafter shows the three levels in a comparative diagram, the “hierarchy of results”.

This hierarchy is widely acknowledged as a way to elaborate or specify results. Whenever the need to present results arises, it is crucial to indicate the exact level of operation.

Planning Process Terminology	Result Description	Result Level
General objective Long-term objective Final goal	Impact	Results: 3rd Level
Specific goal Short-term goal Immediate goal	Effect	Results: 2nd Level
Input Intermediate goal	Output, Final product Achievements, Services Intermediate result	Results: 1st Level

Accountability for Results

The same diagram used to show the hierarchy of results can also be used to indicate the degree to which project managers are accountable for the results.

Hierarchy of goals	Hierarchy of results	Level	Degree of responsibility	Nature of causal relationship	Where can information be gathered?
General objective	Impact	3 rd	25 – 75 %	weak	at the target group level
Specific goals	Effect	2 nd	almost 100 %	strong	
Intermediate goals	Output Achievements	1 st	100 %	strong	within the project

Conclusion

The present examples and instruments show the need for a monitoring system that can detect change at any level and is firmly embedded into strategic thinking, planning and design. We hope that our observations and explanations facilitate this task. The context of cultural diversity is a specific feature of our work that needs to be highlighted. We want cultural differences to be seized as opportunities for enhancement and improvement, instead of being regarded as sources of conflict and exclusion. In order to achieve this, **shared convictions and common goals** need to be at the centre of everyone's reflections.

We work together for peace. While we do this, we build pathways between our cultures and we make progress towards synergetic cultures. We create something new that can free us from the straitjackets of mummified tradition and prejudice whilst maintaining our roots. This is not about barricading oneself in behind one culture or another, but rather about **coming up with new ideas that promote stability and peace**. Together, we need to be able to evaluate which results are achieved and above all what major changes, what impacts we contributed to. In this sense, the demystification of impact is a first essential step towards creating a culture of peaceful coexistence and efficiency, one that makes us realize our obligation towards the people and the positive changes we want to contribute to.

The Coordination and Assistance Team of the CPS in the Great Lakes Region hopes to kick off the debate on practices and experiences in this field. As we start work in the Mano River Union region we are looking forward to inputs and examples from West Africa. We are hoping to achieve a fruitful cross-fertilisation between Central and West Africa, between Francophone and Anglophone countries.

This brochure is only the beginning. We await your contributions.

Kinshasa, Bafoussam, Berlin, November 2007



Wood in DRC: a valuable resource

The population does not always benefit from the exploitation of forest and mining resources.

ANNEX

The Civil Peace Service in the DR Congo

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

Introduction

The work environment at the Civil Peace Service (CPS) is marked by a climate of fear and distrust, as well as a high number of traumatised people. What distinguishes the DRC from many other nations that have endured war is that the organisations of its civil society and its churches are competent, strong and engaged in networking. For these reasons, the CPS can rely here even more than in other areas on the cooperation with local partners.

“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 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 the exact phase of conflict a country or a region is in.

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 coming into power 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 and the continued existence of armed groups of all kinds.

These causes could not be eliminated by an electoral process that was organised 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.

Considering the frequent fluctuations of alliances and power dynamics a continuous analysis of the different forces and factors in and around conflicts is imperative for the DR Congo, in order to make strategic decisions together with the local partners.

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 colonisation, 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, the valuing of and the support for “traditional” and informal initiatives of daily community management and planning are of importance, as they 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 and acknowledgement of common values and allow for the interests of communities to be negotiated in an equitable and stable setting.
- **The exploitation of mineral and other congolese 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 as well as by 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 in prosperity; 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 has repeatedly been 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 criticises a politician or a businessman, it is all ascribed to geopolitics and the ethnic origin of the accusers. Everything is read through an “**ethnicist**” lens: the natives against the “non-natives”, North against South, East against West, Congolese against so-called “foreigners” etc. 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 because 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:

- *A culture of peace and citizenship emerges and puts an end to the culture of violence and impunity.*
- *The strengthening of institutions expedites the establishment of the 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 peace workers of CPS contribute within this context?

Presently and in the future, the peace workers taking posts on the ground contribute to the following fields of action: (for more details, see the CPS standards and the demands to the Ministry for Economic Cooperation (BMZ))

- Develop structures of dialogue and cooperation crossing the ethnically defined lines of conflict
- strengthen information and communication channels related to the 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 stabilisation and consolidation of services (for 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 a problematic security situation.

- It proves helpful to link up CPS peace workers on the ground (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 professionals 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 sending organisations, along with their partners in the field are responsible for the security of their professionals. The social and cultural integration of the peace workers into the communities and organisations on the ground is a central component to their work.

4. Methodological Approaches

Based on existing cooperation, German CPS organisations in the DRC and the sub-region have started to design a “map” of their local partners and areas of intervention. In April 2007 they initiated their cooperation with a common “Do no harm – Local Capacities for Peace” process. Other German partners on the ground and bilateral development cooperation are integrated into this process as far as possible. In the DRC, good working relationships could already be established (for example between KfW and HEAL Africa in Maniema, and CCEF and with GTZ).

After having gained a more complete picture of the work carried out by the organisations involved in the DRC Great Lakes Region and building on the foundations laid out in chapter 1, the next step would be to develop criteria for cooperation and to identify the needs that have not yet been touched upon by the CPS as well as further partners

of potential strategic importance. The result will not consist of a common plan of action, but rather a dialogue; the calibration of approaches, operational methods and impact analysis by the German organisations.

The initiative and responsibility of local partners with regard to action on the ground remain essential. This is why it is crucial to integrate them in the process from the very beginning and to enforce their accountability. It is important that the local personnel that cooperate with CPS professionals are supported financially and participate in regular trainings on the regional level. Mutual exchange of expertise aims to strengthen and facilitate the networks that are so essential within the DRC, but also on the sub-regional and international level.

Bonn, May 2007

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Partners of CPS/EED in DR Congo

- **CCEF (Congolese Centre for the Child and the Family)**
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- **Heal Africa (Health, Education, Action, Leadership Development)**
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